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THE PRESBYTERIAN RECORD

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PRESBYTERIAN RECORD

JANUARY, 1980



Elusive Epiphany



Doubling our membership: Is it realistic?

DENNIS M. OLIVER

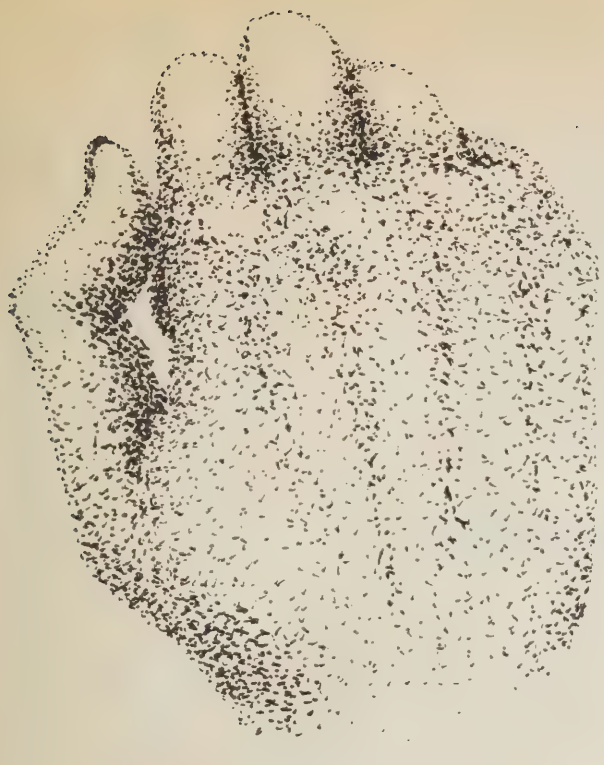
THE VERY MONTH our church, in General Assembly, declared its resolve to work towards doubling our membership in ten years, I heard the following from a Presbyterian pulpit: "Our church has said it wants to double. Such motherhood resolutions are easy to pass, but impossible to attain. We tried it some years back, and the very next year our membership began to decline. We've been living with shrinking numbers ever since, and we must continue to do so."

Another man, whom I respect deeply, said to me, "Dennis, don't put too much of your time into this doubling business. It's just not going to happen. Save your strength for realistic efforts." A third remark, from a different minister, was, "I don't care if we ever double. If we can just reverse our decline, that's enough."

When the special committee to further our church's doubling goal gathered for its first meeting, it addressed this key concern: *is the mandate realistic?* It's a fair question, and a crucial one. None of us wants to waste our time in games or charades that are out of touch with reality. As our committee discussed and debated this question, we arrived at a two-fold conclusion. YES. IF... Each word is equally important. *Yes,* we can double our membership in ten years, *if* we are willing to meet the prerequisites for growth.

The following is *not* an official statement by the church's Double in A Decade Committee, but my personal perspectives. What I can say about our committee as a whole is that we are committed to working towards doubling as a realistic goal, and that we agree that the challenges of this goal are gargantuan.

Yes, we can! Membership doubling is possible because it is consonant with God's purposes for the Church. He who came to seek and to save the lost (Luke 19:10), who gave his life for many (Mark 10:45), who summoned his followers to disciple the nations (Mt. 28:19) and declared his resolve to build the Church (Mt. 16:18), this Lord is summoning our denomination (and all denominations) to greater effectiveness in outreach and growth. A lady told one of our committee members, "To double your



membership all that's needed is for every member to bring another in..." Of course it is not quite that simple. But because the challenge to double is clearly in step with the general, revealed will of God, it is not beyond us. If the Lord wills it, certainly he provides the means for its accomplishment. Doubling may seem like a God-sized goal. But, thankfully, we have God-sized resources.

We can double. We can, because He can bring it about. But will we? Yes. *If.*

Our church will double if, under God, it makes this goal its serious and continuing commitment. Why was our 86th General Assembly's earlier (1960) resolution to double membership followed by sustained declines? We need a thorough study of that question ***(Ed. note:*** *See "Is it Double or Nothing?" by Dr. Rayner in the December* Record). Surely a large part of the reason was that this resolution was quickly forgotten, or ignored, by the church at large. Apart from faithful ministry mere motions to grow are meaningless. I am told by some who were around at the time that the former resolution to double was passed on to a standing committee, and that this committee sat on it.

Similarly, many have told me that a host of the recommendations from the many well-researched and well-reasoned studies of our denomination have been first received with praise and debate, then simply ignored and forgotten. We can choose to keep the 105th General Assembly's goal before us. We can recognize it as the Spirit of God speaking to the churches, and act accordingly. Or we can ignore it. If we do the last, we will probably continue to decline.

We can grow. We can double. If. If we exercise faith; if we pray and study and plan and work for growth; if we give our talents and time and money for outreach and growth ... then, likely, and by God's grace, we will grow. If we do our part, I would not be surprised to find God giving us an increase (1 Cor. 3:6) even above and beyond our ambitious goal of doubling. But we must meet the prerequisites.

Our committee agreed that any approach to membership growth must transcend the 'numbers game' and the 'outreach only' mentality. Even if such approaches would work (and I don't believe they would), they are inappropriate. We all are searching and yearning for both quality and quantity. We want to add to our fellowship while improving the quality of our fellowships. Committed, sacrificing disciples will be able to make disciples. Faith-filled communities and faithful Christians will be effective in calling others to the faith. Spiritual Christians and Spirit-filled churches will reproduce themselves.

I am convinced that the status quo is the wrong status to seek, if we are serious about doubling. We can grow, but only if we are open to the changes that are required for growth. An Anglican friend, the Rev. Don Clark, tells congregations, "Churches can grow and will grow if they want to grow, and if they are willing to pay the price for growth." Then he adds that the most costly part of the price is change. Are *we* willing to change, for the sake of the unchurched and the glory of God? Faced frankly and realistically, this is not an easy question. But it is the most relevant question, I believe, for a declining denomination contemplating such a revolutionary goal as doubling its membership in ten years.

A leader in our church recently said, "I am sick of being reminded that the Pentecostals are growing. If we grow we may have to become like them, and I want to remain Presbyterian." This is a real concern for many, and I share it. Obviously, if our church does double in a decade, it will not be the same. But I am convinced that we can double in a way that will keep us Presbyterian in government, in ministry, in theology, and in our style of worship and service. In fact, I would imagine that if we try to abandon our tradition and slavishly copy others, our efforts to double would be relatively fruitless. Is it wrong-headed to believe that God is calling us to be a broader and deeper influence within our society? If he is, he will surely enable us both to grow and to remain a Reformed Church (reformed and reforming).

Can we double in a decade? Is it realistic, this goal which General Assembly passed with enthusiastic unanimity? Of course we can! The real question is, will we work faithfully and wholeheartedly towards the qualitative and quantitative growth of our church. Those who are, (and many Presbyterian congregations are), find the Lord honouring their labours with abundance.

DR. OLIVER is Co-ordinator for Church Growth for West Toronto Presbytery.

For the past six years Dr. Oliver has been leading congregational and denominational workshops in church growth. He is available to presbyteries on a limited basis.

□

EDITORIAL

Elusive Epiphany

EPIPHANY IS HARD TO pin down. True enough, it has been riveted to January 6th for some time now, centuries even. Having been around for this long, there are *some* Presbyterian congregations willing to take notice of it in worship! It does travel under an alias. In some quarters it is known as "Old Christmas" or "Little Christmas," a time when much of the Christian world, for some odd reason, (as we might put it), chooses to celebrate the Nativity.

For most of the western Christian world, Epiphany is the feast celebrating the manifestation of Christ to the likes of us, originally designated "gentiles." The symbol of this point of contact is the arrival of the wise men at the Bethlehem stable. (Hence our cover). The suspicion lingers that in many minds the shepherds, wise men, and even Herod's soldiers, all lined up at the stable at once, having taken a number as it were, and waited to be served.

Then too, religious art, from the masterpiece to the Christmas card to our cover, reinforces what is basically an assumption ... that there were three magi. Matthew, from whom alone we have the story, makes mention of three *gifts,* nothing more. Nary a camel, not a trace of biographical detail save that they were "from the east," not even a name.

To my mind, this essential elusiveness of the season, built in from the beginning, is as it should be, (I'm sure Matthew is relieved), and should serve us well as an object lesson.

Tracing the thread of Christ's presence through the fabric of time is never easy. It is especially difficult when an individual, or a church, insists that the material at its disposal be sanitized, pre-shrunk, and, if at all possible, made entirely of manufactured fibre, no natural products.

We *do* believe that we serve a living Lord, active in history. (Don't we?). Yet literary allusions made from the pulpit most often cease with Browning. Books containing a single "naughty" word, a single vulgarity, any passing reference to sex are rejected out of hand regardless of the honesty of context and the larger truth that might be contained in their pages. I'm not saying, as did Simon and Garfunkel, that "the words of the prophets are written on the subway walls — and tenement halls," (they obviously read different walls and halls than I do), but I am saying that by insisting on the immaculate conception of all novels, poems and sundry works of literature, we "... travel through fields with gloves on / Missing so much and so much."

The same metaphor can be extended to cover the visual arts, painting, film, sculpture, and to music.

I have left aside the question of perceiving Christ in the politics and in the history of our time. It is not because I doubt that he can be found there. Rather, it is because I believe that Christians of good will and sincerity can find themselves on almost all points of the socio-political spectrum ... *almost* all, and because I believe that the most accurate measure of an age, any age, is best taken through the eyes of its writers and artists.

Neither do I have any doubt that our denomination is perceived, by those dealing in that currency of the media ... images ... as being a cultural backwater. This certainly was not always so.

If we are to ascertain the presence of Christ in the world we will have to hear the questions that people are asking, not the questions we would have them ask. We must listen too, for the answers arrived at, whether we like them or not. If they are false conclusions, the burden of proof rests with us.

Our young people too often must leave their perceptions of the world at the door of the church. If this situation goes on long enough, the young people themselves stay outside, choosing the world as they see it, without benefit of stained glass.

All truth is God's truth. We may view with distaste some of the bearers of truth in our time, and deem their credentials inadequate. But then, Bethlehem was not considered a choice spot for the Son of God to be born either. Wise men found it nonetheless.

JRD

FROM THE MODERATOR

A decisive decade

THE DECADE UPON which we have entered promises to be a period when Christian Churches will multiply in many parts of the world at rates unprecedented in 2,000 years of Christian history. Will The Presbyterian Church in Canada experience the renewal of its life and possess the new burst of missionary zeal evident in several areas today? This decade is of special significance for our Church as by 1990 it will be clear what our future is and what our place will be among the Churches of the world and in the Canadian nation. There is some reason to believe that the decline in membership which took place in the 70's will not continue in the 80's and that we shall see a reversal of the prevailing trend.

Many have been shaken out of their complacency by the realization that three billion have yet to hear about Jesus and respond to his love. Even with a continuation of the present rate of conversions, Christians will comprise only 17 per cent of the world's population by the year 2,000. In 1975 an "Editorial" in *The Presbyterian Record* reported that an overwhelming proportion of the young people of Canada have no active or meaningful relationship with any Christian Church, Roman Catholic or Protestant, but the significance of this was generally ignored. The reality of the situation has come home to us finally, as we see some ten million Canadians in the lower age half of the Canadian population in need of evangelization. With the dissolving of the illusion that Canada is a Christian country, and that the world is gradually becoming more Christian, many in the Church have been brought to a healthy realization that it is essential to change. Once this is seen there is reason to hope there will

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RECORD

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COVER STORY

Our cover reminds us of the first major feast day of the calendar year, Epiphany. (See Editorial). The wise men on our cover were crafted by *Carol Dickey* and the photo was taken by *Mary Visser.*

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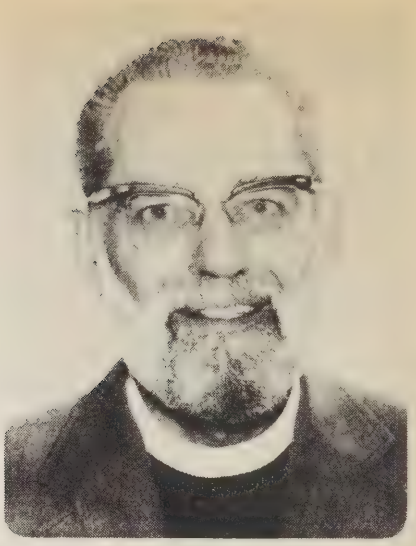
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PUNGENT & PERTINENT



A tale of two reports

by Hans W. Zegerius

FOUR YEARS OF intensive studies and of contacts with the Neo-Pentecostal (Charismatic) Movement on my part, went into the Report "The Work of the Holy Spirit" which the Committee on Church Doctrine submitted to the 102nd General Assembly in 1976. I served two of those four years as the Secretary of the Assembly's Special Committee and two more as Convener of the Church Doctrine Committee's sub-committee which produced the Report. I compiled the 1976 Report and wrote substantial sections of it myself. Of course, the vital work of the other members of the sub-committee and the counsel of the Church Doctrine Committee as a whole are more weighty by far than my personal contribution. Nevertheless, I venture to trust that my involvement and leadership in the matter does qualify me to voice my deep concern over the booklet which purports to summarize the 1976 Report and those preceding it, and which is now being offered to the laity of the church.

Acceptance/rejection

In this booklet, generally speaking, the treatment of Neo-Pentecostals is wholly negative and breathes a spirit of rejection. By contrast, the 1976 Report, though critical of certain aspects of Neo-Pentecostalism, is positive, conciliatory, and breathes a spirit of acceptance. It speaks, for instance, with sympathy and understanding of the characteristics of Neo-Pentecostalism *(A. & P. 1976,* pp. 379-380), while the parallel section of the new booklet issues a tirade against speaking in tongues. The 1976 Report opens the door to a qualified but sincere acceptance of Neo-Pentecostals within the life of the church. The attitude of rejection which marks the booklet is foreign to the Report and a disastrous reversal of its intent, to which the 102nd General Assembly gave such warm approval. I deeply deplore the departure from the spirit and approach that marked our submission to the church. It seems as if a conciliatory and brotherly hand, extended in 1976, is suddenly being withdrawn.

Pejorative put-downs

To be specific, the booklet has nothing good to say about the Charismatic Movement, but much that sounds bad. For example, p. 2, Neo-Pentecostalism "has frequently caused dissension and sometimes the removal of ministers," even though these things can be shown to come from the hardness of heart and the wilfulness on one or both sides of a conflict rather than from differences over the work of God's Spirit. Also, p. 4, "Neo-Pentecostals place their central emphasis on speaking in tongues," which is simply not the case. Page 5: "Spiritual gifts ... more and more ... came to be associated with schismatic or heretical movements." Page 6: "Today the Neo-Pentecostal tendency is to overemphasize the role of the Holy Spirit at the expense of the Father and the Son." Page 9: "The Bible must not be used in an individualistic or arbitrary way." "Unusual or spectacular happenings ... in many cases serve only to divide the Church." And, regarding the Coming of Christ in glory, "we are not looking for catastrophes and futuristic horror-stories." Consequently, in its conclusion, the best the booklet can say, is that "Neo-Pentecostalism may be regarded as a threat," (p. 9) although it also "is a warning against over-intellectualizing the Gospel," (p. 10).

Return to '76 report

Most of these things can be culled from the 1976 Report. But a comparison of that Report with the booklet leads to the startling discovery that every positive and appreciative aspect of the Report has consistently been ignored. A brotherly-critical and conciliatory Report, in this booklet, has been turned into a heavily biased, judgmental argument against Neo-Pentecostalism.

Note, for instance, that no mention has been made at all of the positive attitudes of our Presbyterian sister-churches *(A. & P. 1976,* p. 379). Some deeply biblical insights of the Neo-Pentecostals have been glossed over (p. 380). So also our statements on p. 388: "If our church were to deny a place within its fellowship to Neo-Pentecostals, we would be in danger of lacking in openness to the influence and work of God's Spirit." And, "If they are met with acceptance and knowledgeable concern, the church's

barsanuphius

The North American mania for abbreviations continues unabated on its triumphant march toward the eventual takeover of the English language. It may have begun with F.D.R. and his N.R.A., but it continued through Presidents H.S.T., J.F.K., and L.B.J. Today N.A.T.O. and C.U.P.E. and all that are part of our way of life and many of us are thankful for the security provided by the U.I.C. As a kind of shorthand for long phrases abbreviations can be useful, but I find them all very confusing.

Our church has now caught the disease. Following the lead of the UPCUSA (United Presbyterian Church in the United States of America), and the PCUS (Presbyterian Church in the United States) many Canadian Presbyterians are referring to The Presbyterian Church in Canada as the "P.C.C." The boards of the church are succumbing to the same practice. The Board of World Mission has become the B.W.M. (Not to be confused with the B.V.M. who is of course, the Blessed Virgin Mary.) The Board of Congregational Life has now become the B.C.L. (and woe betide the person who gets THAT backwards!) Presbyterian Men have long been known as P.M. (Much longer than Joe Clark has been P.M.) And who doesn't know what the W.M.S. is?

If the abbreviations would stop where they are perhaps we could get used to them. But no. The march goes on toward sheer absurdity.

The other day I heard a lecturer refer a number of times to a "C.P.E." I later discovered that a "C.P.E." was a "clinical pastoral experience." But how was I to know? How would any of us know? If people are allowed to keep doing this sort of thing unchallenged, soon entire books will be written in abbreviations. What would you make of this sentence? — "A D.D. of the P.C.C. had a C.P.E. with a C.P.A. on the C.P.R." How much more sensible and reassuring it is to know that a Presbyterian Doctor of Divinity was recently able to be of pastoral help to a certified public accountant who was travelling with him on the Canadian Pacific Railway.

If we want to put a stop to the abbreviation craze we have to be prepared to do battle. I have discovered a sure way to frustrate the chronic abbreviator so that he will give up his bad habit and begin to say what he really means. The following model conversation will illustrate the technique:

. . . Your friend, an inveterate abbreviator, begins the conversation.

"Things are looking up for the P.C.C. these days."

"You mean the Police Constables of Canada?" you ask.

"No," he replies, somewhat tartly, "The Presbyterian Church in Canada."

"Oh, I see," is your answer, all the while feigning innocent confusion. Your friend continues . . .

"The B.W.M. . . ." You must look puzzled and immediately interrupt with,

"What has SHE got to do with it?"

Your friend will sense your confusion and not wanting to make an issue of the matter will skip the abbreviation . . .

"The Board of World Mission is asking the B.C.L. . . ."

Here is your opportunity to really get to him.

"By the B.C.L., of course, you mean British Columbia Liberals."

"No, I do not!" he will yell, "I mean the BOARD OF CONGREGATIONAL LIFE!" (If your technique is successful he will be considerably agitated by this time.) He continues . . .

"Anyway the Board of Congregational Life (here he grits his teeth as he uses the long form) is being asked to sponsor an extensive C.E. programme."

Here he pauses for what he knows will be your inevitable interruption. In a very quiet, friendly voice you say:

"C.E., of course, stands for the Church of England."

He may scream the words "Christian Education" at this point, but whatever he says you may be assured that your friend will inwardly resolve never to use abbreviations again in your presence.

And that's how each one of us can win the battle for the language.

Q.E.D.

P.S. Happy New Year to the P.C.C.

life will benefit from their contribution, from their desire to witness, and from their wish to give expression to Christian love in personal ways."

This brief sampling will serve to illustrate my concern over the obvious reversal of the thrust of the 1976 Report by this booklet. It is my hope and my urgent advice to all who wish to study our church's teaching on Neo-Pentecostalism, that they will obtain the full Report of 1976 and, if possible, of preceding years. Let us be guided by that which the church, in General Assembly, has accepted and endorsed. If that means a bit of rough sledding through some theological terms and thoughts, the task will be that much more fruitful and rewarding. Of particular interest in the setting of the local congregation will be the large section IX: Counsel to the Church, which will be of practical and immediate interest to the concerned laymen.

MR. ZEGERIUS is the minister at Arthur and Gordonville, Ontario.

***Editor's note:** A reply from the Committee on Church Doctrine will appear in this space next month.* □

PERSPECTIVE

by Lloyd Robertson



What is a person?

THE ANGLICAN CHURCH of Canada is again addressing itself to the controversial subject of euthanasia. Two years ago, in the midst of a bitter row, the church rejected a report on the same subject when it was clear there was more outrage than agreement over the propriety of actively putting to death grossly deformed infants. Now the National Executive Council of the church has approved a 64-page report entitled "Dying, the Passage from Life to Death" which deals with the same subject, somewhat more delicately, and poses several rhetorical questions regarding what might be done in certain circumstances. The report is intended as a discussion paper and is not yet church policy. It has received much positive reaction including complimentary remarks from the Primate of the Anglican Church of Canada, the Right Reverend Edward Scott.

But, as might be expected of such a sensitive subject, it has also generated anger. A group of prominent Anglicans has termed it naive, confused, misleading and potentially dangerous. They say it should not be published under Anglican authorization. Perhaps not, but the paper should be discussed, if only to reveal the inadequacy of man in trying to cope with the giving or taking of life itself.

The report attends extensively, and with a meticulous choice of wording, to both ends of the life spectrum, discussing as it does the disabled and dying elderly and severely deformed infants.

In considering the terminally ill patient who is still rational, the report says that he has a legal right to refuse treatment even if the refusal will result in death. The report goes on to ask: "Does one have the same right on *moral* grounds under some circumstances or is one morally obligated to continue to live as long as possible?" (Italics mine.) It then supports the moral argument for euthanasia.

On the subject of newly-born infants with gross and uncorrectable defects, the report distinguishes between infants who are born with abnormalities which, if uncorrected, will lead to death, and infants who will continue to live, but will remain retarded. "If one accepts the argument that retarded infants are indeed possessed of personhood, even though limited, one is morally bound to afford them the necessary surgical aid to allow continued life." Concerning infants who have "no potential whatsoever to enter the world of mankind, who will be forever dependent on others for every function of living, and will never gain the slightest capacity for social interaction," the report asks another question "Can we recognize as meaningful an entity which lacks the neurological basis of conscious life?" The authors of the report reply: "Many of these infants are stillborn, if they are born living and the gross anomaly of the head is readily apparent, it would generally be agreed that efforts to initiate breathing should not be made."

The report also considers deformed children who survive birth but suffer intensely, perhaps with an inability to swallow. The authors ask: "Would active euthanasia be more compassionate?" When questioned about just what his response would be to that question, the chairman of the working group that put together the paper, Dr. Lawrence Whytehead, supported the principle of mercy killing.

For all of its careful wording the report seems to stumble badly on the subject of personhood. In fact it never really defines it. The missing element gives the whole paper an aura of technocratic bias that legitimizes the charges of its critics. For example, Professor Oliver O'Donovan of Wycliffe College in Toronto says: "The report actually seems hostile to the idea that there are limits to man's rights — one of which, *(as the paper contends),* is the killing of the innocent."

The paper deserves a thorough airing because its subject matter, painful though it may be, is so close to so many and should be a matter of genuine concern to every thoughtful person. At the same time, the matter of "being a person" should be at the heart of everyone's consideration when discussing the subject.

If church people are going to take moral stands on such sensitive issues they should first define the ground rules. Otherwise we'll have more reports like "Dying and the Passage from Life to Death." Some such could actually be dangerous. This one simply illustrates man stumbling around in dangerous territory unsure of what he really wants or even who, or what, he is.

□

LETTERS

Mission?

I'm afraid it seems to me we have departed from plain English in our use of the word "mission." I cannot get the hang of it. In the October *Record* the Rev. Glen Davis says:

"This is still a job in mission."

"Mission is where my heart is."

"...mission does not exist to make us feel good..."

What do these sentences mean?

I find *The Record* is essential to our church life and find it very interesting.

(Mrs.) A.D. Fraser,
Montreal, Quebec.

To stand on our own feet

Your editorial in the October issue of *The Record* was very much to the point, and I know appreciated by many. However, I am afraid that you were not speaking for quite a number in our church, even in the ecclesiastical bureaucracy, for there are signs that many are afraid that The Presbyterian Church in Canada is not able to stand on its own feet as part of the world-wide Reformed Church. As I read your editorial two instances came to mind.

The first was related to our lack of participation in bringing the Gospel to the French Canadian in the Province of Quebec. Exactly what are we doing in that field which from all testimonies is more open to the Gospel than ever before? Other bodies such as the Plymouth Brethren, the Baptists and even such United States based churches as the Christian Reformed Church and the Evangelical Free Church are in there working hard. But the Presbyterians, who can look back to the founding of New France as the work of French Presbyterians, are doing precious little.

In saying this, I would by no means belittle the work of men such as the Rev. David Craig of our church in Quebec City and the few others who are working hard in the province. We still seem to have the attitude, however, of one prominent Presbyterian minister some years ago who when asked to support the idea of establishing a French Protestant school, replied that some people are naturally Presbyterians, such as the Scots, and others, such as the French, are naturally Roman Catholics. (By the way was not Jean Calvin, French?) Or I can think of the minister in Montreal who not too long ago wanted a French Canadian colleague so that he could set up a French congregation in his church, but was told to make a survey of the area to ascertain how many French Presbyterians there were and/or how many would like to become Presbyterians. When I also think of the uphill battle of my uncle, the Rev. Allan S. Reid, against WASP opposition to the founding of Eglise St. Luc in Montreal, I cannot but wonder if we are afraid that the WASP element will lose control. Or do we think that the Great Commission was directed only to White Anglo-Saxon Protestants?

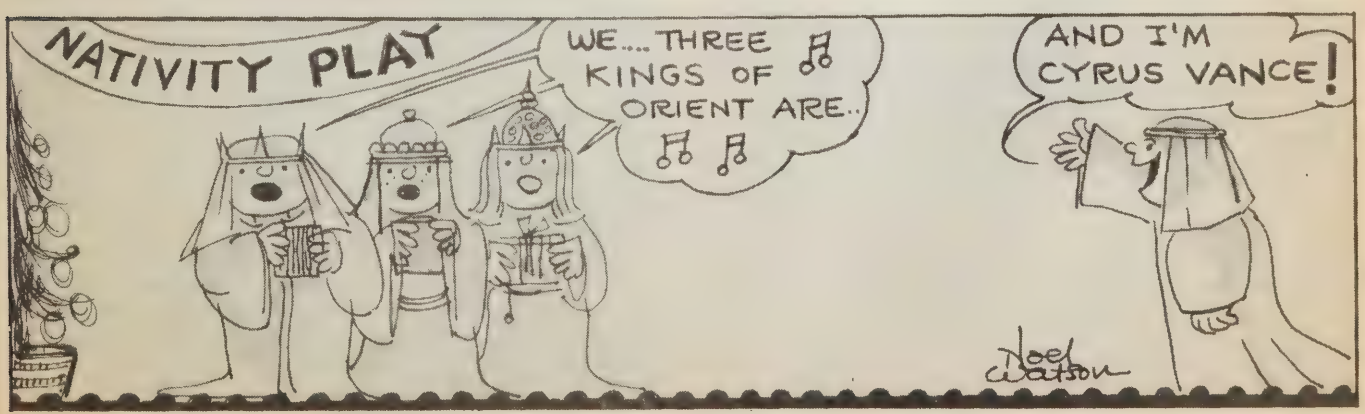
The second instance which came to mind, was the attempt by the Board of Education at the last General Assembly to force candidates for the ministry of our church who graduate from theological colleges not accredited by the Association of Theological Schools, to take three more years study at one of our colleges in Canada, or if the seminary is connected with the A.T.S. but is not Presbyterian, to take one year more. I was surprised at this manoeuvre as I have considerable acquaintance with theological schools in the U.S.A., some in the A.T.S. and some not, and attachment to that body by no means determines that the non-attached are of inferior academic quality. Indeed, some which are not in A.T.S., have much better academic standings than some which are. Added to this, I can think of some, both in and out, which are not specifically Presbyterian, but which bring in Presbyterians to give courses in Presbyterian worship and government, and even in Canadian church history. Academic standing, or even presbyterial training would hardly seem to be the reasons for this legislation.

On thinking of this matter therefore, I cannot but conclude that there must be other reasons. One may be the fear that our theological training institutions cannot stand the competition of American, British or European theological colleges. If this is the case, they had better improve the

(continued on page 24)

WATSON'S WORLD

by Noel Watson





On carrying family togetherness too far

DENISE D. TURNER

"HEAVY DRIFTING SNOW expected tonight," the weatherman warned. "Travellers are advised to remain home if at all possible." I flipped off the TV and walked over to the frosty picture window. Yes, the storm clouds were gathering all right, the moment I had been waiting for. I plugged in Mr. Coffee and hummed, "Let it snow! Let it snow! Let it snow!"

Why such a congenial attitude toward old Jack Frost? Probably because I had never really met him before. Oh, I knew that icy winters were not all fun and games. Since moving North, I had been introduced to some of the more tedious winter sports — like shovelling the driveway and paying the utility bills and rushing to the hospital after a day on the sled. But I had never come face to face with a blizzard.

I was sure that the close, loving Christian families of the past had been snowed in together often. I could picture them huddled around a cozy fire — drawing their strength from one another and from their God. "Being snowed in would be such an adventure," I told my husband as I handed him a steaming mug. "It would be a real taste of pioneer self-sufficiency."

"The pioneers didn't have hot water heaters and garbage disposals," he replied. "You would have a tough time surviving one night without a repairman on call." I ignored him, for he had always been much too sensible. Instead, I fell asleep that night dreaming of family togetherness.

By dawn, the wind was playing a violent game of racquet ball against the bedroom wall. I shook my husband. "What's that? Are you awake?"

"I am now," he muttered sleepily, "and that is the prelude to your family togetherness movement." He was right. We were snowed in.

At first it was fun. My youngster stumbled out of her bedroom mimicking the windy noises. I told her that we would bake something after breakfast, and she seemed mildly impressed. Anything messy couldn't be all bad.

By the end of the day, we had baked cookies, breads, cakes and blueberry muffins. Betty Crocker might have been proud of us, but Jean Nidetch would have been appalled. One more day of that sort of baking would leave us looking like a family of chubby snowpeople. I decided to let my daughter play house by herself next time.

The following afternoon, I decided we should spend our time in family devotions. By then, however, the symptoms of cabin fever were obvious. My husband was standing at the door peering out between icicles, wondering when the last snowflake would fall. And, my child and I had played peek-a-boo so long that we were sick of looking at each other. Even when we read the Bible, we ended up feeling guilty because we wanted to be somewhere else — anywhere else.

"Tomorrow, I may give in and let Becky watch a little TV," I announced to my husband that night. "Maybe God doesn't believe in forced family devotions anyway."

My enthusiastic spouse nodded and hid behind a week-old newspaper, and the rest of the evening was equally eventful. I could barely see the sun set behind the snow-

drifts that evening, but I kept reminding myself that I had been blessed with everything I had been wanting. The family was sitting down to dinner together — and sitting and sitting and sitting.

The next day, my daughter began to rebel against the scenery (four walls and two parents) in new ways. She refused to drink any more "yukky" powdered milk, for instance. And, no matter how hard I tried to convince her that there were starving children in Antarctica who would love the powdered milk, she wouldn't buy it. So, I opted for a little family separateness and decided to relax in a hot tub. "Think I'll take a bath," I said, talking to the air. No one was interested . . . and I was glad. It never dawned on me that I was about to learn more than I ever wanted to know about blizzards.

A damp visitation

The Post Office may operate in rain and sleet and snow, but the first group of people who risk their lives in a blizzard are the neighbourhood kids. I was right in the middle of my bath when they found me. And, having never even seen an X-rated movie, I certainly didn't want to be one. "Out," I screamed with all the pent-up frustration I could muster, "and get those wet clothes off!" The group trampled their dirty, dripping snow back into my living room, and my daughter helped them with their snowsuits.

I knew they would be entertained for a while. For, it takes a long time to remove that much outerwear, and all good mothers of the North seem to know how to layer their children well for the winter. I am told that the layers of clothing are supposed to prevent the perennial "disease of the North" called "runny nose," but they never do. Peeling off the layers does keep the children occupied for varied periods of time however.

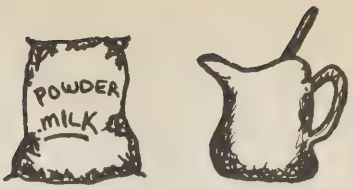
That particular day, the varied period of time lasted just long enough for me to jump out of the tub and dig out some construction paper and cotton balls for "indoor snowmen." "Thank goodness they learned how to make them in Sunday School," I mumbled. In fact, at that moment, I was more thankful to the Sunday School for indoor snowmen than for great theological truths.

Thwarted escape

Unfortunately though, age is no respecter of emotions, and children get as tired of being snowed in as adults do. Before long they were expending their excess energy by racing through the house and force-feeding each other the cotton balls (in a very un-Sunday-School-like manner). By noon, we were all getting pretty desperate.

That is when the power went off. I should not have been surprised. I should have suspected that the electric lines might be dying a slow death (due to exposure, I suppose), for I really couldn't blame them.

"If the kids can do it, maybe we could get out of the house too," I suggested to my husband. I was ready to try anything, and my next suggestion would have been hitching a ride on a snowplow. Eventually, we agreed to try to make it to the supermarket for a replacement for "yukky



powdered milk." That was a milestone, the last time we were to agree on anything for the remainder of the blizzard.

It took about half the day to get the car out of the driveway, and by the time we had finished sliding to the end of the block, I was screaming, "Stop! You're going to kill us all!" My daughter, strapped into her carseat, was giving me one of those "are you and daddy going to get a divorce" look. She had nothing to worry about. No lawyer would have made a house call in that weather. We did return home without the milk though. "So much for Christian family togetherness," I muttered to myself.

And yet, as I look back on it, being snowed in was not all bad. At least I learned some important lessons from it — like how to appreciate the kind of togetherness my family has always shared. I was also reminded that being a close Christian family has nothing to do with being snowed in or with living in romantic past eras. For, although I love my family, I am first of all a specially created human being . . . and if individuals do not venture outside the family unit and bring enriching experiences back into it, life is not nearly as much fun and the individuals are not nearly as fulfilled. Besides, being a Christian has always meant being part of a larger family. It's God's plan for us. We really do need each other.

Today, I know that family togetherness is good, but I will never again long for a forced kind. I now know that family life draws its worth from the fact that the family members choose to spend time together. That kind of freedom of choice is a very essential element.

I will never forget watching the last snowdrifts of the blizzard melt into the blessed, dirty goop that I have come to love. The first flowers of spring looked so beautiful to me, and I thanked God for their beauty. Then, late one night, when we were tucking our daughter into bed, I whispered to my husband, "From now on, I'm going to really count my blessings in the summertime — because there will be no chance of getting snowed in with my family."

"Aren't you forgetting something?" he chuckled. "To a parent, summertime means only one thing. It means another form of togetherness."

"Oh yeah," we both groaned (very much together), "school is out!"

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Faith and science: an encounter

W.J.S. FARRIS

THE FAITH-SCIENCE debate has been with us since the dawn of the modern era. Conflict and suspicion through much of the period have opposed faith and science rather than casting them as partners. But latterly the contemporary mode of dialogue has been introduced and highlighted in a study project of the World Council of Churches through its sub-unit on Church and Society.

A W.C.C. publication scheduled for late 1979 will report the proceedings of a world conference on "Faith, Science and the Future" convened at the Massachusetts Institute of Technology, Cambridge, Mass., July 12-24, 1979. The conference was a sequel to a report to the Nairobi Assembly of the W.C.C. dealing with "The Future of Humanity in a World of Science-based Technology." More specifically, it sought to respond to the Assembly's call for measures to promote, on a global scale, a "just, participatory and sustainable society."

The encounter at the M.I.T. was a new venture in World Council meetings. The majority of participants were attending their first ecumenical conference of world scope, and fully half of the 350 official participants were identified primarily by their professional involvement in the scientific and technological fields rather than the ecclesiastical. They were also representative of other religions than the Christian, and of no religion. Plans for the conference were scripted by a working group headed by Dr. Paul Abrecht of Geneva with the inclusion of such persons as Dr. David Rose, professor of physics at the M.I.T. and President James Ham of the University of Toronto, an electrical engineer.

The clearing house of criticism

Dialogue does not come without considerable strain to those trained to speak in two divergent languages. The images of the black-robed priest and the white-coated scientist tend still to weigh against common perceptions of the world. For this participant, what did stand out as a common element was the strength of a mutual ethical concern. The old questions about differing ways of "knowing" were ventilated, but the major proportion of plenary presentations and working discussions focussed on such themes as biological manipulation, the environment, energy, economic and global justice. One working group had the summary task of drawing from all the others those implications which emerged for a restatement of the Christian social ethic and possible programme for the Churches.

Surprising for many theologians was the sharpness of the critique placed upon science-based technology by the practitioners themselves. At the same time there were a few of the latter who found it unsettling to have the propriety of some aspects of their enterprise challenged in free debate. There was some bristling at Third World protests against the cultural and political hegemony exercised by the more affluent regions of the world over the less developed.

In most cases, negative criticism of science was not entered upon as an indictment of scientists as a class, but rather of the cultural values and economic and political interests that are pervasive in their enterprise. Professor R. Hanbury Brown, professor of astro-physics in the University of Sydney, was one of the strongest contenders for the continuing function of science in pacing a hopeful outlook for human history. Yet he admitted in debate that approximately 95% of scientific research and technological development is today conducted in the direct service of industry and government, rather than in the disinterested pursuit of truth and its fruits.

Some unsettling questions

Four traditionally accepted principles of scientific activity, namely, that it should be characterized by universality, commonality, disinterestedness, and organized skepticism, are given limited weight today, with the possible exception of the fourth. Military and industrial strategy and security do not encourage universal access to many important scientific developments. On some estimates 50% of all science-based activity is related to military objectives. The further claim that only 4% of all scientific research is conducted in countries where 70% of the world's people live, reflects clearly the fact that the pursuit of truth and its uses clusters about regions of economic and cultural dominance.

This fact lay behind every protest that was heard from the developing countries about the rape of world resources by spiralling consumption in the affluent countries, the exporting by the latter of their more pollution-prone industries, and the transfer of inappropriate technology in support of a global economy based on Western values. Even the best intentioned international aid tends to carry with it a bias in favour of the procedures and instruments that service a high technology society. Dr. Reuben Alves, a philosopher from Brazil, was a highly articulate exponent of these problems which led Third World representatives finally to issue a special statement of their own to augment the conference report.

Sentiment was still heard in support of the claim that science and its applications are progressive, that 'truth is the daughter of time,' and that, eventually, energies directed to research will yield a hopeful future. But on the

other hand, unsettling views were expressed that time may already be against us, so far as any human perspective is concerned. Mistakes have been made that are beyond rectification. The prodigal use of non-renewable resources, especially petroleum, means that many options have already been foreclosed. The critical point for acceptable limits of some pollutants may already have been passed. The immediacy of the nuclear accident at Three Mile Island underlined the fact that ignorance, mistakes, and cover-ups are not confined to political behaviour. President Carter's TV speech on the energy crisis, made during the conference period, brought home the realization that the fading American dream has become an impossible dream for many nations that have aspired to share it. Already the "green revolution" in developing countries has been wilted by the exposure to the world energy drought.

Of knowledge and nightmares

The blithe Utopian prospect of universalizing the blessings of technology with fair shares for all is now seen to be a tantalizing hoax. In a finite world, the just society, projected on the base of Western material standards, evokes the horrendous nightmare of a billion motor cars!

The rapid emergence of the technological society has brought uncharted dimensions of risk to human experience, adding dramatically to the age-old burdens of fear and anxiety with which mankind has learned to contend. Many of the risk factors involved in modern technologies require a vastly longer time frame than is available to us for statistical assessments of any meaningful sort. Expert opinions about degrees of risk often cannot cope with the idiosyncracies of human error or perversity where people are involved. These risks may not be cut in half simply by the doubling of safety measures in any particular system of operation. In risk assessment it is difficult to overcome the psychological disposition to overvalue past securities, or to find expert opinion that supports the most comforting point of view. A disturbing question that cannot be resisted is whether or not a nuclear accident such as happened in Russia in 1957 could be hidden for twenty years *only* in a totalitarian state.

Is there an ethicist in the house?

Dr. Jerome Ravetz, Reader in philosophy of science at the University of Leeds, voiced the charge that the largest cover-up of all has been the attempt to hide the fact that "science is not and cannot be self-sufficient in determining priorities and in distributing risks fairly. The process is political and ethical." It is not, of course, the scientists who have chiefly been guilty of obscuring this reality. Society in general has been unable or unwilling to see that we all must assume the burden of critical decision. It is our sinfulness and political shallowness that have been responsible for the grosser mistakes we have made, especially in the massive appropriation of science and technology for purposes of war and in preparation for it in apocalyptic dimension.

Faced with such vast questions and ambiguities, the limited encounter provided by one conference with its mix of scientists and theologians could offer few resounding resolutions. Towards its close the M.I.T. sessions did register some cheerfulness about the prospect of significant social decision-making when they heard the one Canadian contribution in plenary presentation. Mr. Justice Thomas Berger reported on his Commission to examine the northern gas pipeline proposal and the modification of public policy that followed his assessment of facts and values gathered through a public forum.

Some of the more significant conference resolutions addressed to the Churches included the following: a call for consultation with U.N. agencies on the serious ethical issues in human genetic engineering; a call to governments to declare a five-year moratorium on construction of new nuclear plants, pending a wider public evaluation of costs and benefits of nuclear energy; promotion of improved agricultural land use with more attention paid to indigenous technologies; a proposal that international aid from industrial countries be administered by an internationally appointed body rather than by the patron state. A special plenary session saw a highly emotional debate on armaments issue in a manifesto calling for an end to nuclear weapons development and deployment, with conversion of military technology to socially productive ends. A particularly moving part of the debate was the support for the manifesto voiced by some of the scientists who had earlier been involved in nuclear weapons research, including participation in the Manhattan Project.

Responsibility and wonder

The perception that membership in the constituencies of science or faith often overlap, and that members of both have a shared moral responsibility can serve as a basis for activist resolutions. But the deeper perception must be the recognition that the spiritual dimension of man and his ultimate need do not alter, basically, through his accumulation of greater knowledge and power. The mystery of the creation remains — pushed back perhaps by twenty billion years — but remaining where it always was, at the beginning. With every question answered relative to the nature of things, more than one additional question surfaces, invoking further wonder.

As Jerome Ravetz sees it, with every step forward we have cause to re-invoke the 'God of the gaps.' Science and technology will have to be employed to rectify the problems that they themselves may have created and to address new questions. But the practitioner of these disciplines shares in the fragilities and needs of the race, charged as we all are with the necessity of making decisions about the proper uses of nature. Knowing what we ought to be doing, and what only God can do, is a faith discernment that may vary with the ages, but one that never passes from Christian responsibility.

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Note: A preparatory study volume of essays introduces a wide spectrum of discussion. Titled *Faith, Science and the Future*, it was published by the World Council of Churches, Geneva, 1978.

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The Making and Meaning of Luke

CHARLES H.H. SCOBIE

IN A NUMBER of ways Luke's Gospel stands apart from the other three. For one thing it is clear that it was originally Part I of a two-volume work on "The Origins of Christianity," with what we call the Acts of the Apostles constituting Part II. A comparison of the introduction to Acts (Acts 1:1, 2) with the Preface to the Gospel (Luke 1:1-4) shows that Luke is "the first book," dealing with "all that Jesus began to do and teach," while Acts is a continuation of the same story recounting what Jesus continued to do and teach in and through the early Church. When the books of the New Testament were in process of being put together Luke was separated from the second volume, classified as a "Gospel," and placed along with the other three Gospels. In many ways this was an unfortunate separation and modern scholars do us a service when they speak of "Luke-Acts" (with a hyphen) and remind us that these two books were originally a unity with many of their key themes running through both volumes.

More so than the other Gospel writers, Luke sees himself as an historian. He writes in better Greek and more literary Greek than most of the other New Testament writers and in his Preface (Luke 1:1-4) he indicates that he has followed the method of all good historians, ancient or modern. He himself was not an eye-witness of the events he records, but over a period of time he has sought out reliable sources of information. Evidently there was no lack of sources: already "many have undertaken to compile a narrative of the things which have been accomplished among us." Utilizing these sources the author seeks to draw up as comprehensive, as accurate and as orderly an account as possible. He dedicates his work to "most excellent Theophilus" so that "you may know the truth concerning the things of which you have been informed." Unfortunately we know nothing at all about Theophilus apart from this brief reference. "Most excellent" was the usual way of addressing a Roman governor (see Acts 23:26, 24:2, 26:25) and there is a lot to be said for the view that Luke-Acts is the first Christian "apology" or defence, written to show a Roman official who had only incomplete information that Christianity was not a subversive movement,and that it was possible to be a good Christian and a good Roman citizen at the same time.

A careful study of Luke's Gospel suggests what some of

the author's sources were. Most scholars agree that Mark's Gospel was one of them; Luke used about half of Mark's material and also took over his general outline of events. He seems to have drawn on an early collection of Jesus' sayings to which Matthew also had access. In addition to these sources he used material not found in any other Gospel including many well-loved passages ranging from the Christmas story of the shepherds to the Parables of the Good Samaritan and the Prodigal Son. There are reasons for thinking that the author gathered at least some of his source material in Palestine and possibly drew on traditions preserved by churches in such places as Jerusalem and Caesarea.

Like the other three Gospel writers this author was content to remain anonymous. It is not until the late second century that Christian tradition identifies him as "Luke, the follower of Paul" and "Luke, the physician," the Luke who is mentioned three times in the New Testament, though only in passing (Philemon 24; Colossians 4:14; II Timothy 4:11). Most scholars accept Luke as the author; since he is a very minor New Testament character and not one of the apostles it is difficult to see why anyone would invent the idea that he wrote the Gospel. Colossians 4:14 lists Luke among a group of Gentile Christians and there is much in Luke-Acts to support the idea that he was a Gentile (probably the only non-Jew among the writers of the New Testament). Paul also refers to him as "the beloved physician." The idea of some earlier scholars that Luke's authorship could be proved by the use of technical medical terms in the Gospel has now been abandoned; the language is not any more medical than that of most ancient writers. But there is nothing in the Gospel which is inconsistent with its having been written by a doctor. There are some problems in squaring the Acts account of Paul's career with Paul's own letters, and it should be noted that some present day scholars do not believe Luke-Acts could have been written by a travelling companion of Paul. The majority of scholars, however, do not find these problems insurmountable.

Luke is now seen to be far from a mere collector of facts and compiler of sources. Most recent studies show an ever-growing respect for him as a literary artist, an historian and a theologian. Especially since the publication in 1954 of an influential book by the German scholar Hans Conzelmann, it has been widely recognized that Luke was one of the first Christians to see how the life of Jesus relates to the whole sweep of human history and especially to "salvation history," God's dealing with his own chosen people throughout the centuries.

Luke sees history divided into three great periods which we could label (1) The Time of Israel, (2) The Life of Jesus, and (3) The Time of the Church. Period (1), The Time of Israel, of course covers the Old Testament, but goes up to and includes John the Baptist as the last great representative of the Old Testament order; this is the time of prophecy and preparation. Gentile he may be, but Luke is thoroughly familiar with both the contents and the language of the Old Testament (though he has read it not in Hebrew but in Greek translation).

Period (2), The Life of Jesus, represents God's decisive intervention in human history for the salvation of mankind. Following in the main Mark's outline, Luke subdivides this period into three sections: Jesus' ministry in Galilee (Luke 4:14 - 9:50), Jesus' journey to Jerusalem (Luke 9:51 - 19:27), and Jesus in Jerusalem (19:28 - 24).

Luke's really original contribution is his emphasis on period (3), The Time of the Church. Luke was the only Gospel writer to continue his work with a history of the early Church. Some early Christians expected the end of the world to come very soon. Luke does not cut out all references to "the end," but we can see from his copying of passages from Mark that he definitely plays down the idea and definitely does not believe that the end is going to come soon. Not only is he able to look *back* over the first period of Christian history, but what is even more significant, he is able to look *forward* and recognize that history is going to continue and that there are going to be future generations of Christians who will read his two-volume history. (No one would write a history book if they thought the world was going to end tomorrow!).

Into ALL the world

Naturally, Luke deals with period (3) mainly in the Book of Acts. Yet even in his Gospel he has in mind the way in which Christianity, after Jesus' death and resurrection, is going to launch out into a great world-wide movement. In Acts he is going to tell how Christianity began as a Jewish movement, then spread to the Samaritans, and finally accepted Gentile converts. Correspondingly, in the Gospel, while Jesus deals mainly with Jews, Luke also stresses his dealings with Samaritans and Gentiles. Three passages found only in Luke illustrate Jesus' surprisingly favourable attitude to the Samaritans who were considered by most Jews to be half-breeds and heretics: the account of Jesus in Samaria (Luke 9:51-56), the Parable of the Good Samaritan (Luke 10:25-37) and the story of the Thankful Samaritan (Luke 17:11-19). Similarly Luke finds ways of bringing out the universal significance of Christ even in his Gospel: he traces Jesus' descent, for example, not just from Abraham the father of the Jews but from Adam the father of mankind (Luke 3:38); in his account of John the Baptist he copies Mark in quoting the Isaiah passage about "the voice of one crying in the wilderness," but he continues the quotation on for a further two verses so that he can end with the line "and all flesh shall see the salvation of God" (Luke 3:4-6; cf. Mark 1:2, 3, Isaiah 40:3-5); and only Luke, in addition to a mission of the Twelve, also recounts a mission of the Seventy (Luke 10:1-20) which clearly has symbolic significance since the Jews believed that there were seventy Gentile nations in the world.

"Salvation history" and the social gospel

Luke sees how God has acted in history and is still active in history. Salvation history, moreover, is directly related to world history (and world geography). In Luke 1:5, 2:1, 2 and especially in the six-fold dating of 3:1, 2 Luke ties in the life of Jesus with clearly dateable persons and events in the history of the Roman Empire. The Gospel both opens and closes in the great city of Jerusa-

(continued on next page)

lem, the one Jewish city which everyone in the Empire would have heard of. What Luke is telling us here is that "this was not done in a corner" (see Acts 26:26).

For those who lay all the stress on personal decision and a very individualistic and subjective kind of Christian faith, Luke's emphasis on "salvation history" is not all that appealing. But surely Luke presents to us a tremendous vision of the working out of God's purposes in history, a vision which can inspire us not least in this day and age when it is so often the Marxists and Communists who believe that history is on their side. He sees the continuity of God's work in history — beginning away back in Old Testament times, coming to a climax in the life of Christ, but also continuing right on to our own day and age. *We* are privileged to belong to the Time of the Church: *we* have a part in the continuing story of the people of God whose first apostles, saints and martyrs are portrayed by Luke for our instruction and inspiration.

Like any historian, Luke had to be selective in using the materials at his disposal. The fact that he used only half of Mark's Gospel shows clearly that he was not able to include everything. Naturally, it is in what he decided to include and in what he decided to leave out that we can best discern his personal convictions and his own characteristic understanding of the Christian Gospel.

There is a sense in which Luke's interests are practical rather than theological. He is not interested in any theory of the atonement and it is noteworthy that he leaves out the two main texts in Mark's Gospel which hint at the hidden meaning of Jesus' death, that which interprets it in terms of "a ransom for many" (Mark 10:45), and that which interprets it in terms of the "blood of the covenant" (Mark 14:24). Luke sees the life of Jesus rather as a drama which moves inevitably on towards its tragic climax, the hour which belongs to the power of darkness (Luke 22:53). But then with the resurrection, the ascension and the giving of the Holy Spirit the verdict on Christ's life is dramatically reversed and tragedy is turned into triumph.

Luke's interest in social action has often been noted. He alone adds to the account of John the Baptist's preaching the practical advice which John gave to the crowds, to tax collectors and to soldiers on how their religion should be applied in their daily lives (Luke 3:10-14). Luke's sympathy with the poor is evident: he records the first beatitude as simply, "Blessed are you poor" (Luke 6:20; Matthew 5:3 refers to "the poor in spirit"), and he adds "woes" to those who are rich and those who are "full now" (Luke 6:24, 25).

One of the most contemporary features of Luke's Gospel is his concern for the status of women. It is to Luke that we owe most of our information on Mary and Elizabeth since they figure so prominently in the infancy narratives of Luke 1 and 2. (And let's not forget the prophetess Anna in Luke 2:36-38). More than any other Gospel Luke tells us of Jesus' dealings with women (see Luke 7:11-17, 10:38-42, 13:10-17, 23:27-31), and only he tells us of the group of women who were associated with Jesus and the Twelve and helped look after them (Luke 8:2, 3). All this implies an estimate of the value of women far higher than that which usually prevailed in the ancient world.



No compartments

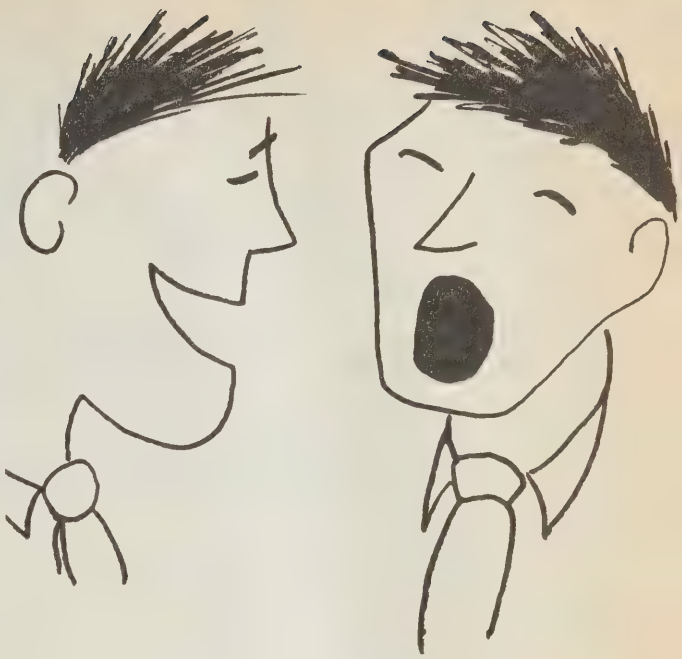
It is perhaps worth noting that Luke shows no sign of being aware of any tension between what we call "Evangelism" and "Social Action." If he is one of the writers of the New Testament who most strongly stresses social justice and social action, he is at the same time the one who is most interested in the missionary outreach of the Church! For Luke it is just as natural for a believer to share his faith with others as it is for him to put it into practice, and just as natural for him to put his faith into practice as it is for him to share it with others.

The two volumes which make up Luke-Acts together account for over 25% of the New Testament which is in itself an indication of their great importance. Although we know so little of "Luke" himself we have him to thank not only for the most informative and the most attractive "Life of Jesus" ever written, but also for his profound insight into the way in which the life and work of Jesus are continued in the life and work of the Christian Church.

DR. SCOBIE formerly taught New Testament at The Presbyterian College and is presently the Head of the Department of Religious Studies at Mount Allison University in Sackville, New Brunswick.

□

MARK A. TAINEY



The Abominable Greeting

I AM BY NATURE A friendly man. Also, I believe a church should be a warm fellowship of friendly folk. But may a plague of locusts descend on the Abominable Greeting that has invaded some of our churches.

Obsessed with the urge to be innovative, to satisfy some who complain that traditional worship is boring, or perhaps conscience stricken by rumours that the denomination is cold and unfriendly, some of our churches have introduced into the worship service the Abominable Greeting to solve the problem. My wife and I were initiated into how the Abominable Greeting works to enhance the worship of God while at the same time taking the chill out of cold traditionalism.

Vacationing over Sunday, we entered the lovely sanctuary of one of our churches, remarking on the sensitivity of the architect who conceived such a setting, so conducive to worship. The organist was excellent, letting Bach do his magic in evoking devotion and prayer. After an appropriate introit by the robed choir, the pastor gave the call to worship and offered up a prayer of invocation and the Lord's Prayer. After the singing of a majestic hymn of praise and adoration, the congregation lifted up a prayer of confession, heard the assurance of pardon, then united in the Gloria Patri. We knew we were worshippers in the holy sanctuary, gathered before the altar of God.

Then, suddenly, bedlam! The Abominable Greeting took over.

In a jocular tone the minister announced that, following what was now the tradition of that church, there would be a period of greeting. With that, robe fluttering, he descended from the pulpit to mingle with the congregation in the pews and the aisles, shaking hands, slapping backs (men only), exchanging pleasantries. "Hi Jim! Hello Margie! Hey there, Joe, long time no see!" The congregation had risen to an unholy buzz, milling back and forth in the pews and across aisles. Those who didn't care to move, mainly visitors like my wife and I, stood staring sheepishly at one another or clutched at strange hands extended to us. A sweet little lady in the pew in front of us held out her hand to my wife and exclaimed, "My, what a pretty dress. Where did you find it?" Of course, that made my wife's day. However, what is an appropriate response that is still worshipful? Perhaps "praise God from whom all blessings flow" would do.

The choir also had risen at the call of the Abominable Greeting, members moving back and forth, shaking hands, saying to each other goodness-knows-what, as though they had not been together a few minutes ago in the robing room. If one is going to have bedlam in a church, then let every one be a recipient of the blessing. I knew that there must be a good reason for all of this hub-bub and am ashamed that my ecclesiastical training is so delinquent that the question kept haunting me: "What has all of this to do with the worship of God?" Also I was ashamed that all of the cavorting and artificially stimulated greetings and hand shakings reminded me of last week's meeting of my Lions Club, where you either shake hands with everyone present or put two bits in the kitty.

Finally, the Abominable Greeting satisfied, the worship sufficiently disrupted, the minister ambled to the pulpit, a signal for the choir and congregation to be seated for the resumption of the service (after Al and Merv, who had strayed some distance from their pews in seeking out whomsoever to greet, were reunited with their lost spouses).

Now the problem was to find God again.

I have searched the Scriptures to find sanction for allowing the Abominable Greeting to so intrude on the worship of God. The closest I could come was, "Make a joyful noise unto the Lord" (if one is willing to accept the King James' translation of the word "noise"). As a Presbyterian who is misguided enough to use the *Book of Common Worship,* I consulted it to see whether in any order of worship I would come across the Abominable Greeting. I know my eyesight isn't what it used to be, but I searched in vain.

Could it be that we need to regain a sense of the holiness of the sanctuary, as well as what constitutes the worship of God? Have we allowed congregations to become a fellowship of mediocrity, whose concept of worship remains on a kindergarten level?

For a brief refresher course on the essence of true worship, let us reread Isaiah 6, verses one to eight.

THE REV. MARK A. TAINEY is a retired minister in The United Presbyterian Church in the U.S.A. He lives in Portland, Oregon. *The article is reproduced by permission of* Monday Morning, *a magazine for ministers, published by The UPCUSA.*

□



As they see us

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As a Presbyterian.

C. Sheldon Hastings

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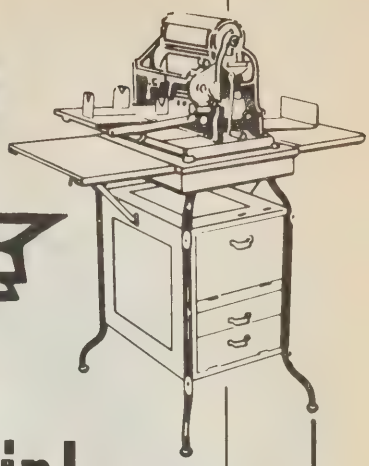
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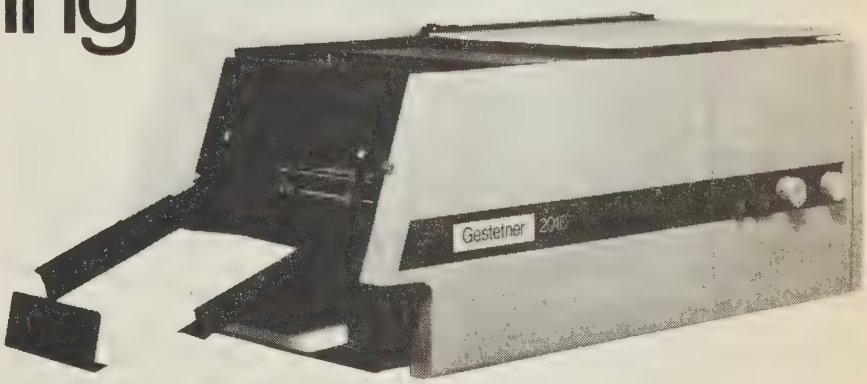
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CONGREGATIONAL IDEA OF THE MONTH

Reaching the community



Fallingbrook Presbyterian Church is a small Presbyterian church in an older, settled, suburban community in Scarborough, Ontario on Kingston Road between Victoria Park and Warden. We have approximately 155 communicant members but it is a church with a growing, dynamic vision. We would like to take this opportunity to share with the rest of the Presbyterian family what we have done, because we feel encouraged by what only a few people can do in having a very large outreach.

The vision grew out of a congregational retreat last April. We have been renovating the original church building (which stands adjacent to the church building proper) with a view to making it a more usable facility especially in Christian Education. A brainstorming session was called in late May with representatives from all of the active committees and groups within the church. A preliminary brochure was distributed which described the life of the church. The purpose of the brochure was to be tastefully written in order to explain the programme of the church in detail. A plan was struck to do an extensive visitation in the community and the idea of an Apple Festival emerged to which we could invite community people to look through the new facilities. The guiding impetus for these activities was given from the Mission and Outreach Committee.

As a result, an editorial committee of three was determined to see the brochure through to the end product. Another committee worked on dividing up the area into workable units under team captains. Our proposal was to divide a preselected district of 3,300 homes into seven units with five or six visitors to each unit. Another group worked on the arrangements for the Apple Festival. The Women's Association undertook to provide apple desserts and all was set in readiness.

Work parties put on the finishing touches of paint and carpeting as the deadline for the Open House drew near. All groups were represented at the Open House with some type of display which provided opportunity for people to meet those in charge of Youth Programmes, Choir Programmes, Mission and Outreach. Women's Groups, Senior Citizens and the like. We invited the local alderman and local member of the Provincial Legislature to be in attendance. In addition, a very special service had been arranged for the Sunday morning following the Apple Festival with the Rev. Bert Young, who was the first student-appointed minister of Fallingbrook Church, and the Guildwood Presbyterian Church Handbell Choir.

Our visitation took place a week before the event on two Sunday afternoons. Approximately 35 visitors knocked on doors and 3,300 homes were visited. We wanted the brochure to do the essential piece of work for us but visitors were also instructed to be sensitive to contact. For example, I met a woman who had just lost her husband and who wanted to talk about the grief process. Several other opportunities like this emerged. Our visitors felt most encouraged by the reception at the doors.

The Apple Festival open house which included apple desserts, apple bobbing for children and other outdoor activities for children fell on a beautiful day. Some 200 people were introduced to the church and its programmes. A word of greeting came from the Alderman and the M.P.P. and our intermediate choir sang.

As the Mission and Outreach Committee gathered afterward to evaluate the event, the dust had hardly settled when they began to plan a sponsorship for a Vietnamese family.

As I reflect upon the benefits of such an undertaking, the value has to be considered in the long term. The community had received a positive contact from the church. Much of the congregation had been mobilized for this event. It was a good experience and we were challenged to think again that the Church of Jesus Christ has so much to offer a needy world. May God help us to faithfully follow-up our contacts. May this congregation continue to be light and salt in its community.

(Rev.) Harry Klassen

□

YOU WERE ASKING?

Q. *What really happens at death?*

A. Presbyterians appear to have a preoccupation with death! O that we concentrated as hard on life! Living abundantly that is!

Death is death, the absence of life. It is not a matter of "appearing" dead. You have heard the remark about the body in the casket, "She looks so natural." That remark is only partly true. For a human being, death is a natural look. But so is life. It is natural for a human to die, just as it is natural for a human being to live.

What really happens at death? Consider the report in Scripture about Jesus' death, the RSV says "Jesus cried again with a loud voice and yielded up his spirit. Having said this, he breathed his last. He bowed his head and gave up his spirit." The body that they removed from the cross was dead.

But for the Christian, resurrection happens! There can be no resurrection without death. Resurrection is what? Paul's key word in 1 Corinthians 15 is change. "We shall all be changed ... the perishable puts on the imperishable, the mortal puts on immortality."

Q. *Is religion a crutch or when is it that?*

A. It was Karl Marx who defined religion as the "opiate" of the people, that which was used to protect us from the harshness of reality. From this, someone else probably came to the conclusion that religion is a crutch.

It probably referred primarily to a situation where a person relinquished his or her responsibility to stand on one's own two feet. The person who so spoke, was probably a great proponent of individual "do-it-yourselfness." If you depend too much on religion you are actually being less than the person you are really meant to be.

On the other hand, religion is a crutch when, in the midst of being wounded, you "fall back" on God. Such action keeps you from falling flat on your back or face. Religion is a crutch when it assists you on your journey. In other words, your faith keeps you going.

I'm prepared to say then, that religion is a crutch. It's certainly nothing to be ashamed of. If it is saying that I am weak, then that is all right with me. It is in my weakness that Christ comes to me. Paul said it when he admitted that when he was weak, then he could become strong in Christ.

Furthermore, I don't want ever to stand utterly alone, with nothing or no one. No person is an island. I personally need other people. I personally need the presence of the One who promises, "Lo, I am with you always."

Q. *Do you think husbands and wives should be allowed conjugal meeting places in prison?*

A. This question is not manufactured! It comes from Kingston, Ontario and raises problems. For instance, who is to decide who would be given such rights? What about jealousies among the other inmates? What about girl friends?

When one is sentenced to prison, one has given up certain rights. One has forfeited his or her freedoms. When an act is committed for which you could be found guilty by due process of law, you take the risk of being caught and in being caught, you are forced to pay the penalty and the penalty is incarceration. Simply stated my answer is no.

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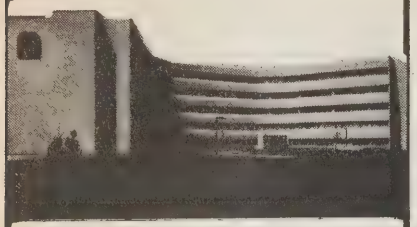
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REVIEWS

MUSIC

"SING AND REJOICE"
by Orlando Schmidt.
Herald Press, Kitchener, Ont., 1979.
Price: $5.75 hard cover; $4.60 spiral bound. Available from Herald Press, 117 King St. W., Kitchener, Ont., N2G 4M5.

Think of an archaeologist, thousands of years from now, digging up the remains of our culture. What will he find from the 1970's? Golden arches, perhaps, and burnt-out electronic calculators. If he is God-fearing, he may be impressed at some expressions of our piety and amused or appalled by others. He may have the perception to deduce that much of the live music heard by people in the 1970's was in church. If he is clever, he will discern that our hymnbooks are of two types: traditional ones for regular use in church, and hymnals in popular style used "for a change." He will have discovered The Alternative Hymn Book, that invention of our time which has enriched our praise and sparked much controversy.

Normally, alternative hymnals, like automobiles, are not built to last for ever. They contain songs which are currently popular, many of which have been learned by Christian people through an oral tradition. These books are legion. Denominations publish them. Interdenominational movements produce them. Sometimes congregations compile their own.

Some books attempt to provide more musical interest, and they include attractive but little-known traditional songs in addition to the popular ones. *Sing and Rejoice* is of this kind. Its compiler, Orlando Schmidt, has tried to achieve "a predominance of contemporary materials . . . but incorporating also some older selections that provide continuity with traditional worship," to use his own words.

An organist (non-Presbyterian!) of my acquaintance refers to his denomination's alternative hymnal as the "throw-away" book. Schmidt is obviously concerned that this expression not be applied to his efforts, for he tells us in the introduction that he has included some selections for their "lasting qualities." He has also tried to make it a truly "cosmopolitan" book.

This thoughtful underlying philosophy has been realized with commendably good taste and common sense. The folk and "quasi-folk" selections are of the kind that wear well, like "Kum Ba Yah" and "Prayer of St. Francis." Many of the songs, such as "Come Holy Ghost, Creator Blest," and the "Foot-washing Song," have a strong connection with the Charismatic movement. The traditional selections have been chosen so as rarely to duplicate church hymnals, in keeping with the "alternative" character of the book. We find Vaughan Williams' "Come, My Way, My Truth, My Life," "Down to Earth as a Dove" in the familiar and excellent Holst arrangement from the Oxford Book of Carols, and the good old Evangelical rouser, "And Can It Be."

The compiler (who does not conceal his Mennonite connection) has indulged in some pieces for four-part choir, like the little setting of "Day by Day." It is difficult to imagine anyone using the Gelineau setting of Psalm 91. It has no congregational refrain, which is the only part of a Gelineau psalm that has any tune to it.

The songs from other countries are an interesting feature of the book; they come from places as diverse culturally as Finland and Zaire. The pieces are singable, and the translations (so often a pain-in-the-neck) work surprisingly well. (I found the translation of "Il est né, le Divin Enfant" rather awkward, but the French text is a particularly unmanageable one!). Some French, German and Spanish texts have been included with the English.

The use of guitar chords instead of

piano accompaniments for many of the songs may put off some people, although it undeniably keeps down the size of the book. This practice is defensible: despite the popularity of the guitar in Christian circles, the Church is still very much addicted to keyboard instruments, and switching to guitar from time to time is not a bad idea. This presupposes a leader with a strong voice, a good ear and an intimate knowledge of the selections. Removing the crutch of a keyboard accompaniment could also, under the right circumstances, stimulate creativity.

The piano arrangements are practical and almost all easy to play. Youth leaders and people who conduct junior and youth choirs will find the book full of good material. Much of the music can be learned by rote, and having one or two copies on hand could be valuable. This rather useful book is successful enough that a quantity of copies particularly in paperback would be a definite asset to any church or Christian organization.

Chris. Hunt

MR. HUNT is a professional musician and organist at Thornhill Presbyterian Church, Ontario.

books

AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS
by W. E. Vine.
Published by Thomas Nelson and Sons, 1324 pp., 1978.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.
Price: $16.95

In 1939 the late W. E. Vine published the first edition of this expository dictionary of New Testament words, which was reprinted as a one-volume work in 1952. At that time Professor F. F. Bruce provided the foreword, in which he wrote, in part, "There is no work just like this. Mr. Vine's work ... makes available for the ordinary reader the expert knowledge contained in the more advanced works. In fact, this Expository Dictionary comes as near as possible to doing for the non-specialist what is being done for the specialist by Kittel's encyclopaedic *Theological Dictionary of the New Testament.*"

Nothing has happened during the last quarter century to make these remarks by Professor Bruce less descriptive of this work than they were then. It will once again prove its usefulness to any serious student of the Bible, and not only to those who are "non-specialists." An older generation of preachers, whose sermon work was more consciously concerned with the Biblical text and its exposition than is the case with many of their successors, knew its value in their preparation for Bible Study groups, as well as in the preparation of sermons. According to one of them, the late Dr. MacLean Thompson of Rochester, New York, "the three books always on my study table were the Bible, Vine's Dictionary, and my Prayer Book."

Many ministers have more study aids than they are able easily to use now, for lack of opportunity in terms of time. But for those who do not possess a useful handbook of the textual and grammatical meaning of words in the New Testament, this is one to have. And for anyone else serious about a more adequate understanding of the background and meaning of the language in the New Testament, this is an indispensable volume.

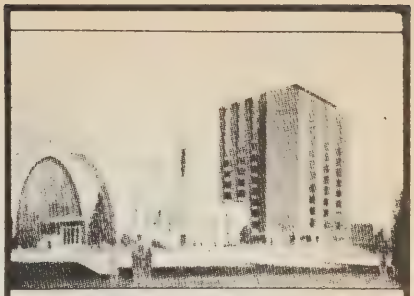
The English text on which the book is based is the King James Version.

R. Sheldon MacKenzie

DR. MacKENZIE is an Associate Professor in the Department of Religious Studies, Memorial University, St. John's, Newfoundland.

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LETTERS

(continued from page 9)

programmes they offer so that our would-be ministers will want to go to our colleges and not head south or overseas. As the late President Truman said, if they cannot stand the heat they had better get out of the kitchen.

Another reason which may be at the base of this manoeuvre, is that those who propose this restrictive regulation are afraid that students who study in non-A.T.S., non-Presbyterian institutions may come back with ideas which do not accord with their own theological views. But if we look at the institutions which they are seeking to force young Presbyterian ministerial candidates to attend in Canada, we must realize that the majority of their instructors have never attended our colleges. Many, such as some of the professors at McGill and at the Vancouver School of Theology, are not even members of our church. The preponderance of our faculty at Knox have been brought from outside and are not the products of Canadian Presbyterian training. Furthermore, is it not true that The Presbyterian College, Montreal, does not belong to the A.T.S.? Therefore to say that our ministers must be trained in our own institutions is hardly consistent. We object to people going to institutions which are not Canadian Presbyterian, while we send them to be trained here in Canada by people who are either not Canadian trained, or not Presbyterians, or both. We are too colonialist minded to use men from our own church, but object if candidates for the ministry follow the same principle and go elsewhere for their training. Apparently the WASP has stung again!

One might also add that such regulations are further steps toward depriving the presbyteries of our church of their constitutional rights and powers, in favour of control by a board of the General Assembly, which is historically very dubious.

Our church had better wake up before it is stung into complete insensibility.

W. Stanford Reid,
Emeritus Professor of History,
University of Guelph, Ontario.

Pro-test-ants

In reading your Editorial in the October *Record* entitled "WASP, where is thy sting?" it brought to mind an incident of my R.C.A.F. days overseas.

My unit, which was a small Mobile Equipment Depot, had as its Flight Sergeant a French Canadian, who at roll call on Sunday mornings always informed us that Mass for the R.C.s would be at 9.30 a.m., and at 11.00 a.m. there would be a service for the *Pro-test-ants.* Unfortunately there were only one or two of us out of approximately fifty or sixty, who realized the significance of the Flight Sergeant's pronunciation and who attended the service. Needless to say, the R.C. attendance at 9.30, to be driven fifteen or twenty miles, was always almost one hundred per cent. Our service was on the Station. Neither service was a parade for which I was highly thankful.

Ernest Woods,
Hamilton, Ontario.

In praise of "The Liturgically Complex"

In "Meditation" *(The Record,* November, 1979, page 43) D. Glenn Campbell commenting on Hallowe'en seems to imply that the celebration of All Saints' Day on November 1 by "liturgically complex" churches gave rise to the observation of Hallowe'en. He writes, "Without additional research, we begin to understand the thinking of certain people regarding such things as Hallowe'en."

Further research certainly would have been enlightening for Mr. Campbell. He would have learned that the Celts celebrated All Hallows' Eve in honour of Samhain, the lord of the dead. They believed that Samhain allowed the souls of the departed to return to their earthly homes on October 31. The fearful Celts dressed up in costumes so as not to be recognized by the dead. They carried treats for the dead lest they have a trick played on them.

When the Celts were Christianized they celebrated All Saints' Day, November 1, as a festival of thanksgiving to God for being freed from their pagan fears. They remembered the faithful departed, not as haunting souls, but as saints in the presence of God.

Perhaps if all churches were "more liturgically complex" the pagan practices of Hallowe'en might by now have been understood and properly replaced with the celebration of All

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Saints' Day.

Don Engel, pastor,
Redeemer Lutheran Church,
Brandon, Man.

Ed. note: *This correspondence has been on hand for some time — held until we could resume Dr. Scobie's excellent series on the Gospels.*

On our view of Scripture

After reading the article by Dr. Scobie entitled "The Making and Meaning of the Gospels," I feel that it is time Presbyterians came to the realization that a great change has taken place within our denomination over the last number of years. Dr. Scobie lays down a modern view of the Scriptures accepted and preached by many of our ministers and systematically taught in our theological colleges. The Bible is portrayed as written by men (as it was) as their own personal interpretation of the events that occurred. Infallibility is ruled out and room is left for mistakes by the authors and interpretations that may not be valid today. My guess is that this modern view of the Bible is almost universally held by the new ministers who are being graduated from our colleges as well as a great many practicing ministers who have come through our educational system.

I am sure that there are many Presbyterians who see this as a serious situation that has been tolerated by silence far too long. It is sad that this church, which many considered to be the epitome of orthodox faith and belief in the reformed tradition, has changed from people of the book to people with a book and wound up with confusion confounded within the membership at large. Daily Bible reading and study have fallen away and my guess is because many people do not know if what they are reading is God's word or just someone's interpretation. Presbyterians who hold a high view of Scripture are going to have to love our brothers and sisters in the pews beside them enough to stand against what is now becoming the norm in order to be faithful to our Lord Jesus Christ.

I could appeal to the men of the past whose faith founded this church. Men like Calvin and Knox who had a high view of scripture and that was one of the strengths of the Reformation. I could also appeal to the Westminster Confession and its high view of scripture but the real point is where do you stand and what are you going to do about it?

Bill Pettit,
Cambridge, Ont.

Dear Mr. Pettit:

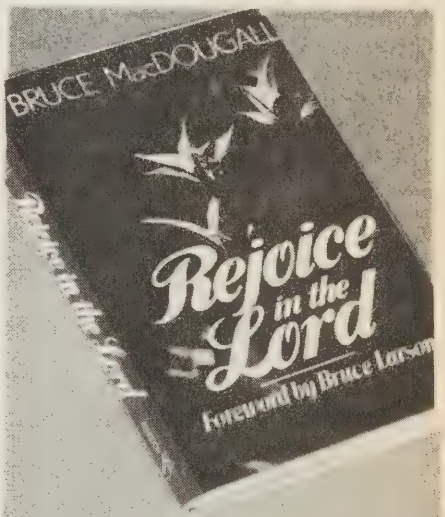
Your letter concerning my article on "The Making and Meaning of the Gospels" was sent on to me by the Editor of *The Record* in the early summer but I did not have time to reply to it before I left for three months of travel and study in Europe. Now that I am back at my desk I want to write to you, albeit belatedly, particularly as I feel that you misunderstand or misrepresent my position at least in part.

My article did indeed emphasize that the Gospels contain not just "mere facts," but facts plus interpretation. The Gospel writers are doing in their own way something quite similar to what Paul was doing: they are bringing out the meaning and significance of the Christ event. But what makes you say that I present the Gospel writers as offering "their own personal interpretation of the events that occurred" or "just some one's interpretation"? If you read my article you will see that I quite explicitly stated that the writers wrote "under the guidance of the Holy Spirit." I pointed out that the view of inspiration being offered was not a modernistic one but rather was the one presented in John's Gospel in a passage such as John 2:13-22 which brings out very clearly the idea of interpretation after the event. And I went on to point out how consistent this is with what John's Gospel says about the function of the Paraclete who, after the time of Jesus, was to guide believers into all truth and bring to their remembrance what Jesus had said to them. Undoubtedly the Gospels present a later interpretation of Jesus, but nowhere did I say that this was a *merely human* interpretation; on the contrary I made it quite clear that the interpretation was

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LETTERS

(continued from previous page)

inspired by the Holy Spirit, a view which was underlined by the Editor who headed the section "Inspired Interpretation."

Since we have four Gospels obviously we have four interpretations of Jesus. This has been recognized from the very beginning of the Church. John's interpretation is not identical with Mark's: if it was, why have four Gospels at all — one would be sufficient! But nowhere did I suggest that these four interpretations contradict one another; rather they complement one another. This is what Irenaeus meant (see the quote on p. 12) when he said that Christ "when He was manifested to men, gave us the gospel under four forms but bound together by one Spirit." (Irenaeus was writing around A.D. 180 so this can hardly be called modernism). In the second last paragraph what I chose to emphasize, *contrary to* a lot of modern opinion, was not the differences between the Gospels such as Mark and John but rather their basic unity of aim and purpose in presenting the historical Jesus as the one who is both Christ and Son of God.

I share your concern about the falling away of Bible reading and study, although perhaps there is more of that going on than we realize. But surely we ought to be grateful to *The Record* for publishing more articles encouraging Bible study.

If you read the subsequent articles I hope that you will appreciate my overriding concern that the Gospels be not viewed simply as records of ancient history or as merely one man's opinion, but rather the means whereby God still speaks his Word to the Church today, presenting us with the challenge and the promise of the Gospel.

Charles H. H. Scobie,
Head, Dept. of Religious Studies,
Mount Allison University,
Sackville, N.B.

Further ***Ed. note:*** *In answer to Mr. Pettit's question: I stand with Dr. Scobie and will publish as many of his articles as he can provide.*

The following letters are printed without signatures, NOT at the request of the authors, but to prevent an intensifying of the guessing game to which your editor has already been subjected. Though "the concerned elder's" concern may not have offered acceptable remedies (and I personally disagree with some of the suggestions,) his/her anxiety is obviously not unique. The names of the authors of these letters are available on written request.

JRD

Decadence indeed

Certain it is, that you will get many a comment on your article "The decadence of a too-long ministry" published under the heading "Pungent and Pertinent" in your November issue.

May be that this is just another exercise in futility on my part — I had spoken so often in vain to members of our church and even to the minister — but I will write anyway.

Twenty years ago, our church was a prosperous, enjoyable young church. Today, we are a dying congregation with an average age of 65 and it seems to me that we are all marching slowly to the graveyard, our minister ahead of us.

The reasons for this decadence are manifold, let me enumerate only a few.

The Minister: if you had been a member of our church for as many years as we had been, you would know his vocabulary by heart, his ideas, his interpretations of certain texts and current events, his digressions, you would expect him to abandon his subject after the first paragraph and to fly off at a tangent, relating stories that are loosely or not at all connected with the topic of his sermon. (But, of course, there will always be a friend at the door to congratulate him for the "marvellous" sermon to which he probably did not even listen.)

Personal Reasons: many years of ministry at the same church — every minister has his personal friends, who surround him with admiration and to whom, in exchange, he gives over the reign of the church. For them the church is their private club, it is the theatre where they play a role, which they enjoy and keep jealously over the years. The rest of the congregation is expected to applaud and to pay for the performance. And this leads to the

Financial Reasons: Ours is an expensive church. Having lost more than half of our members, we should at least double our contribution, for, let us face it, a lost cause: because even if we stay at the church our children and grand-children have no place there.

During the reign of our own minister, our neighbouring United Church has "gone through" five different ministers and is thus still a prosperous and very active congregation. It may be awkward for a minister to enter a new church with the idea of leaving it again after five years. But is this not a challenge? After all, his profession is a privileged one: only he can preach Sunday after Sunday undisturbed, unquestioned in front of a silent audience who would never dare to leave the House of God in protest. If a professor's lecture is boring, he speaks to empty chairs; if a lawyer is unable to defend his causes, he loses them; a bad doctor has nobody to heal and a politician without rhetoric has no platform. But not so the minister. I have yet to meet an unemployed parson, and no matter how uninspiring his sermons may be, there will always be someone to praise him, and for a very simple reason: it is appalling how few do listen to a sermon all through. You only have to discuss the sermon after church to find this out.

And here I end my sermon too, there is no use to go deeper into the subject and speak about rather delicate and private grievances in connection with the minister and part of the congregation to which we had belonged with six children for over twenty years.

New brooms

In reference to the article "Pungent and Pertinent" in the November *Record;* this is what I have regarded one of the greatest mistakes the General Assembly has overlooked — allowing ministers to stay in one

church unlimited years. Younger ministers I have spoken to about this agree with me. I have long advocated that an 8-10 year period should be the longest duration for all ministers in one church. By adopting this procedure ministers do not become involved with cliques and subsequently neglect others in the congregation. No one minister could possibly please everyone, all the time. If the people knew the 8-10 year period was in force no member would leave the church or simply not go to church at all. This period of time would not interfere with their family's education, any more than it does for the family whose father moves due to promotion, etc. I firmly believe if the minister knew when he received a call that it was to be of an 8-10 years duration, we would all benefit, both minister and congregation, and our memberships would increase.

No one person can possibly please hundreds of people, nor can hundreds of people be pleased by one person over too long a period of time. The old adage "a new broom sweeps clean," or "a change is as good as a rest," remains true to-day.

Thank you for allowing me to give my opinion on this subject.

Growth the key

I am writing regarding the "Pungent and Pertinent" item in the November *Record.* Seldom do I find myself reacting to any article in *The Record,* not due to lack of controversy, but because the usual logical presentation of material by the writers. One may or may not agree with the author, but at least the opinion must be listened to before rejection. Such cannot be said of the November article. It seems obvious to me that much of the material written on congregational life and growth has slipped the attention and notice of the author.

It is true that eight years of one person ministry is probably the maximum to which any congregation should be exposed. It is also true that a lengthy ministry in a congregation is usually followed by a short ministry, to be then followed by a longer one. One also observes that lengthy ministry of *one* man in *one* congregation usually provides a period of decay during the last eight or ten years of that ministry. I do believe, however, that there is a better alternative than "eight years and you're out" of the old ball game. Recent studies in the Church Growth movement, have shown that length of ministry does have bearing on church growth, and the results may be extremely positive in nature.

As a rule, it takes between three to five years to develop rapport between a pastor and a congregation. It takes that length of time to discover the gifts and talents that God has given to the lay members of that congregation. It takes a similar time period for the ministry gifts of the Body of Christ to come to the surface. That is why, in many cases, the most productive years of ministry are those following the fourth or fifth year. Thus to leave after the eighth year may well be the worst thing that a person could possibly do.

If the pastor has been true in his calling to equip the saints to do the work of the ministry; *if* the church is growing, and *if* new members are being added to the church, and *if* the ministry gifts of the congregation are being used, then why should the pastor be expected to leave simply because his time is up? Is it not possible that he or she may grow with the congregation to develop an even broader understanding of what Christian ministry actually should be?

If one's ministry is committed to the principle of church growth, which means that children are either born into the Family of God or the Church is not doing her mission in the world, the pastor would wisely leave the situation in which growth was not happening. The role of pastor, according to St. Paul, is one of enabler, equipper, one who by example and precept leads the congregation to outreach within the society. When a church is in a growing situation, when the minister continues to grow personally, when staff is being added to adequately minister to and with the emerging congregation, then no one in his or her right mind would

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LETTERS

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suggest that this winning combination should be broken up. Instead of lengthy ministry, it has been the concept of *one* minister, *one* person doing the work of the ministry, which has added to the decaying influences with our particular denomination.

Personally, I would hate to see limitation placed upon the length of anyone's stay in the pastorate. I am totally in favour of having one's pastoral relationship reviewed at the end of a period of time. This need not be a judicial action, but simply a meeting of the minds. None but a fool would wish to hang on to a pulpit or to a job merely to avoid the unemployment ranks. I know that we as ministers, as elders, should be part of the total Body of Christ and be committed to determining the most effective ways to do the work of outreach and evangelism within our entire church.

Oh yes, you may print my name, although I am in my eighth year in one congregation.

Kenneth M. Wheaton,
New Westminster, B.C.

Benefiting from a long ministry

Re. the article in the November *Record* concerning the decadence of a long ministry...

I believe in long ministries! When I was a young lad, a minister was called to our congregation and he stayed for over 25 years.

I married one of his daughters. If he had been compelled to move on after eight years, I would have "missed the boat" — which would have been a tragedy of the first magnitude.

Hurray for long ministries!

(Rev.) William A. Henderson,
Woodstock, Ont.

On support of the Programme to Combat Racism (Round 2)

Presbyterians who were concerned and commented on the use of W.C.C. funds, ($85,000 in 1978), should not be hoodwinked into believing their concerns have disappeared.

A September 17, 1979 statement by W.C.C. (appended) that the recent convening of talks in London, England justified the 1978 grant is undiluted whitewash. Such a flimsy statement should be regarded with a double dose of suspicion, which was rightly attached to previous World Council of Churches statements, and even some made by our church leaders, in support of W.C.C. action.

That, of course, may disturb those of our church who enjoy, at someone else's expense, their ivory tower participation in yet another church body of questionable value because of its entry into the political arena.

I see no reason why our members should supply the $5,444 budgeted for "ongoing administrative work" carried on by World Council of Churches unless we are told what the term "ongoing administrative work" really covers.

Fortunately, there is a threefold form of action possible, right now, by members of our congregations and that is (1) to have our sessions advise the church office that they want no part of their budget payments to be used in any way whatsoever with W.C.C. activities; (2) to indicate to your Board of Managers that any payments made in personal giving to "budget" carry a similar provision; (3) to suggest to those individuals who make gifts to the Inter Church Aid, Refugee and World Service Committee that they seriously consider what cause their donations may support.

There are those who would try to minimize our responsibility, because the size of the contribution is minimal.

Association and/or participation cannot, in my view, be spelled out in percentages and therefore be only partly guilty. Our members have every right to continue to question and comment on our participation in W.C.C. activities whether we contribute $1 or $100,000.

Such action need not, in any way, diminish givings for World Missions. It simply tells our leaders that we do not want our church-givings used to assist W.C.C. policies as they currently exist.

W.C.C. grant to Zimbabwe Rhodesia Patriotic Front vindicated

GENEVA (Reuter) — The World Council of Churches said Monday its controversial grant to the Zimbabwe Rhodesia Patriotic Front last year had been vindicated by the Front's participation in the London conference on the country's future.

But Philip Potter, W.C.C. general secretary, declined to say whether the guerrilla organization would receive more cash when the council announces new grants on Sept. 28.

The Salvation Army, Northern Irish Presbyterians and a West German Lutheran church have suspended their W.C.C. membership since the organization gave the Patriotic Front $85,000 in August, 1978 for projects to aid refugees.

Potter told a news conference the convening of the present talks in London confirmed the W.C.C.'s justification for its grant — that the present constitution made the mistake of entrenching white minority power, and that peace was impossible before guerrilla organizations joined in talks on the country's future.

Asked whether this meant that the guerrilla organization would again receive cash, Potter said that depended on whether a request was made and whether such a request met W.C.C. criteria.

(The St. Catharines Standard, September 18. 1979.)

Gerry Wooll,
Niagara-on-the-Lake, Ont.

□

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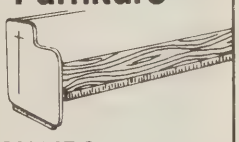
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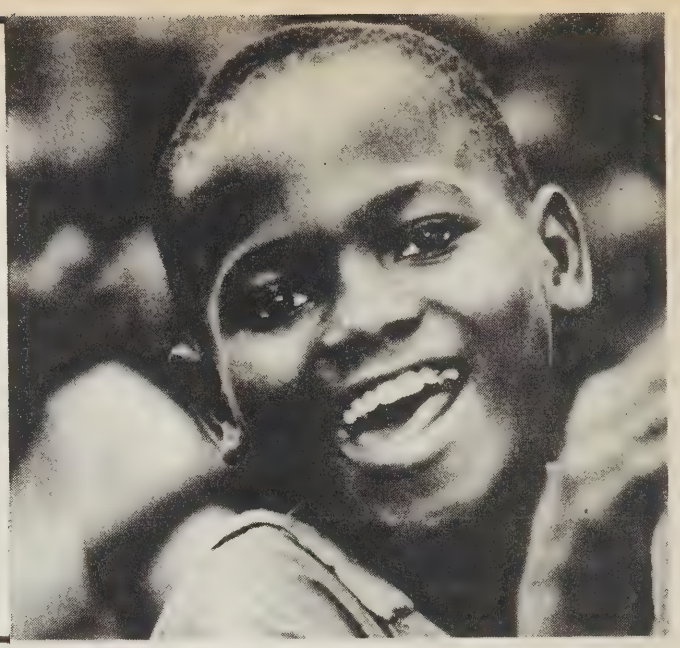
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FROM THE MODERATOR

(continued from page 5)

be a new approach to our Christian responsibilities and to our Church membership. What was good enough for our forefathers may not be good enough for us. The contemporary challenges call for a greater commitment and more complete dedication than were required at some times in the past. An awareness of the real situation we face is one small step toward meeting the challenges.

When we see what God is doing in some congregations in Canada and in many areas of the world we cannot help being inspired and encouraged. Some dismiss church growth on the grounds that it is largely due to the manipulation of people by clever promotion and super-salesmanship. This may be true in some instances, but it is the height of folly to believe that this is what is taking place in the world today. Have three million people become Evangelical Christians in the U.S.S.R. by salesmanship? Are 16,000 people turning to Christ every day in Africa through persuasive promotion? How did the Presbyterian Churches in Taiwan and in Korea double in a few years?

The answer would seem to be twofold. First, the Spirit of God is at work in our world. "The wind blows wherever it wishes . . . It is like that with everyone who is born of the Spirit." (John 3:8). It is both frightening and comforting to realize that God cannot be controlled. No political system, no economic order, no ecclesiastical structure is stronger than God. He pours out his Spirit. He grants people the gift of faith. Usually these things happen in the most unlikely places and under what we might consider unfavourable circumstances. This is the way God has always acted — from choosing the Jews to having his Son born of a peasant girl in one of the poorest of the colonies. Every Christian is amazed that God should have seized him or her, and we never cease to be astonished with the way God confounds the wise, the prudent and the experts.

Secondly, God uses the witness of believers to bring others to faith in Christ. If everyone of us would seek to witness, I believe God would use our efforts. "Faith begets faith." This is a mystery, but it is true. I know of no place where the Church is growing where the increase is not largely through the witness of lay people. Often we are poor ambassadors for Christ but God can use even the poorest of us. As we possess faith ourselves and live our faith day by day, by the amazing grace of God others become "Believers." It is not normal for a Christian to live in isolation. He or she needs the company of others. The Church is called "The Believing Community" because it is a fellowship of Believers. As the number of Believers increases the Church grows.

It is hard for me to believe that God does not want our church to increase. I believe God wants to use us in the same way he is using other Christians. However, I also believe that God can pass us by if we do not respond to his love. The Old Testament tells us what happened to a chosen people who mistook the meaning of being God's people and failed to see that it meant responsibility as well as privilege. I believe this can be a decade of advance for our church if we pray for grace, wisdom and strength to assume our Christian responsibilities and live with Christ as our Lord as well as our Saviour.

Kenneth G. McMillan

Erratum: *In the December, 1979* Record *(From the moderator), the membership of the Pentecostal Church in Italy was listed as 30,000. The correct number is 300,000.*

NEWS

Nominations for Moderator of the 106th

As we go to press we have received word that the following individuals have received the required two nominations from presbyteries for Moderator of the 1980 General Assembly:
Dr. Alex MacSween, Don Mills, Ont.
Dr. A.O. MacLean, Halifax, N.S.
Dr. Walter Allum, Dundas, Ont.
Dr. Bruce Miles, Winnipeg, Man.

This may not be the final ballot since all of the nominees have not, at the time this goes to press, formally indicated their intention to stand.

The official ballot was distributed by the end of December.

It is also of interest to know that the following ministers received one nomination:

Dr. Goodwill MacDougall, Don Mills, Ont.; Dr. William Lawson, Windsor, Ont.; Dr. R.G. MacMillan, Oakville, Ont.; Dr. Arthur Currie, Ottawa, Ont.; Dr. Malcolm McCuaig, Ottawa, Ont.; Rev. J.S.S. Armour, St. John's, Nfld.; Rev. Robert Jackson, Cambridge, Ont.; Dr. Robert Sinclair, Fenwick, Ont.; Dr. William Klempa, Montreal, Que.; Rev. Clarke Hood, Thunder Bay, Ont.; Dr. William Bell, New Westminster, B.C.; Dr. Wallace MacKinnon, Ingleside, Ont.

(Ed. note: Nominating procedures were changed this year in order to cut down the number of nominees on the ballot. An official nomination must be made by two presbyteries to be considered.)

New chairman for "Double in a Decade Committee"

Dr. Dennis Oliver has resigned as chairman of the special General Assembly committee on church growth (the Double in a Decade Committee). The Rev. Charles Congram of St. Andrew's, Puce, Ontario, has been chosen to succeed Dr. Oliver who cited health reasons and the difficulties of a dual work-load, (he is Church Growth Co-Ordinator for the Presbytery of West Toronto) in coming to his decision.

At the November meeting of the Administrative Council, the Double in a Decade Committee submitted a request for $20,000 to fund their work. The Council referred their request to the Second Century Advance for Christ grants committee. The Council also passed the following motion bearing on this project: "That the Administrative Council urge the special committee on doubling the membership and the church growth committee of the Board of Congregational Life to consult and to present a proposal for a unified ten year programme to the next General Assembly." This motion grew out of an expressed concern that there was unnecessary duplication of effort in having two committees concerned with church growth.

"Broader Visions" Conference

The Congregational Life Committee of the Synod of Hamilton and London organized a "Broader Visions" Conference on the theme "The Family Life of the Church" last November with Knox Church, Stratford, acting as the host congregation.

The conference consisted of six 2-hour workshops: "Nurturing our Children and Youth," led by Deaconess Evelyn Murdoch, Educational Consultant for the Presbyteries of Hamilton and Niagara; "Effective Use of Social Activities," led by Mrs. Kathy Fraser, Extension Work Deaconess for the Presbytery of London; "Members Discovering Their Ministry," led by the Rev. John Henderson, Assistant Minister of St. Andrew's Church, Kitchener; "Enhancing the Congregation's Spiritual Life," under the leadership of the Rev. Fred Miller, St. Andrew's Church, Owen Sound; "Helping the Family to Grow," by Dr. Dennis Oliver, Co-ordinator for Church Growth, Presbytery of West Toronto; and "Being a Family to Persons With Special Needs," led by the Rev. Gordon Timbers, Assistant Administrator, Halton Centennial Manor, Milton.

About fifty people attended.

International anniversary marked

Twenty-five years of co-operation between The Presbyterian Church in Canada and The Presbyterian Church in Nigeria provided cause for celebration at a special Anniversary Dinner and Service of Celebration and Thanksgiving held at Trinity Church, Toronto last October 24.

Among the representatives from Nigeria were Dr. Akanu Ibiam, elder and statesman, and the Rev. Akanu Otu, Moderator of The Presbyterian Church in Nigeria. The latter, in his remarks made at the Dinner, expressed his gratitude, and that of the six-member Nigerian delegation, for the hospitality received. He departed from the usual courtesies and platitudes however, to express his concern at having seen so few young persons,

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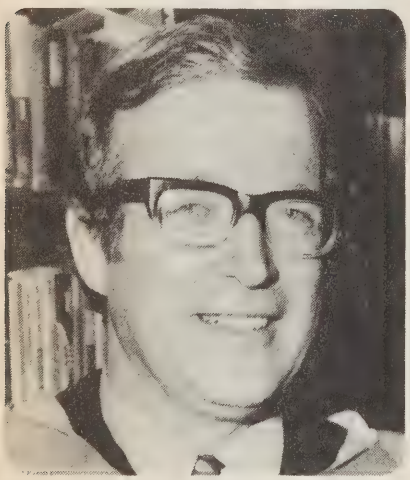
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young adults, in the congregations he had visited, and wondered if our church should not be alarmed at their absence. In the same spirit of honest and fraternal Christian concern, it appeared to him that we were underemploying our many excellent laypersons. In Nigeria they couldn't function without extensive use of the elders, given the distance to be covered, the size of the congregations and the shortage of ordained personnel. Though not suffering from the same insufficiency of ordained ministers, Mr. Otu felt that the Nigerian Church could teach us something in the meaningful use of the gifts of the laity.

Highlights of the worship service that followed the dinner were the recounting of the history of the relationship between the two churches read and commented upon by Mrs. G. Deane Johnston; our first two missionaries to Nigeria, Joan Christianson and Agnes Gollan reading the Scripture lessons, and addresses by Dr. Ibiam and the Rev. George Malcolm, Secretary of the Board of World Mission.

Synod of Hamilton and London



Dr. J.A. Johnston Photo credit: London Free Press

At the meeting of the Synod of Hamilton and London held in First Church, Chatham, October 21-23, 1979 delegates voted to increase Synod dues by 500% in order to meet extensive Synod programmes, including the re-developed Kintail Camp near Goderich on Lake Huron.

Dr. Dennis Oliver, newly appointed chairman of the committee to double the Church's membership in the next ten years, challenged the 125 men and women representing congregations from Niagara Falls and Owen Sound to Windsor to accept this goal for the 80's. "Discipleship is a matter of dedication and determination," he stated, "and there must be a sense of purpose in that dedication so that the whole life of the disciple might be enriched."

Elected Moderator of the 106th Synod was the Rev. Dr. John A. Johnston, of Hamilton, minister of MacNab Street Presbyterian Church for the past thirteen years. Dr. Johnston is a former chairman of the denomination's Board of Christian Education, and its Centennial Committee, and served for nine years as Chairman of the Committee on History and Archives. His wife, Heather Johnston is currently convener of Ecumenical Relations of the General Assembly, a member of the Central Committee of the World Council of Churches, and president of the Canadian Council of Churches.

Synod guest was Elder Nkoha Onwuku of Enugu, Nigeria, part of a six person delegation from that country touring Canada and celebrating the Silver Jubilee of Canadian Presbyterian missionary involvement in Nigeria. He profoundly thanked The Presbyterian Church in Canada for their financial, moral and prayer support, which has made it possible for its missionaries to come to Nigeria, and requested continued support for training their ministers in Canada, and also to send more Canadian missionaries to assist in the development and training of their own ministers in Nigeria. He thanked them for the warm hospitality received here in Canada during the tour.

Synod of Quebec and Eastern Ontario

At the meeting of the Synod of Quebec and Eastern Ontario in Westminster Church, Ottawa, an enlarged committee on French-speaking work was set up and increased grants in support of this work, including the magazine *La Vie Chretienne,* were made. Projected plans for church extension in the Ottawa area were



Rev. W.I. McElwain

outlined, and a decision made to sponsor a Synod workshop on Church Growth through all congregations.

Guests at the Synod included Dr. K.G. McMillan, Moderator of the 105th General Assembly, the Rev. Akanu Otu, Moderator of The Presbyterian Church of Nigeria, the Rev. Walter McLean, M.P., and Mr. Frank Whilsmith, National Chairman of the Second Century Advance. A larger number of commissioners than the Synod has attracted for some years elected the Rev. W. I. McElwain as Moderator and scheduled next year's meeting for St. Andrew's Church, Sherbrooke, Que.

Synod of Manitoba and Northwestern Ontario

The Synod of Manitoba and Northwestern Ontario was held at St. Andrew's Church in the northern mining town of Flin Flon, Manitoba,



Photo credit: M. Visser

SHOWN (l. to r.): Ukoha Owuka, member of Nigerian delegation; Rev. Richard Sand, elected Moderator of the Synod of Manitoba and Northwestern Ontario; Rev. J.D. Marnoch, Clerk of Synod.

October 16-17, 1979. The minister, the Rev. Richard Sand, was elected Moderator.

Don Nesbit, (Flin Flon) Director of Health and Social Development, led a seminar in which he emphasized the clergy "are in a key and vital position for human resources ... the power and impact clergy have." After outlining and discussing the various programs in which the department participates, he discussed how people (social workers, counsellors, *clergy)* can help. Clergy are of great assistance in counselling as they are seen by the public as frank, sincere and confidential. Educational programs usually are not very successful. The key to helping a person (to help themself) is setting up a simple plan with commitment in which the person must do and complete something.

In response to a letter from Dr. Dennis Oliver, chairman of an Assembly committee to double the church's membership in ten years, a special committee would be appointed to discuss the letter's contents.

Mrs. Fran Fraser, president of the WMS Synodical of Manitoba and Northwestern Ontario, presented a report discussing the present activities of the synodical including Bible study groups, services for the educable retarded, "Telecare," and Flora House. As a result of the changing roles of men and women in today's society, Mrs. Fraser concluded that providing resources for mixed Bible study groups should become an emphasized direction of the Women's Missionary Society.

It was reported that the Manitoba Interfaith Council (of which the Rev. J.D. Marnoch, clerk of synod, is a member) had submitted a 25-page document on the roles and objectives of chaplaincies in correctional institutions to both the provincial and federal governments. At the time of synod the report had been accepted by the provincial government and welcomed by the solicitor-general.

Guests at synod included John and Judith Bertholet, Ukoha Ikwan Owuka and the Rev. Earle Roberts. The Bertholets, from Hartney, Manitoba, have recently completed a voluntary two-year term as missionaries for the United Mission to Nepal. They learn-

(continued on next page)

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ed a great deal from this tiny, poor, Hindu kingdom where it is against the law to proselytize. Since their return to Canada they have been bothered by the amount of waste Canadians produce, and that they should "stop crying and being so self-centred."

Ukoha Owuka is an elder in the Presbyterian Church of Nigeria and part of the six-member delegation to Canada to attend celebrations marking 25 years of association with The Presbyterian Church in Canada.

The Rev. Earle Roberts, Secretary for Overseas Missions, spoke on the need for more missionaries on a long-term basis. Although there are enough volunteers for two-year terms, he would like to see more missionaries, particularly ordained ministers, available for long-term basis. These terms would consist of five and/or more years.

MV

Helen Allen honoured



The degree of Doctor of Laws, *honoris causa,* was conferred November 1st by York University, Toronto, on Helen Allen, champion of children needing adoption, author of the "To-day's Child" syndicated column, journalist, subject of the February '79 *Record* cover, and past-chairman of The Presbyterian Record Committee.

The Record takes a surrogate pride in this singular tribute paid to one whose services have proved so valuable to your church magazine, though countless children have far greater reason to be thankful for her work on their behalf.

Plowing Match Outreach



The Presbytery of Chatham, Ontario, took advantage of a singular opportunity for outreach at The International Plowing Match held in Chatham from September 25th - 29th last year. Operating out of an old granary, Presbyterians from various churches in the Presbytery staffed a reception and display centre, handed out literature from the various boards and committees of our church, and answered questions from many of the 200,000 people that attended.

Moreover, they funded the project largely with money raised locally, though they did receive assistance from the Administrative Council Special Projects Fund. All of those involved are to be commended for their imagination in attempting to "sow the seed."

Pictured, standing in front of the granary used in the project are the Rev. Robert Rahn, minister of St. James, Chatham, and New St. Andrew's, Dover, and the Rev. Samuel Priestly of St. James, Thamesville, and Knox, Kent Bridge.

Building Corporation receives grant from The Max Bell Foundation

Following a thorough examination of the Charter, By-laws and accomplishments of The Presbyterian Church Building Corporation, the Board of Directors of The Max Bell Foundation authorized a grant in the amount of $100,000 to The Corporation to be used at its discretion within the terms of its Charter and By-laws.

The Max Bell Foundation was established by the terms of the Will of Mr. Max Bell of Calgary and Toronto. Mr. Bell was a member of Grace Presbyterian Church in Calgary and gave generously of his time and money to the work of our whole church in Canada. His successful business interests enabled him to give financial assistance to many worthwhile projects throughout Canada. Mr. Bell's leadership as National Chairman of the National Development Fund until his death in 1972 contributed significantly to the success of that campaign, which has meant so much to our church. It was through his foresight and wisdom that the first corporation for church extension was founded in the Synod of Alberta. He also encouraged the amalgamation of the synod Corporations to form The Presbyterian Church Building Corporation. Mr. Bell once said: "The only time money is really important is when a person hasn't any. Once you have it you must accept responsibility to make the best use of it."

The Directors of The Building Corporation acknowledge their deep gratitude for this generous gift which they will use carefully to give further help to congregations whose bank loans are guaranteed by the Corporation.

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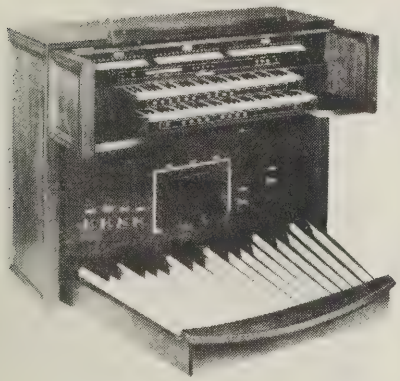
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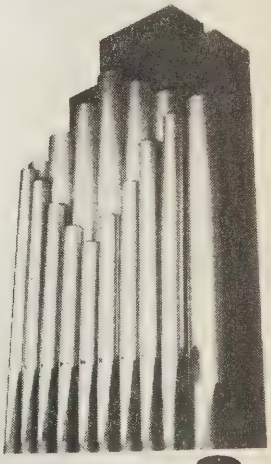
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CAMEOS



OCTOBER 14 was a happy occasion for the congregation of St. Andrew's Church, Geraldton, Ont. when the mortgage on their church was symbolically burned during the morning service. Shown taking part in the ceremony from left to right are: Mr. Earl Stone, chairman of the board of managers; Mrs. Dorothea Neill, charter member of the congregation; Mr. Lorne Sinclair, clerk of session; and Rev. Ian A. Gray, minister of St. Andrew's.



C.G.I.T. MEMBERS of Knox Church, Burlington, Ont. celebrated C.G.I.T. Week in October by participating as a group in the Sunday service, during which the girls presented a banner to the congregation. Shown with the group are: Rev. James Weir (top left), minister of Knox; Leaders: Laura McNicol (top right) and Debbie Weston (bottom left).

The Refugee Committee of *St. Giles Kingsway Church, Islington, Ont.* were at the airport to meet the Vietnamese family sponsored by the congregation which comprised of Mr. Huynh and his three teen-age children. A six-year old son had become separated from the family during their tragic journey and the sponsoring congregation is now endeavouring to locate him through the Red Cross and Immigration authorities. Mrs. Rose Jong, a member of St. Giles, and Mr. Patrick Lo from the Chinese Volunteer Refugee Assistance Group acted as interpreters and warmly welcomed the family on behalf of St. Giles. The Huynh family have been housed in an apartment comfortably furnished by donations from the congregation.

The congregation of *Knox Church, Windsor, Ont.* participated in an open-air ecumenical service on the campus of the University of Windsor when some 500 Christians of Presbyterian, Anglican, Roman Catholic, and United Church affiliation joined in worship. The Sacrament of Holy Communion was celebrated separately, in the tradition of each of the participating denominations. Though the rituals varied and the sacrament itself was known familiarly under different names, a spirit of oneness prevailed with the recognition that all recognized one Lord, and were part of one family.

Gifts willed by two deceased members of *First Church, Portage-la-Prairie, Man.* were dedicated on Sunday, November 4. Memorial doors provided in the will of the late Mrs. M. Zebeluk were dedicated in memory of Mr. and Mrs. Zebeluk; and a Bible for the reading desk, the gift of the late Mrs. J. Lukasievich was dedicated in memory of Mr. and Mrs. Lukasievich.



Photo credit: Prescott Journal

THIS BURNING brought a smile to Rev. L.J. Cowper of St. Andrew's Church, Spencerville, Ont. as he watches the mortgage go up in flames marking the last indebtedness of his congregation after a disastrous fire of five years ago left the historic church a scorched shell. Rev. Kenneth McMillan, D.D., Moderator of the 105th General Assembly, shares this moment of elation with the pastor and Mr. James Purcell (right), clerk of session and chairman of the building committee of St. Andrew's.



SOLID OAK DOORS with an anodized aluminum cross superimposed were recently installed at Knox Church, Red Deer, Alberta and dedicated to the memory of deceased members and adherents of the congregation on September 9. A plaque in their memory will be mounted close to the doors. Pictured at the dedication from left to right are: Mr. Merle Oosterhoff, clerk of session; Rev. Douglas Fry, minister; Mr. David Bell, former member of the board of managers and former clerk of session; Mrs. R.E. Barrett, life-long member of Knox Church who represented the women of the church; Mr. Bruce Buruma, who represented the Youth Fellowship.

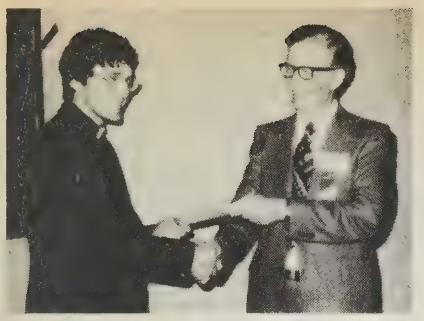


Photo credit: Dan Reesor

THE CONGREGATION OF Christ Church, Wabush, Labrador received a boost to their new manse fund with a contribution from the Second Century Advance for Christ National Committee. The Co-ordinator of the Advance, Mr. Ted Smith (right) is shown presenting a cheque for $10,000 to the minister of Christ Church, Rev. David A. Renwick.

A stained-glass window of "The Sower" was recently dedicated in *St. Paul's Church, Ingersoll, Ont.* in memory of James and Margaret Spaven, parents of Mrs. Ruth Belisle who donated the window.

The congregation of *Glasgow Road Church, P.E.I.,* held a special service of praise and thanksgiving in tribute to the late Mr. John I. Matheson, their clerk of session at the time of his recent death. Memorial gifts were presented to the church by his widow, Mrs. Bessie Matheson, and his sister, Beatrice.



THE SOD TURNING ceremony for the new building for Brant Hills Church, Burlington, Ont. only took place in May, 1979, but the dedication for the new church at 2138 Brant Street, Burlington will take place in January, 1980. Pictured at the May ceremony are: Rev. Dr. Robert G. MacMillan, General Manager, Presbyterian Church Building Corporation; Rev. James Goldsmith, then Moderator of Presbytery; and Mr. John Stenabough, Building Committee Chairman.

At a lunch following the anniversary service of *St. Andrew's Church, Pickering, Ont.* on October 21, Kees and Darlene Vandermey and their boys, Colin and Adam, received gifts from the Bursary Fund of the congregation as well as other organizations they had served. Kees is a first year student at Knox College. He is serving the Creemore, Dunedin, Horning's Mills and Maple Valley charge in the Presbytery of Barrie as a married student appointee.

Bethel Presbyterian Church, Sydney, Nova Scotia observed the 130th anniversary of the organization of Presbyterianism in the city and the 53rd anniversary of the present church building on Sunday, November 18, 1979.

The speaker was Rev. Douglas Wilson, B.A. of Collingwood, Ontario. The Gaelic Service was conducted by Rev. Angus MacKinnon, B.A., of Glace Bay, N.S. The minister is Rev. E.H. Bean, D.D.

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Your comments in The Record are always welcome. Feel free to write to us at any time.

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A REUNION covering the years 1964-1971 is being planned for the summer of 1981, tentatively to be held in Nova Scotia. If you were in Young People's during this period and would be interested in attending, please contact Mrs. Elizabeth (Taylor) Lang, Fortune Souris, R.R. #5, PEI., C0A 2B0. Please reply by March 31, 1980 giving present address so as a mailing list can be compiled and further information forwarded.

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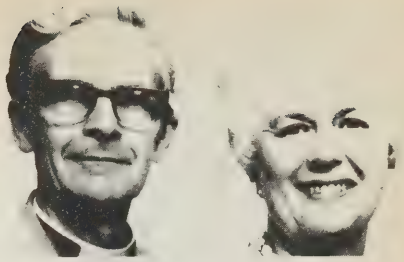
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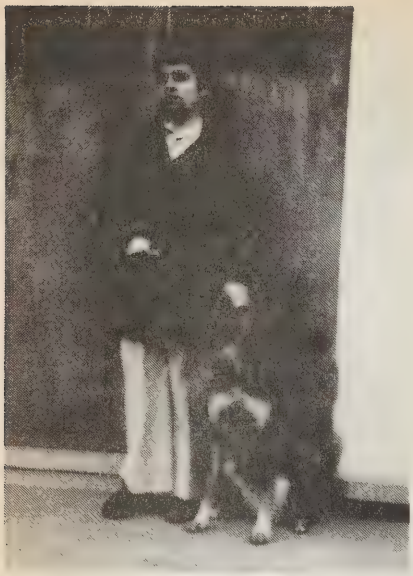
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MISS LINDA DUGGAN and her seeing-eye dog "Bushes" are regular worshippers at St. Paul's Church, Merigomish, N.S. Although "Bushes" lies quietly during the service, he always joins in for the choral "Amen" at the end of the hymns.



Photo credit: Transcript & Free Press

MISS RUTH McLEAN's 92nd Birthday was remembered by her pastor and friends in the W.M.S. at a special "at home" celebration on October 24. A member for 63 years of Tait's Corners W.M.S. of Glencoe Presbyterian Church, Ont., Miss McLean received a birthday cake and several gifts. Pictured at the celebrations from left to right are: Miss Ruth McLean; Mrs. Mary Campbell, W.M.S. President; Miss Marion Dobie, Secretary; and Rev. Miss Ruth MacLean, minister of Glencoe Church.

PERSONALS

Mr. Alex Moore, who recently completed 30 consecutive years as clerk of session of St. David's Church, Campbellville, Ont., had his service recognized and was presented with a gift during the congregation's 110th anniversary service.

Presentations were made to three long-time members during the 73rd anniversary celebrations of Runnymede Church, Toronto, Ont., on October 21: *Mrs. J.H. Gregson* was presented with a book in recognition of her 60 years membership; and *Mr. and Mrs. Thomas Parton* each received a certificate marking their 50 years as members of the Runnymede congregation.

The faithful services of three members of McDonalds Corners Church, Ont. were recognized at a fellowship hour following the service on Sunday, Nov. 18. Certificates were presented to: *Phyllis McLellan* for over 25 years as Sunday School Superintendent; *Mary Robinson,* who now lives in Kingston, for over 50 years of service in the W.M.S. and in the choir; *Jessie Ralph,* who now lives in Perth, for over 50 years service in the W.M.S., choir and Sunday School.

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PRIOR TO THEIR move to St. David's, Kelowna, B.C., Rev. "Ted" Siverns and family were honoured by a special farewell evening given by the congregation of the Community Church in Deep River, Ont. where Mr. Siverns had been minister for six years. Mr. Siverns has been succeeded by a United Church minister, Rev. Kent Clayton.

Pictured l. to r. Steven, Lori, Glen, Ted Siverns, his wife Betty, and Brian.

□

deaths

MacDONALD, REV.DR. NEIL DOUGLAS, 89, a retired Presbyterian minister, died in Hamilton after a lengthy illness on October 31. The funeral service took place at St. John Church in Hamilton, Ont. where Dr. MacDonald had been minister for 30 years and Minister Emeritus from the time of his retirement in 1966 until his death.

Born at Bowmanville, Ont. on December 29, 1889, Dr. MacDonald received his early education in the West, and graduated from the University of Alberta with a B.A. in 1915 and an M.A. in 1916. He received a Diploma from the Robertson Theological College and his Bachelor of Divinity degree from the University of Alberta in 1919. In 1925 he graduated with a Ph.D. *cum laude* from the Hartford Seminary Foundation in the U.S.A.

Dr. MacDonald's close to 60 years ministry included pastorates in Killam, Alberta, First Church, Port Colborne, Ont., and St. John Church in Hamilton; and following his retirement in 1966, he served as Stated Supply at Knox Church, Port Dover, Ont. for ten years.

Active in all the courts of the Church, Dr. MacDonald served as Moderator of the Presbytery of Hamilton on three occasions and in 1960 was Moderator of the Synod of Hamilton and London. In 1961, Knox College conferred on him the degree of Doctor of Divinity *(honoris causa)*.

In his retirement, Dr. MacDonald rendered a valuable service to the Church in his capacity as Examiner for the Catechists' Course provided by the Board of World Mission.

Dr. MacDonald is survived by his wife, Alice, and two children, Joan of Oakville and Neil of Burlington.

ANDREWS, MRS. D.K. (DOROTHY GLAZIER), widow of Knox College Professor Rev. Dr. David Keith Andrews, sister of Rev. Kenneth Glazier of Calgary, member of Glenview Church, Toronto, Ont., Nov. 7.

BARBOUR, W. of Westminster Church, Toronto, Ont., Oct. 22.

COULTER, JOHN, 95, senior elder at Armour Heights Church, Toronto, formerly elder at St. Paul's Church, Toronto, Nov. 10.

CURRIE, JOHN, 75, elder for 30 years and clerk of session for 29 years of First Church, Thunder Bay, Ont., Oct. 20.

DAVIDSON, E. KENYON, long-time elder of First Church, Winnipeg, Man., Nov. 16.

DUBY, MRS. J. (ALICE), long time member of Rockwood Presbyterian Church, Rockwood, Ont., life member of W.M.S., Oct. 24.

DUNNET, JAMES ALLAN, 56, elder of Knox Church, Oakville, Ont., Oct. 19.

EVERETT, REGINALD C., elder for 49 years of St. Andrew's Church, Port Credit, Ont., leader in church school and bible class activities, Oct. 27.

FORD, HAROLD W., elder for 11 years of St. Andrew's Church, Port Credit, Ont., Oct. 12.

GAULEY, ELWOOD, 75, long-time elder of Baxter Presbyterian Church, Baxter, Ont., Nov. 16.

GRANT, A.P. (SANDY), 91, senior elder of Killam Presbyterian Church, Killam, Alta., Aug. 15.

HAMILTON, JACK, long-time elder of Riverfield Presbyterian Church, Riverfield, Que., who died at Glen Robertson, Ont. on Oct. 7.

HELM, GRANT, 50, elder for 16 years of Knox Church, Tiverton, Ont., Oct. 30.

HERRIOT, WILLIAM DAVID, 93, senior elder of St. Andrew's Church, Mount Forest, Ont., Oct. 15.

INGLIS, JOHN (GROSSERT), 81, long-time elder of Atwood Presbyterian Church, Atwood, Ont., where he has worshipped for over 50 years and served as clerk of session for 17 years; member of the Canadian Bible Society for more than 50 years.

KOFFEND, MRS. J. (MABEL), widow of the Rev. Joseph Koffend of Evangel Hall, Toronto and missionary in China, member of St. Andrew's Church, Kingston, Ont., Oct. 25.

LINDSAY, K.C., 82, elder for 24 years and long-time member of Limehouse Presbyterian Church, Limehouse, Ont., Oct. 7.

MacSWEEN, MRS. HENRIETTA, 80, widow of the Rev. Peter F. MacSween, stepmother of Alex and Ian: died on November 25 at Brive, France following a month's illness while visiting relatives. Interment at Old Kildonan, Winnipeg, Man.

McEACHERN, MRS. RONALD A. (ELIZABETH MARGARET CARSON), member of St. Andrew's Church, (King/Simcoe) Toronto, formerly long-time member of Gamebridge Presbyterian Church, Gamebridge, Ont., Nov. 16.

McFADDEN, WILLIAM J., elder and long-time member of St. Andrew's Church, Eldon Station, Ont., Oct. 15.

McKIRDY, JOHN GRANT, elder for 31 years of St. Andrew's Church, Thunder Bay, Ont.

MILLER, BENJAMIN, 72, long-time elder of Leaside Church, Toronto, Ont., Oct. 10.

PENWARDEN, MISS MARY BOYD, 92, life-time member of St. Andrew's Church, Kingston, Ont., church school teacher for 50 years, Oct. 31.

SINCLAIR, GEORGE LYALL, elder of Riverdale Church, Toronto, Ont., church treasurer for many years, Oct. 23.

SLOAN, JAMES, elder for 30 years of St. Enoch Church, Hamilton, Ont., Oct. 28.

STEELE, CLARKE HUNTER, elder of long standing of Knox Church, Guelph, Ont., Nov. 13.

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WISHART, MRS. JOHN (CHRISTIE ANN), 89, long-time member of St. Andrew's Church, Thunder Bay (Fort William), Ont., life member of W.M.S., died in Calgary on Oct. 25.

WRIGHT, ALBERT, long-time elder of the Presbyterian Church, Orangedale, N.S., Sept. 14. □

calendar

INDUCTIONS

Freeman, Rev. G.D., Toronto, Mimico Church, Ont., Dec. 7.

Gondocz, Rev. Kalman A., Calgary, Calvin Hungarian Church, Alta., Sept. 23.

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Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.

Chatham-Black River Bridge-Kouchibouguac charge, N.B., Rev. Raye Brown, P.O. Box 23, Tabusintac, E0C 2A0.

New Glasgow, First Church, N.S., Rev. Kenneth MacLeod, P.O. Box 3, Merigomish, B0J 1G0.

Sydney Mines, St. Andrew's Church, N.S., Dr. E.H. Bean, 12 Lorway Ave., Sydney, B1P 4Z2.

West River charge, N.S., Rev. Lloyd Murdock, 9 Prince St., P.O. Box 1003, Pictou, N.S., B0K 1H0.

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(continued from previous page)

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Cardinal, St. Andrew's and St. James Church, Ont., Dr. W. L. MacLellan, Box 922, Morrisburg, K0C 1X0.

Fort Coulonge, St. Andrew's, and Bristol Memorial Church, Que., Rev. Floyd R. McPhee, 460 Raglan St. S., Renfrew, Ont., K7V 1R8.

Iroquois, Knox Church, and South Mountain, St. Andrew's, Ont., Rev. N. Vandermey, Box 94, Prescott, K0E 1T0.

Kirk Hill, St. Columba Church, Ont. Rev. Robert Martin, Box 41, 31 St. John St., Vankleek Hill, K0B 1R0.

Lachute, Margaret Rodger Memorial Church, Que., Dr. R. Stuart Johnston, 124 Linwood Cresc., Town of Mount Royal, Montreal, H3P 1J2.

Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.

Montreal Chinese Church, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, H4L 2K1.

Ottawa, Parkwood Hills Church, Ont., Rev. D.L. Campbell, 971 Woodroffe Ave., Ottawa, K2A 3G9.

Synod of Toronto and Kingston

Bowmanville, St. Andrew's Church, Ont., Rev. T.J. McKinney, 73 Princess St., Port Hope, L1A 2R2.

Brampton, St. Andrew's Church, Ont., Dr. R. G. MacMillan, 52 Highland Rd., Oakville, L6K 1S7.

Port Credit, St. Andrew's Church, Ont., Rev. R.C. Taylor, 237 Savoy Cr., Oakville, L6L 1Y2.

Toronto, Glenview Church, Ont., Rev. James S. Roe, 77 Davisville Ave., Apt. 802, Toronto, M4S 1G4.

Toronto, Rexdale Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.

Waterloo, Knox Church, Ont., Rev. R.A. Jackson, 191 West River Rd., Cambridge, N1S 2Z9.

Synod of Hamilton and London

Brantford, Central Church, Ont., Rev. Warren K. McKinnon, 778 Lawrason St., Woodstock, N4S 1T9.

Dresden-Rutherford Charge, Ont., Rev. Ernest Herron, 520 Elgin St., Wallaceburg, N8A 3C2.

Duart-Turin charge, Ont., Rev. John St. C. Neil, P.O. Box 1086, Ridgetown, N0P 2C0.

Hanover, St. Andrew's, Ayton, Knox Church, Ont., Rev. Donald G. Kemble, Box 1632, Walkerton, N0G 2V0.

Niagara Falls, Stamford Church, Ont., Rev. Steve Dunkin, 8280 Willoughby Dr., Niagara Falls, L2G 6X2.

Paisley, Westminster Church and Glammis, St. Paul's, Ont., Rev. Angus J. Sutherland, Box 697, Chesley, N0G 1L0.

Tara, Knox Church, Allenford, St. Andrew's Church, Dr. R. D. MacDonald, Box 1239, Port Elgin, N0H 2C0.

Welland, St. Andrew's Church, Ont., Rev. John Kurtz, 2 Aberdeen Circle, St. Catharines, L2T 2B8.

Wyoming, Camlachie and Bear Creek charge, Ont., Rev. C. Cunningham, Box 636, Petrolia, N0N 1R0.

Synod of Manitoba and Northwestern Ontario

Neepawa, Knox Church, Man., Rev. Graeme E. Duncan, Box 429, Carberry, R0K 0H0.

Synod of Saskatchewan

Regina, St. Stephen's Church, Sask. Dr. James W. Evans, 2574 Retallack St., Regina, S4T 2L4.

Synod of Alberta

Lethbridge, St. Andrew's Church, Alta., Rev. J. Karl English, 703 Heritage Dr. S.W., Calgary, T2V 2W4.

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Creston, St. Stephen's Church, B.C., Rev. Edward F. Millin, 117 Norton Ave., Kimberley, V1A 1X8.

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ANNIVERSARIES

115th — South Granville Presbyterian Church, P.E.I., Oct. 28, (Rev. Colin M. Alston).

105th — Erskine Church, Ottawa, Ont., Nov. 18, (Rev. C. Sheldon Hastings).

75th — New Westminster Church, Hamilton, Ont., Nov. 25, (Rev. John J. Hibbs).

50th — Riverside Church, Windsor, Ont., Nov. 5, (Rev. Peter D. Mellegers).

15th — Bethel Church, Riverview, N.B., Oct. 28, (Rev. Basil Lowery). □

MEDITATION

"Curtain going Up!"



"Before the mountains were brought forth, or ever thou has formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2, KJV).

FEW OF US, perhaps, have had the experience of working on the stage in the days of the older "drop curtains" that had to be raised before any particular act was presented. We have all grown so accustomed to television screens in our own living rooms that most of us have forgotten how it used to be before television was perfected. More recently, we were more aware of the filmy sort of material that was drawn aside before the presentation of any feature at the local Roxy. We are certainly conscious of the "dropping of the curtain" now that too frequently interrupts the various television "specials" for commercials.

To one who, as a secondary school student, sometimes stood in the wings waiting for the rise of the curtain, your writer remembers the eager trepidation that filled us then. At that time, when our acting was amateurish in the extreme and professional make-up artists were almost unobtainable, our severest critics were our peers at the various grade levels. As we hurriedly went over our "lines" at the last minute, listening to the running reports on the "crowd," our hearts beat more quickly as the call eventually rang out, "Curtain."

Such feelings may arise in us as we face the onset of another year. Our allegory may seem a little far-fetched. Even a three-act play is made up of so many spoken lines, written by another, and possibly mouthed by different persons a thousand times before (a recent Guinness *Book of World Records* cites *The Golden Horseshoe Revue* as having been presented some 25,000 times). Not even this consideration eliminates the possibility of surprise and the unexpected, as illustrated by other books published on famous "bloopers" perpetrated by the professionals. Persons in the field are still awarded "Oscars" for performances of lines, even though written by others.

On entering 1980, you may feel that someone has forgotten to give you a script, and that there has been a surprising lack of time for a good "rehearsal." Finding ourselves "on stage," our "speech" may fly from our minds with the "prompter" unexpectedly gone for coffee, and we may feel very much alone. We may find ourselves struck "dumb," with even an extemporaneous reply failing to come to our lips. Centre-stage can then become an amazingly conspicuous and solitary place.

As we pass through the portals of another new year, it is important for us to realize that we are "onstage." This is no mere production, however colossal and with however great a cast of characters, intended to entertain us — the spectators. This "play" is life, and very much involves each one of us. Christian writers have been concerned to point out that the Bible itself is a book about *us,* involving *us,* expecting always more of us than the absorption of readers in an easy chair.

This new year, like all those past, will involve a great many people, many of whom we don't even know. There will be a great many new incidents, however boring we may think our customary lives. There will be a plot which may not be unravelled for years. Much of what remains unclear, even to us participants, is mystery still because we are not able to seize upon the ways and thoughts of God, the Author, and appropriate them to ourselves. Many may look to him as the "Writer" without understanding that all the surprises are not necessarily brought on by our own mistakes. Yet he has given to us players every opportunity of exercising his gift of free will.

We find it difficult to believe that *all* of the things that will happen in the coming days will turn out all right. It is well nigh impossible to suppose that all the things that occur on the stage of life are intended for our good. Yet it is nowhere set down in the "script" that the participants will all live happily. We only *believe* that "from everlasting to everlasting" our "writer" is God, with whom we may abide "in all generations." We only must learn to pray with the psalmist that God will "make us glad according to the days wherein" we have been afflicted, that he would "satisfy us early" with his mercy, and make us "rejoice and be glad all our days."

PRAYER

God of all the years, of all times and of eternity itself, you who have been the dwelling-place of all who would abide in your shadow, hear our prayers. We thank you for the year now behind us, and pray for the grace we need to accept its trials. We pray that you would continue to guide us now. Grant us the humility and the courage to follow your leadership as those who would otherwise often lose their way, stumble and fall among thieves. We pray in the Name of him who promised all who sought it, his presence "to the end." Amen.

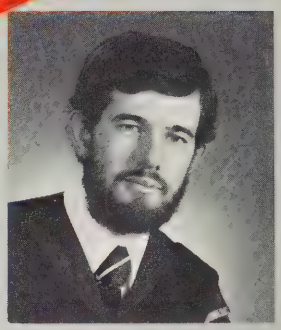
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The Four Horsemen of the Apocalypse

Banners by Marion Spanjerdt

FEBRUARY, 1980

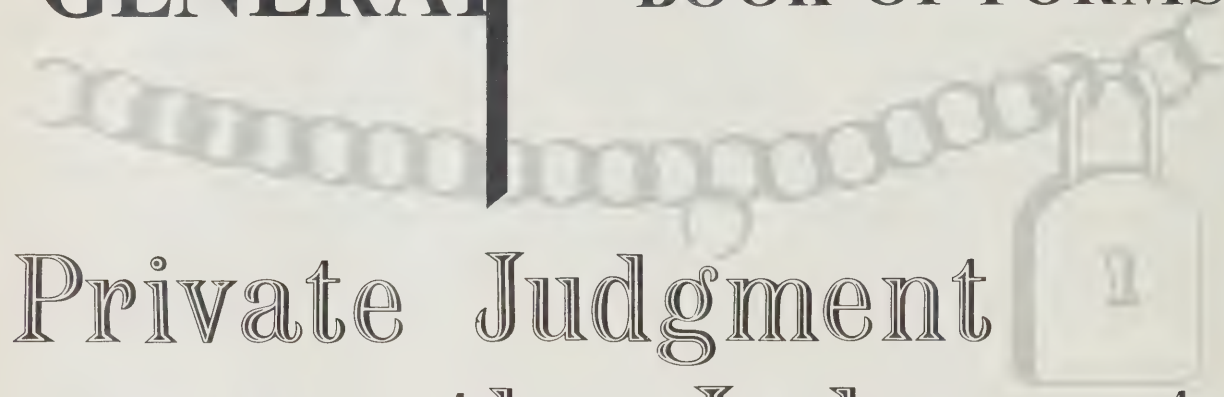
PRESBYTERIAN

RECORD

ACTS AND PROCEEDINGS

THE ONE HU
GENERAL

THE BOOK OF FORMS



Private Judgment versus the Judgment of the Church

JAMES D. SMART

IN THE REPORT of the Senate of The Presbyterian College, Montreal, to the 1979 General Assembly, there is a sentence hidden away in one of the later paragraphs which should shock awake every Presbyterian, ministers and laity alike, to the presence of an incipient anarchy in the church. The sentence occurs on page 272 of the stitched Minutes and reads as follows: "There are presbyteries which contravene the action of the 1966 General Assembly by not permitting women to minister within their bounds."

In the years before 1966 the whole question of the status of women in the church was debated with thoroughness. The procedure by which changes in the order of the church are made guarantees that decisions will not be made in haste. There was no unseemly haste as the church moved toward this significant change which would permit women to share with men in the work of both the ministry and the eldership. Moreover, since 1966 the enrichment of these ministries through the participation of women has been such that there is not the slightest sign that the church has any intention of reversing the decision of 1966. Nor, in general, is there any uneasiness in most of our churches that we are disobedient to the mind of Jesus Christ in establishing this order. What, then, are we to make of the statement that there are presbyteries which will not permit women to minister within their bounds?

One would like to know whether they permit women to be elected to kirk sessions in their congregations. If not,

their conduct is radically divisive. But if they do, their exclusion of women ministers is illogical. What confronts us here is nothing less than anarchy, a refusal to act in accordance with the established order of the church.

Perhaps we should not be surprised that there are still pockets of resistance to the full participation of women and should be patient with it for a while longer. After all, the policy of exclusion lasted for nearly two thousand years and continues to this day in Anglican, Roman Catholic and Greek Catholic churches. Only yesterday it was dominant in most of the professions and still has sufficient force to generate a fiery feminist movement. And now even in the Roman Catholic church, at least in the U.S.A., women are protesting their exclusion and demanding, even in the very presence of the Pope, an end to all discrimination against them. Surely we can let time take care of this problem.

"To follow no divisive course"

But the refusal of a presbytery to give obedience to the established order of the church raises questions of a very different kind. When one probes behind this disobedience, one finds members of presbytery claiming a right of private judgment which authorizes them to disobey their church. In their interpretation of Scripture they find in Paul's letters verses which seem to them to prohibit the presence of women in the ministry. That their church hears no such prohibition in either the words and works of Paul or the words and works of Jesus is a matter of indifference to them. They insist as their right of private judgment, not just upon retaining and teaching their own interpretation of Paul, a right which one would not dispute, but also upon so enforcing that interpretation in presbytery as to make its decisions contrary to the established order of the Presbyterian Church. Here private judgment has been used to justify what is no less than a breach of the third ordination vow "to follow no divisive course."

A parallel case may help us to see more clearly what is at issue here. There are Presbyterian ministers who in recent years became convinced in their study of the New Testament that the baptism of infants has little or no support in the order of the early Christian church; that baptism in its original significance was inseparable from a conscious personal confession of repentance and faith. The debate on the subject between competent exegetes and theologians showed that there was much to be said on both sides of the question. Would the right of private judgment justify a minister who questioned the biblical basis of infant baptism in refusing any longer to baptize babies? There have been ministers who claimed this as their right, but it was quickly apparent in their congregations that they were following a divisive course. Loyalty to their ordination vows demanded that they obey the order of their church concerning baptism, that they seek by persuasion to change that order, but, until such change should occur, should preserve their obedience. In this or any other aspect of the church's life, for each minister to follow his private judgment would lead only to confusion and anarchy.

A recent occurrence in one of our presbyteries points up the importance of this principle and also the prevalence of this faulty appeal to the right of private judgment over against the right of the church's considered and corporate judgment. A young man, a graduate of a seminary in the U.S.A., was applying for admission to the ministry of our church. He met all the requirements, but the committee examining him discovered that he was so firmly convinced that the New Testament prohibited women from serving either as elders or as ministers that he would absent himself from all services in which women were being ordained. The committee therefore refused to receive him, being unable to see how he could, in his congregation and in the courts of the church, fulfil the ordination vow "to follow no divisive course." The decision was appealed to presbytery and a full hearing took place. The young man confirmed his intention to have no part at any time in the ordaining of women. But what was most significant in the discussion was how widely among the presbyters the right of private judgment was regarded as permitting this defiance of the established order of The Presbyterian Church in Canada. Did anyone envisage the situation in a congregation where, women being ordained to the eldership, the minister would absent himself from the service, and, women being present in a kirk session, all would know that they were present in contradiction to the personal desire and conviction of the minister?!

If the shoe had been on the other foot

It may help to highlight what is at stake here if we transport ourselves back to the time before 1966 when women were *not* allowed to be elders or ministers. Let us imagine the exactly opposite instance: a young man asking to be taken on trials for license who insists that from his reading of Scripture he has become convinced that women *should* be elders and ministers and that, contrary as it may be to the order of the church, he intends to ordain women to both the eldership and the ministry. I cannot imagine that any of our presbyteries would have proceeded to license and ordain him. Would anyone have appealed to "the right of private judgment" in his defense?

Respect for the church as it is constituted is at stake here. To cultivate or encourage disrespect is dangerous to its future. Respect does not inhibit criticism and disagreement in relation to the existing order. God forbid! There is far too much that needs the severest criticism. But there are proper channels through which criticism may lead to change. If we let the church degenerate into an aggregation of individualists, each going his own way according to his own conscience, without respect for the well-considered judgment and conscience of the church, then we are not likely to have a happy or fruitful future.

DR. SMART is now retired and living in Toronto. Dr. Smart is a Canadian Presbyterian minister who was formerly professor of biblical interpretation at Union Theological Seminary in New York city.
His most recent book was The Past, Present and Future of Biblical Theology, *published in November '79.*

(Readers may also wish to take note of the news item on page 34.)

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EDITORIAL

On dealing with too-long ministries

This is an editorial I had hoped would be unnecessary. The "Pungent and Pertinent" piece by "A Concerned Elder" entitled "The decadence of a too long ministry" (November, '79), has drawn much correspondence, hitting, as it obviously has, a nerve in the body of our denomination. I published it in the conviction that the elder's concern was real and that the issue being raised needed airing. I did not anticipate the one-sided response running, as it has, at about four to one in support of the elder's contentions. Though I share the belief that ministers can stay too long in one parish, to the harm of both, and that there should be ways and means of remedying the situation, I feel that the arguments advanced have overlooked some important considerations. I have waited to hear more from the clergy, but to date have waited in vain.

To begin with, the minister is responsible to Presbytery, he or she is not employed by the congregation. The argument that those signing the pay-cheque call the shots is true in other fields of employment, but our insistence on the term "stipend," an allowance paid to free the minister to minister the word and sacraments, points to the real nature of the agreement. It may seem to be purely a semantic ruse but consider: no man or woman can be called to a pulpit without the consent of Presbytery nor removed from same without that same consent; the minister is not even a *member* of the congregation, but of Presbytery. This practice, among other things, distinguishes Presbyterian from Congregational polity. The machinery to deal with too-long ministries in obvious decay is already in place if it were taken seriously and made to work. Presbytery visitations, when and if they are conducted, are too often conducted along the lines of "How's it going ... Wonderful! ... Thanks for the tea and refreshments."

On the question of cliques within a congregation — immovable power blocs — it is no doubt true that they exist in some pastorates. However, caution must be exercised and the distinction must be made in identifying these so-called cliques. Most ministers and their families will make close friends of some of the members in their charge. Are they to be deprived of this option? I have known of ministers who made a deliberate effort to avoid making personal friends of any of their own flock, and who have laboured heroically and in a measure of loneliness in order to avoid just this accusation. Is that possible for all styles of ministry, or even desirable?

Then too, the assumption is always made that a man or woman can just pick up and go, that another call is waiting for the asking. Even before the enrollment had burgeoned in our theological colleges, decreasing the number of vacancies, it had been true for some time that a minister over fifty-five had little or no chance of obtaining a call if he or she was being considered along with younger candidates. Most congregations seek a younger man to "work with our youth." (One could add ... "with both of them.") The assumption has been, and is, that older men are out of touch with, and can't relate to, problems of anyone under thirty. The fact of the matter is that this ability, when there really is a need, is not a factor of age but of temperament and perception. I, when growing up in my home congregation, was ministered to by "older" men who showed me kindness and understanding that bridged the age gap without the slightest trace of a transparent effort to be "with it." Conversely, I have run across younger clergy who wanted little or nothing to do with teenagers or young people in general.

Finally, is it not true that a congregation has a part in shaping the ministry of the person in the pulpit? (Simply put, a congregation gets the minister it deserves, just as people get the government they deserve and, one might add, a denomination gets the national staff it deserves.) Can a congregation complain about the sameness of sermons without having insisted that their minister take the study leave he or she is entitled to? Can they not drain a minister dry of inspiration by sitting Sunday after Sunday waiting to be bowled over by the spiritual inspiration that they make no effort to cultivate themselves, then, or at any other time during the week? To deal in just one particular, is it reasonable to expect a minister to singlehandedly instill in the young people a love of the faith when not so much as a grace at meal time is practised at home?

Truly, we have a problem with ministries that have outlived their usefulness. The solution, however, is more complex than assumptions of stubborn complacency, of conspiracy, or of the necessity of a few more rules that would shift bodies in lock-step every few years.

JRD

FROM THE MODERATOR

Partners in obedience

THIS IS being written in Nigeria where I am one of six Canadian Presbyterians on a visit marking the 25th anniversary of the arrival of the first Canadian Presbyterian missionaries in Nigeria. A few months ago the Moderator of the Presbyterian Church of Nigeria led a group of Nigerian Presbyterians on a visit to Canada and now we are repaying the visit.

My wife and I had visited Nigeria previously but each intervening year has brought such large changes making the differences between memory and present reality very great. Like so many places in the world this is a land of contrast. Nigeria is bigger than France and West Germany combined, with 80 million people and a gross domestic product of $32 billion — more than the total of all the rest of West Africa. The world's eighth largest producer of oil, since 1973 it has had oil revenues of $37.5 billion. Nigeria does not qualify for aid from the industrialized countries of the West. Canada buys no Nigerian oil, even though it is of unusually high quality, but the U.S.A. gets 30 per cent of its oil imports from Nigeria and has an annual trade deficit with it of some $6 billion.

The wealth that is flowing into Nigeria reaches only a small percentage of the population for the per capita income is only $400 per annum. Increased wealth increases the opportunity for corruption which concerns many Nigerians. The contrast between wealth and squallor is jarring. The lovely tree-shaded homes nestling in the wealthy neighbourhood of Lagos rent for $30,000 a year while most Nigerians are, by our standards, inadequately housed. Nigeria has only one physician per 25,463 inhabitants, 114th in the world in doctors per capita. It is one of the most disease-ridden and unhealthy countries in the world, even by tropical standards. High among the list of diseases prevalent in the country are yel-

(continued on page 32)

PRESBYTERIAN
RECORD

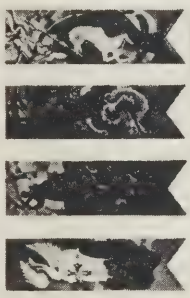
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COVER STORY

The banners on our cover depict the four horsemen of the Apocalypse, (Rev. 6: 1-9).
To reproduce them in a size that would do them justice we have rotated this month's cover. See also the news item on page 34.

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PUNGENT & PERTINENT



Neo-Pentecostalism Point-Counterpoint

(A reply to Hans Zegerius)

by Stephen A. Hayes

IN LAST MONTH'S "Pungent and Pertinent" the Rev. Hans Zegerius expressed his concern over a pamphlet issued by our church entitled *The Neo-Pentecostal Movement and The Presbyterian Church in Canada.* His main point was that the latter report was less open to the movement than an earlier report in 1976 and one which was adopted by the General Assembly.

On reading the considerably longer (by about ten times) report of 1976, and the recent pamphlet, I can agree that the former is indeed more open to the movement than the latter. I also agree that people should be encouraged to read the 1976 report, though I would also want them to read the recently-issued pamphlet. The fact, however, is that even if the 1976 report were printed and made available few would read it: to use Mr. Zegerius' own description, it is "rough sledding." Hence one can see the wisdom of a considerably briefer statement having been printed.

However, let me take exception to some statements Mr. Zegerius makes.

He speaks of the pamphlet as issuing a "tirade" against speaking in tongues. Those who read the pamphlet will wonder just exactly what he is talking about, for the tone is moderate throughout. Can one not disagree, or at least express reservation about something without being accused of launching a tirade?

Moreover, Mr. Zegerius lists some of the negative statements made about Neo-Pentecostalism in the pamphlet. He has the graciousness to add that "Most of these things can be culled from the 1976 Report." Indeed they can! Why then object to them? Virtually all of them came from the committee Mr. Zegerius chaired and perhaps some of them even from his pen!

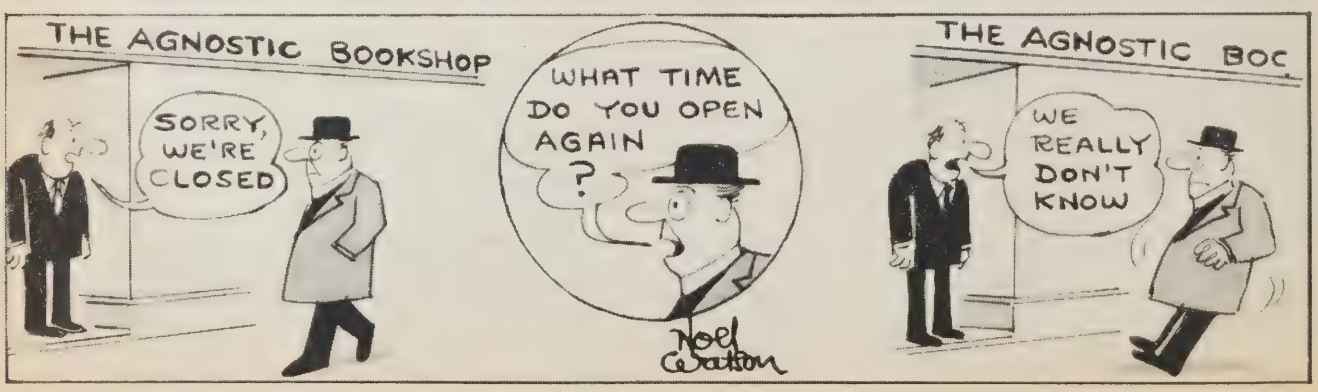
Mr. Zegerius correctly identifies the fact that the 1976 report had criticisms to make of the movement. However this point should, in fairness, be emphasized, for a careful reading of the report indicates a thoughtful, thorough, even penetrating critique of Neo-Pentecostalism frequently issuing in comments that are not only cautionary but strongly negative. Let the reader be assured that such comments abound. Space will permit only a few quotations from the 1976 report in illustration:

On speaking in tongues: "These studies suggest that the occurrence of glossolalia, in itself, should not be ascribed only and always to the work of the Holy Spirit" (p. 382).

On sound doctrine: "It will be helpful for all who consider Neo-Pentecostalism to remember that similar movements have from time to time emerged in the church and that some-

WATSON'S WORLD

by Noel Watson



times they left the path of Apostolic teaching altogether" (p. 383).

On Spirit-baptism: "No interpretation of Pentecost is allowable that attempts to discover a Spirit-baptism that is dissociated from water-baptism in the name of Jesus" (p. 383).

On mass healings: "... we should frown on the religious exploitation of sufferers by mass-healers" (p. 387). (Though the report also states that miracles are *not* confined to the past (p. 387).)

The Spirit and Christ: In an especially incisive section the report states that "Some Neo-Pentecostal teaching is in danger of losing sight of the all-sufficiency of Jesus Christ" and then in the same section adds that "We are therefore to be most careful not to drive a wedge between Jesus Christ and the Holy Spirit..." (p. 389).

Living charismatically: The report in a most mature statement comments that "The life of faith itself, with *all* its functions, is 'charismatic' " (p. 390). Also it states that "The test of the indwelling of the Spirit does not lie in the evidence of special gifts but in the fruits of the Spirit: love, joy peace, etc." (p. 390).

In spite of these, and many other cautionary and critical remarks, the 1976 report states, as Mr. Zegerius has correctly noted, an openness to the movement: "Neo-Pentecostalism is an evidence that God is at work in His Church." In light of the criticisms made, can it be that simple?

Both groups have done their best. We can gratefully thank the authors of the '76 report for the wealth of good material they have placed before us. The authors of the newly-issued pamphlet also deserve our thanks for they have simply followed the direction given in that same '76 Assembly: "That the Committee on Church Doctrine be authorized to prepare a booklet containing comprehensive material regarding Neo-Pentecostalism and suitable for study by the whole membership of the church."

MR. HAYES is the minister at St. Andrew's Church, Cobourg, Ont., and a member of the Committee on Church Doctrine.

□

barsanuphius

Dear Reader,

Imagine the scene. It is two months ago. Christmas is near. My February column is due in a few hours. The Editor sounded threatening the last time he phoned. Panic. What to do?

By February the election will be in its final days. Why not write something funny about Joe Clark or Pierre Trudeau or Ed Broadbent? Why not lampoon the Tories, Liberals, or N.D.P., or more dangerously, two of them?

Why not jump off the C.N. Tower? The only thing political I could get away with this month would be to write something funny about Fabien Roy. (There are not many readers of The Presbyterian Record *who intend to vote for Fabien Roy.) But why pick on poor Fabien? Besides, the election campaign is funny enough by itself. Anything I could write would surely be superfluous.*

So the election won't do.

I wait for inspiration. (It is absolutely necessary to wait for inspiration when writing a humour column.)

The phone rings. I am reminded of the forthcoming meeting of the Committee on the Reorganization of Committees. No inspiration there.

I decide to read the newspaper while I wait for inspiration. The newspaper is full of news about the election. Maybe somebody is trying to tell me something. Inspiration works in mysterious ways. Maybe I could get away with an ostensibly humourous but essentially sneaky subliminal little piece telling readers how to vote. What if all the Presbyterians in Yellowhead or Town of Mount Royal or Oshawa voted in a bloc? But that's fantasy and there is a great deal of difference between daydreaming and inspiration.

I meditate. What about a column on doubling the membership of the church? Why not be funny and suggest doubling our committees instead? Why not jump off the C.N. Tower? No inspiration here. Inspiration is never suicidal.

I decide to have a sleep. Maybe I can dream up a column ideas in my sleep.

I dream about the election. In my dream I HAVE written a column in which I say what I really think about Joe, Pierre and Ed. I dream about being hauled before a Star Chamber-type Tribunal of Unsmiling Presbyterians charged with mixing religion, politics, and humour contrary to Section 797 Subsection 86 of the Westminster Confession of Faith. With a great exertion of will I force myself awake before sentence is passed. The Tribunal is gone, but still no inspiration.

Panic is again upon me. Inspiration is taking such a long time that I ask my wife what I should write about. She replies, "Why don't you do something funny on the election? Your column will be in the February issue." I answer in a voice weak with despair, "I haven't any inspiration." "That's never stopped you before," she says.

So a column on the election it is. Here goes. I believe that the right to vote and to choose our government can never be an inconvenience but a hard won privilege greatly to be cherished. So there.

I conclude with this humble prediction. I predict that the Governor-General will NOT call on a Presbyterian to form a government after February 18.

Sorry about that, Fabien.

PERSPECTIVE

by Lloyd Robertson

No to voters' virus



AND DOWN THE SLIPPERY February slope we slide, toward the unexpected, unwanted and unnecessary election of 1980. Winter votes aren't much fun for the politicians but they do provide Canadians who can't steal away to warmer parts of the globe with our own home-made brand of hot air.

There will be continuing speculation and argument over just why the government fell. There is the Machiavellian scenario put forward by some that a group of Trudeau supporters in the Liberal caucus and some bureaucrats and party workers around the former Prime Minister were itching for a confidence vote so they might take advantage of the Conservatives' low standing in a November Gallup poll. The Tory budget with its hard times approach was the perfect vehicle for them, or so they thought. They could bring down the government well before a Liberal leadership convention, thereby putting the party right on the spot and left with very little choice but to beg the Prince to stay on. The possibility of a return to power made the gamble worthwhile. The whole plan needed the co-operation of Trudeau and there are some who will say that he not only agreed to the strategy but had already indicated a willingness, if not a desire, to stay on and attempt a comeback, rising Phoenix-like from his own ashes.

As for the Conservatives, it seems beyond belief that they wouldn't have tried to protect themselves from a defeat in the Commons. They could have pushed forward the day of the non-confidence vote or worked harder to secure the support of Social Credit, especially when they knew the day after the budget that they didn't have the numbers to sustain themselves in the face of a combined opposition vote by the full forces of the Liberals and the NDP. But here too it seems possible that the political strategists were prepared to take a chance. If the Liberals didn't chicken out, the Tories would be prepared to fight an election on the budget and hope that Pierre Trudeau would again be out front for the Grits. It's no secret that the Conservatives believe that their chances are better against Trudeau than they would have been against a shiny new leader who would have emerged fresh and clean from the media bath of a Liberal convention in the spring.

These scenarios may be more fictitious than factual but one thing is clear. The political strategists, the backroom boys in both parties, were in control of events on that December night when the Clark government sank. They sacrificed the good of the country, even the welfare of their own members, for short-term political gain and thrust the nation into an expensive and needless winter election. Needless because no matter who comes to power, energy prices will have to be increased: expensive to the tune of 65 or 75 million dollars.

One obvious conclusion leaps from the dark mists of the political scheming that led to the present election. We need some fundamental changes in our political system. What about a fixed four year term for each Parliament? Columnist and journalism professor Anthony Westell proposes that when a government is defeated in the House, as the Conservatives were defeated in December, another party should attempt to form a government without the necessity of an election. In reality, each government would probably represent a coalition of parties which had agreed to co-operate to put through a specified programme of legislation. There would be elections once every four years, and perhaps occasionally when the parties had reached a political deadlock and no government could survive in the House. Westell's suggestion is based on a pamphlet published by the Institute of Intergovernmental Relations entitled "Does Canada Need A New Electoral System?" While some of the suggestions, such as a separate vote for a Prime Minister and a Parliament elected on a provincial or regional basis, may be unpalatable and too much like the U.S. structure, it is clear that our present system needs an immediate infusion of stability. The actions of the party backroom boys should be completely removed from the day to day dealings of Parliament and concentrated throughout the election campaigns and in general party policy at other times. Common sense and political stability should be two features upon which we pride ourselves and our system of government.

All the same, it's important that no-one catches a mid-winter case of voters' virus and stays home on February 18. A good turnout and lots of response is the most essential part of our political process.

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LETTERS

On women's ordination and conscience

In the November issue of *The Presbyterian Record* (p. 34) one reads of a young man telling it will be against his conscience to participate in the ordaining of women as ministers and elders should he be ordained in The Presbyterian Church in Canada.

One can admire him for making this known. Will he tell us, if he knows, if any of the disciples chosen by Christ were Gentiles? Should we only choose Jews to be ministers and elders?

Paul revealed "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christs, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:28, 29)

Are we to-day truly grateful to Christ and the Christian men and women of the past and the present for their part in building the Church of to-day? It is not perfect, but let us be faithful, too, to Christ.

(Mrs.) Jennie F. Cowan,
Cambridge, Ont.

Term ministries vs long ministries

This is a belated reply to "A Concerned Elder" who wrote "The decadence of a too-long ministry" in the November issue. I wish to present another viewpoint.

First let us note that the presbytery may sever the pastoral tie between minister and people for other than reasons of the minister's ethics and teaching. If, in the opinion of the presbytery, both congregation and minister need a fresh start, the tie may be severed. This power is used all too often when there is a dispute between the congregation and minister because of the temptation to sacrifice the latter individual. Unfortunately in many cases the problem simply becomes a more difficult problem for the next minister.

It is hard to see how ministers can "transfer from congregation to congregation in an atmosphere of true Christian love" if his or her ministry is terminated on a certain date just because the term is up. Nowadays it frequently takes a minister a year or more to obtain a call.

In order to avoid resorting to unemployment insurance, we would have to resort to the Methodist method of "all change" on a set date. This, however, would take power away from the congregation to a central body. The writer of the article deplores the much-less-arbitrary power of the presbytery which acts as a referee and pastor when a congregation calls a minister or when a minister is in difficulty. A secret ballot of the congregation to decide whether to keep a minister, has the disadvantage of discouraging a prophetic ministry that speaks the truth without fear. On the contrary, it would encourage a "playing to the gallery" in order to curry the favour of the congregation.

I acknowledge that some ministries should be short, where for example the minister's sociological background is very different from that of the congregation and he or she is unable to make the transition to understand their mental and psychological outlook, and in a sense, to become one of them. Or again, a short ministry may be indicated if there is a very bad experience (regardless of where the fault lies) from which the minister or congregation cannot recover, after a reasonable time.

But my impression is that term appointment for *all* ministers is being proposed as a means of getting at problem ministries, which after all are in the minority. It is somewhat like shooting a sparrow with a cannon.

There are ways of dealing with problem ministries. Some presbyteries back away from being a real pastor to both congregation and minister and permit situations to deteriorate beyond rescue. But surely our efforts should go to helping presbyteries be the pastor of pastors and of congregations, as many of them indeed are.

The "Concerned Elder" wants congregations to have a larger role in dealing with ministers. Their role now is in some ways more important than that of the presbyteries. Congregations make ministers. Ministry is a two-way process. Individuals who have some concern about their minister should level with him or her by "speaking the truth in love." There is too much anonymous hostility in the church, and the gospel of reconciliation is not permitted to operate. Ministers are not special people, they are ordinary people in a special job. If ministers do not reflect the "perfect" image that people put on them, all too often they are treated as failures — from a distance.

The parable of the sower is really the parable of the good soil. Congregations can be eloquent hearers, drawing the best out of their ministers. Ideally, it should be a growing fellowship with both sides playing an active role.

If, however, the minister's term appointment is near completion, the chances are the congregation will be even less concerned to level with him or her, and the minister will be less likely to tackle a perennial problem in the congregation. Both will mark time waiting for the next ministerial move. This, frankly, is an argument in favour of long ministries. Here are a few more.

A minister who moves every few years is tempted to rehash old sermons. If continued long enough, the creative growing edge of the minister becomes blunted and dies, so that in advanced years he or she has nothing significant to say. But when a minister knows that what is sown early in a ministry will be reaped in later years, there is encouragement to deal with the problems and grow, and in the process help the congregation to grow too.

I recall a minister complaining to me that the trouble with his congregation was that it had had too many short ministries, resulting in a plethora of unresolved problems. I said I was glad he recognized the problem and no doubt would be willing to commit himself to a long ministry!

Mr. Wheaton pointed out in his letter in the January issue that "it

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The Making and Meaning of John

CHARLES H.H. SCOBIE

FOR COUNTLESS THOUSANDS of people the Gospel of John is the best loved book in the New Testament. Indeed, a case could probably be argued that this Gospel is one of the most influential books ever written in the whole of human history.

What is the secret of its wide appeal? It has been held that the Christian message is so simple that even a child can understand it, yet so profound that even the wisest man on earth could never exhaust its meaning. Such a verdict is particularly apt if applied to John's Gospel. Everyone can understand concepts such as Life, Light, Bread, Water, Father, Son, because these are universal symbols which relate not just to 1st. Century A.D. Palestine but to the human situation. Not only is the Gospel written in terms which speak to people everywhere, but its great themes are frequently repeated (with minor variations) so that if we do not get the message right away it gradually sinks in as we read the Gospel chapter by chapter. There are many Christians who may not be able to follow the Nicene Creed but who would be quite happy to take as their summary of Christian faith, John 3:16 — "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

This apparent simplicity is of course deceptive. The more either saints or scholars have studied the Gospel the more deep and profound they have discovered its meaning to be. One of the features of John's Gospel is that different levels of meaning can be found in the same passage or even in the same expression. For example, in Jesus' dialogue with Nicodemus the phrase "born again" can also mean "born from above" (John 3:3), the Greek word for "wind" also means "spirit" (John 3:5-8), while the allusion to the Son of Man being "lifted up" refers to Jesus' vindication and glorification by the Father but also to his being raised up on the cross (John 3:14). No wonder that umpteen learned volumes have been written on "Johannine theology"!

From an early date it has been recognized that John is concerned not just to state or re-state the facts of Jesus' ministry, but also to bring out their underlying meaning and significance. One of the early Church Fathers, Clement of Alexandria, writing about the end of the 2nd. Century A.D., commented on the difference between John and the other three Gospels by saying: "Last of all, John, perceiving that the external facts had been made plain in the gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual gospel." Ever since then John has frequently been referred to as "the spiritual gospel."

This becomes obvious the moment we read the opening verses of the Gospel. Mark is content to open his story with Jesus, as an adult, being baptized by John; this for him is "the beginning of the Gospel" (Mark 1:1). Matthew goes further back, to Jesus' birth, and indeed traces Jesus' genealogy to Abraham, the father of God's chosen

people. Luke goes further back still, tracing Jesus to Adam, to the very beginning of mankind. But John goes even further back! The opening words of the Gospel, "In the beginning" are also the opening words of the Book of Genesis. John begins his account before human history, before the creation of the world even, and reveals to us Christ's identity with the Word which was with God in the beginning, the Father's only Son.

John's concern with the underlying meaning of the Christ event has caused problems for some. At a number of points John's Gospel does not agree with the other three and perhaps the most striking example of this is found in the timing of the Last Supper. Mark, followed by Matthew and Luke, clearly presents the Supper as the Jewish Passover meal. But John dates the sequence of events exactly 24 hours earlier so that the Supper is held the night *before* Passover. Now the effect of this is that in John's Gospel Jesus is dying on the cross at the very time when the Passover lambs are being slain in the Temple. When we remember that it is in John that Jesus is described as "the Lamb of God, who takes away the sin of the world" (John 1:29, 36) it is difficult to avoid the conclusion that John was not fussy about exact chronology (what does a day here or a day there matter?), but he was tremendously concerned to get his readers to understand the meaning of Jesus' death as a sacrifice for the sins of the world.

When *and* why

This raises the question, however, of just how far John was concerned with history and with historical accuracy. It has also long been noted that the teaching of Jesus in John is markedly different from the other three Gospels where Jesus teaches by means of vivid parables and short, striking, pithy sayings. In John there are no parables at all, and Jesus gives long and quite elaborate discourses. Often it is difficult to say where the words of Jesus leave off and the meditation of the writer begins. John 3:16 is a case in point: are these words of Jesus (remember there were no inverted commas in ancient manuscripts to show where direct speech begins and ends), or are they the writer's interpretation of the Christ event just as e.g. Paul can say, "God was in Christ reconciling the world to himself" (II Corinthians 5:19)?

No one can dispute the strong element of interpretation in John, but it is exactly this that raises the question of his attitude to history. Over the past 100 years there have been some scholars who have gone the length of saying that John is not really interested in history at all and there is really very little history in his Gospel.

In view of this two things must be said. One is that much recent research has tended to support the basic historicity of the Gospel. Archaeological discoveries, for example, have suggested that the Gospel shows a remarkably accurate knowledge of the geography of Palestine. Although this Gospel is generally regarded as the latest of the four, a number of scholars have recently been arguing that it uses earlier sources, such as a "Signs Source" (recounting miracles of Jesus) and an early version of the passion narrative. While the Gospel was once generally regarded as typically "Greek," recent studies have shown how much it depends on the Old Testament and reflects the Jewish thought of the period.

Thus, there are few today who would dare discuss the Gospel as historically worthless. But the second thing that must be said is that most contemporary scholars recognize *both* the use of historical traditions *and* the strong element of interpretation. It is surely no coincidence that it is the "spiritual Gospel" which contains the five key passages promising the disciples that after Jesus' departure they would receive the gift of the Spirit or Paraclete who would guide them into all truth (see John 14:16, 17, 14:26, 15:26, 16:7-11, 16:13-15). John does not simply repeat facts; under the promised guidance of the Spirit he unfolds the deeper meaning of Jesus' life and death for the Church of his day — and of ours.

John who?

This brings us to the question of the origin of the Gospel. Who wrote it? When? Where? How? and Why? Fortunately the value of the Gospel does not depend on our ability to answer these questions. It comes as a surprise to some people to recognize that this Gospel, like all the others, is anonymous. True, there are the references to "the disciple whom Jesus loved" (John 13:23-25, 19:26, 27, 20:2-10, 21:7, 21:20-24) but it is not clear that he is the *writer* of the Gospel (21:24 may suggest rather that he was the source of the author's information), and nowhere is he identified by name. The earliest traditions name the writer simply as "John" (a common name then as now) and link the Gospel with Ephesus, but it was not until around the year 200 that it was suggested that "John" was John the Apostle. This view became the traditional one and is still very widely held, but it involves great difficulties. It is true that in the first three Gospels, John, the son of Zebedee, appears as one of the inner circle of the Twelve and on the surface this would seem to qualify him as one of the few men who would have the kind of "inside knowledge" we find in John's Gospel. Thus John is one of a small group present at the healing of Peter's mother-in-law (Mark 1:29), the raising of Jairus' daughter (Mark 5:37), the transfiguration (Mark 9:2), the discourse on the signs of the end (Mark 13:3), the preparations for the passover (Luke 22:8), and the agony in Gethsemane (Mark 14:33). Yet not a single one of these events is even mentioned in John's Gospel! This is incredible if the apostle John were the author.

Contrasts and expectations

Some scholars prefer a compromise view which retains John the apostle as the eye-witness source behind the Gospel but allows that someone else was the final author, but even this view still leaves many problems. Numerous identifications have been proposed for the "beloved disciple" (recent suggestions include Lazarus and John Mark). Even those who reject John the apostle as the author are inclining towards an earlier date for the Gospel, and several scholars have held that it is much likelier that the Gospel was written in Syria or even Palestine than in Ephesus. Still others have suggested that John is the Gospel of the Hellenists, the Greek-speaking, Jewish Christians whom we first meet in Acts 6. The discussion is

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The making and meaning of John

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lively, but assured conclusions are few!

One of the most striking features of John's Gospel is its constant use of pairs of opposites: light and darkness, life and death, truth and error. Those who held that this kind of thought could not have existed in Palestine were surprised to learn that very similar language is used in the Dead Sea Scrolls which were written in Palestine prior to Jesus' day. (In other ways, however, the Scrolls are very different from the New Testament.) John sees history as a drama in which conflicting powers battle with each other: the light shines in the darkness (John 1:5), the believer passes from death to life (John 5:24), the devil has nothing to do with the truth for he is the father of lies (John 8:44). As in John's time, so in our own, the forces of darkness, of death and of error very often look as if they are going to carry the day. But John assures us that with the coming of Jesus the decisive battle has already been fought and won. He *is* the Light of the world (John 8:12), the Truth and the Life (John 14:6). "The light shines in the darkness, and the darkness has not overcome it" (John 1:5). "Be of good cheer", says Jesus, "I have overcome the world" (John 16:33).

Light and darkness, life and death, truth and error do not simply represent a great cosmic struggle taking place "out there": they are possibilities for each one of us. It is possible for us to "walk" in the light or in the darkness (John 12:35, 36), to have life or not have life (John 5:24), to "do the truth" or not do the truth (John 3:21). What is required on our part is to believe. It is interesting that John never uses the abstract noun "faith," but again and again uses the verb "believe." "He who believes in the Son has eternal life" (John 3:36). The purpose for which the Gospel is written is said to be "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31).

In Jewish expectation events such as the judgment, the resurrection and eternal life lay in the future and were connected with the end of history and with the coming of the Messiah. But in John these are present realities, for indeed the Messiah has come! "Now is the judgment" (John 12:31), and we are judged here and now if we love darkness rather than light (John 3:19). Jesus is the resurrection and the life (John 11:25), and the believer has already passed from death to life (John 5:24). "He who believes in the Son has eternal life" (John 3:36). Nothing could indicate more clearly that "eternal" life does not refer to unending duration. It is a matter of the quality of life, not the quantity. Jesus offers us true life, real life, the life which is life indeed, and we can begin to experience it here and now! John does not entirely eliminate a future expectation, (see John 5:25-29) but for him it is the encounter with Christ in the present which is decisive.

From the way in which John's Gospel sometimes refers to "this world" it might be concluded that what is being advocated is a very "other-worldly" form of religion which turns its back on the world's problems and the world's needs. The devil is called "the ruler of this world" (John 14:30), and the disciples are told that the world will hate them just as it hates Jesus (John 15:18, 19). The Christian Church has often been tempted to retreat from the world (something which can happen in a Protestant prayer group as well as in a Roman Catholic monastery). We do well therefore to remember that John also tells us that God created the world, that he loved it and that he sent his Son to save it. The "world," in the bad sense, means mankind insofar as it rebels against God and disobeys his will. Believers are not to accept this world's standards and values but neither are they to insulate themselves against this world's problems and needs. "I do not pray that thou shouldst take them out of the world," prays Jesus, "but that thou shouldst keep them from evil ... As thou didst send me into the world, so I have sent them into the world." (John 17:15, 18).

This is a tough task, but it is a task, John tells us, for which Jesus sought to prepare his disciples. The term "church" does not appear in John's Gospel but the reality is there in the little community which Jesus gathered and taught (see especially Chapters 13 to 17), the group of his "disciples," his "friends," his "own." Through this group Christ speaks to us, giving us an example of humble and unselfish service (John 13:15), and assuring us that just as the branch cannot bear fruit unless it abides in the vine so it is only by abiding in Christ that we can find the strength we need for Christian living and can know the love and joy which are to be the keynotes of the Christian life (John 15:1-17).



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This article concludes the series on the Gospels.

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What do you mean by "mission"?

GLEN DAVIS

A RECENT LETTER from Montreal to the Editor of *The Record* said: "I'm afraid . . . we have got away from plain English in our use of the word 'mission.' I cannot get the hang of it. In the October *Record* Rev. Glen Davis says:

'This is still a job in mission.'

'Mission is where my heart is.'

'Mission does not exist to make us feel good. . .'

What do these sentences mean?"

As the one to whom these statements were attributed I wish to apologize for using the word "mission" without explaining what I mean by it. It's a fair question. Let me try to answer it.

There are at least two very different ideas about mission floating around these days. One group says that the real mission of the church is not so much to win converts to Christianity but rather to identify with the poor and oppressed in their struggle for liberation and justice. The good news of Jesus Christ, they say, is news of economic, social and political liberation. The needs of millions of people for the basic necessities of food, clothing and shelter are so urgent that the needs of "the spirit" receive scant attention, if any.

On the other hand there are those who say that the only valid mission of the church is to proclaim the good news of forgiveness, salvation and eternal life. The church's mission is to evangelize the two-and-one-half billion people in the world who are still unreached for Jesus Christ. These people give lip service, and perhaps some band-aid relief, to the desperate economic and social needs of people, but the whole aim is to meet spiritual needs and win souls for Christ.

Some say that these two views are not as far apart as they seem and some closer contact will clear up the problem. Others fear that the division is fundamental and the two positions are like east and west and never the twain shall meet.

Then I come along and ask a naive question: "Why is it either-or? Why can't it be both-and? Is not this division among Christians over the basic reason for the church's existence a man-made distortion of what the Bible teaches about mission and human needs?"

Jesus certainly taught that "man shall not live by bread alone" but nowhere did he say we could live without it. Likewise Jesus condemned those who did not feed the hungry, give drink to the thirsty, or visit the sick and imprisoned, but nowhere did he say that our job is finished once we have met those needs. "Preach! Baptize! Teach! Make disciples!" were also his commands.

If Jesus' ministry on earth teaches us anything it is that he had compassion for people in *all* their needs. The healing word "take up your bed and walk" went hand in hand with the saving word "your sins are forgiven." As he fed the hungry multitudes he went on to explain that *he* was the bread of life. He would not leave a person physically cared for but spiritually lost, nor vice versa.

What does this say to us about mission? It says simply that we can do no less. He said "As the Father has sent me so send I you." That is, we are to carry on the mission that he began and he has set the standards of compassionate, self-emptying service to make people whole. He was sent and so are we.

So what is mission? Some have said "the church is mission." But that is the kind of doubletalk that is confusing. I would rather say that the church is sent on a mission, and, as John Stott expressed it, that "mission . . . describes everything the church is sent into the world to do."* It involves evangelism and social action together, as partners which belong to each other.

Does this mean that everyone does both? No, because everyone is not gifted to do everything. But it means the church must do both as part of its total mission. God calls different people to different tasks so that the whole job will get done. There is no room here for competition or backbiting. There is no time for criticizing our fellow Christians because they are doing a different part of the job. Can the eye criticize the hand for not seeing? God forgive us for the arrogance that says "my function in the body is more important than yours."

This means that to be faithful in mission we (the church) must ask ourselves some hard questions. For example: "Do we care that 2½ billion people for whom Christ died don't even know about it?" "Are we committed to proclaiming salvation from sin and to discipling the nations?"

At the same time, and with the same urgency, we must ask also: "Do we care about the fact that millions of our fellow human beings are barely subsisting in the most inhuman conditions of poverty?" "Are we willing to change our own life-style and risk trying to change our economic and political structures so that the poor receive a fair distribution of the world's resources?"

It comes down to a matter of compassion. Do we weep, as Jesus wept, over the multitudes that are like sheep without a shepherd? Compassion is what he had and compassion is what we so desperately lack. Perhaps we need to learn to weep as he did, not crocodile tears or tears that somehow wash away our guilt feelings, but tears that lead straight to sacrificial action. His compassion led Jesus to a cross; where has ours led us?

* Stott, John R.W., *Christian Mission in the Modern World,* Inter Varsity Press, Illinois, 1975. I recommend this highly and it is available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8, price $3.75.

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HUGH D. McKELLAR

What mean you by these tones?

ONE SPRING DAY IN 1880 the Rev. Drs. John Jenkins and William Gregg visited the ministry of agriculture, which then meddled so little in farmers' affairs that its staff had time for all sorts of unrelated duties. There they took out, in the name of the General Assembly's hymnal committee, a copyright on the first *Hymnal* of The Presbyterian Church in Canada — i.e. the church formed by the union of 1875.

The committee whose co-conveners were Jenkins and Gregg had been set up by the 1878 Assembly. Its ten members included a lawyer, William Barclay McMurrich, who remained its secretary-treasurer until 1905. Then he considerately published a detailed account of the committee's work since its inception, naturally emphasizing the facts which he considered most noteworthy. How could he foresee that, a century later, the very details which he mentions only in passing would appear as the really significant ones?

For example, his digest of the overtures requesting the 1877 Assembly to authorize the compilation of a hymnbook makes clear that, in each of the groups which entered the 1875 union, several congregations had begun to use the hymnbook of their parent body in Scotland — in addition, of course, to the Scottish Psalter and the Paraphrases of 1781. Continued use of four separate hymnbooks might, it was felt, perpetuate the very divisions which the union had sought to remove. Thus we are left with the impression that, since Canada's various Presbyterian groups had until then been content to import all their music for worship, the 1880 *Hymnal* was the first collection to be published in this country under Presbyterian auspices.

In fact, it was more like the tenth. Probably because it was common knowledge, McMurrich does not stress the fact that each of the uniting groups had already published at least one hymnbook of its own; nor were these smudgy little pamphlets, but well-balanced collections of 200 or more hymns apiece. One of them, *The Presbyterian Psalmody* (Montreal, John Becket, 1851) contains some of the clearest, sharpest music-printing that I have ever seen. Yet, since partisan rivalry would surely have erupted had the Assembly tried to adopt one of these existing hymnbooks for the newly-united church, the 1878 resolution setting up a hymnal committee carefully mentions none of them:

"... And whereas the overtures do not contemplate restricting the liberty of congregations now using Hymn Books, but consider it practicable to make a selection which may commend itself for general adoption, the Assembly therefore resolve to appoint a committee to provide a selection chiefly from the four Hymn Books already mentioned *(those of the Church of Scotland, the United Presbyterian Church, the Free Church, and the English Presbyterians)* and to send down the book compiled by them to the Presbyteries ... so that the collection may be as acceptable as possible to the Church."

The committee, once appointed, behaved with equal circumspection. First, each member drew up a list of the hymns which he thought essential; of the 39 hymns which appeared on all ten lists, only four would be unfamiliar to today's churchgoers. Then they moved to hymns appearing on nine lists, on eight, and so on. At the 1879 Assembly they managed to deflect an overture which sought to enlarge the committee and to lengthen the time for its work, by promising to consider seriously any objections which Presbyteries might send them in writing. While they presumably kept their pledge, they took no more chances: they had the book printed, copyrighted, and on sale (for 35¢ a copy) by the time the 1880 Assembly met, so that its delegates could do little but "approve and commend" their work, or perhaps read *Our Hymn Writers,* a 40-page booklet of biographical sketches of the people whose hymns had been selected for the *Hymnal.*

The book contained 347 hymns, 13 doxologies, and two canticles. The committee emphasized that only 40 hymns came from "other sources" than the four British collections named in their mandate; they did not mention even looking into the earlier Canadian books, perhaps because the first two of these would have given them no help whatever. For the first Presbyterian hymnbook published in Canada (Charlottetown, 1835) was in Gaelic, while the second (Quebec, William Neilson, 1844) was in French; and neither contained any translations from English. Perhaps we need not agonize overmuch about becoming multi-cultural; musically, at least, we have never been anything else!

Laoidhean spioradail (Spiritual Hymns) was the work of Donald McDonald, a Church of Scotland minister who built up in Prince Edward Island, between 1827 and 1867, what became known as "Mr. McDonald's Unattached Church." Many of his people, who had had little chance to learn to read, welcomed the chance to sing his hymns before and after worship, because each dealt in memorizable verse with a different point of doctrine. After McDonald's death, his elders put out an enlarged edition of the book with a title which made their intentions crystal-clear: *Hymns for practice only, not to be used in the solemn worship of the sanctuary.*

Choix de Cantiques à l'usage du culte de l'Eglise presbyterienne française du Canada seems to have been prepared by and for Reformed Church immigrants to Canada from France and western Switzerland, rather than for Quebec-born converts from Roman Catholicism, although it was there ready for the latter to use if and when they materialized. Since it does not attach authors' names to its hymns,

The house and lineage of the Book of Praise: 100 years old

I have been able to trace only a few of them; these all come from hymnbooks in use in Geneva during the 18th century, though few of them go back to Calvin's day. Yet I cannot rule out the possibility that people enterprising enough to prepare this hymnbook put into it some verse which they had written after arriving in Canada.

Consideration of other Presbyterian pre-Confederation hymnbooks need not perhaps detain us, since they are more accessible than these two, and at least they are in English! So, back to the fortunes of the 1880 *Hymnal.*

Having got their own way about what should go into the *Hymnal,* the committee proceeded to let the delegates feel that they had a finger in the pie by agreeing to bring out a small-type edition to sell for 8¢, and an edition bound with the psalter and paraphrases, priced at 15¢. (The type they used was so microscopic as to ensure a market for the large-type edition which they issued in 1883!) First, however, they settled on tunes for each hymn, and sent the script of the music edition to London for revision by Dr. E.J. Hopkins, organist of the Temple Church, who was not only an eminent musician, but by definition safe, since he had revised the music for two of the Scottish hymnbooks. In 1882 he did as much for the psalter of the Free Church of Scotland, which the committee decided the Canadian church could adopt instead of producing a psalter of its own, especially since the Free Church was willing not only to let them use its psalter free of charge, but also to keep all profits from its sale in Canada.

In both 1882 and 1883 the hymnal committee was able to turn over to the Fund for Aged and Infirm Ministers respectable, if not spectacular, profits; hence the 1883 Assembly felt justified in authorizing the compilation of a Sabbath-school hymnal, as well as in requesting a tonic sol-fa edition of the *Hymnal* itself. The committee had the former, but not the latter, ready for the 1884 Assembly, which must have included some crusaders for sol-fa, since the Assembly reminded the committee that they had been directed to produce a sol-fa edition, and had not. Although this omission had been remedied by the spring of 1885, the committee did their best to see that future generations would know how to read music by issuing the Sabbath-school book only in a melody edition (price 5¢) and a fully harmonized edition (price 35¢). They also let the 1886 Assembly know why they had no profits to report: after all the expense on the sol-fa edition of the *Hymnal,* only 450 copies of it had been sold.

Also, in 1885, the firm of Joseph Campbell & Sons, which had been the committee's publishers, was reorganized to the point where the committee decided to buy for $3,500 all the type-plates connected with the two hymnbooks. After that, whenever more copies of any edition were needed, they had them struck off from the plates by whichever printer would give them the best deal, their chief concern being to recover their $3,500 before the plates wore out. Since each printer they thus employed put his own name on the title-page, the hymnals' bibliographic record is confusing; but although the imprint kept changing, the content remained constant.

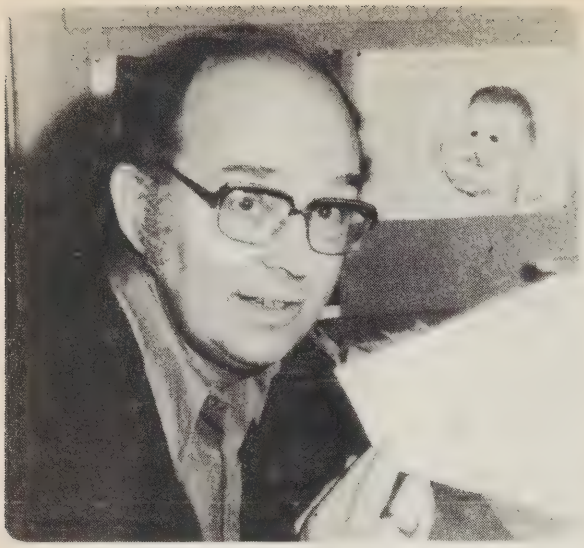
By 1890, the committee were able to contribute $1,000 toward the Aged and Infirm Ministers; but the 1892 Assembly swung their thinking, and their profits, onto a totally new path. They were directed to consider revising and enlarging the *Hymnal,* as well as to explore with their overseas counterparts the possibility of producing a common hymnbook for "all churches of the British Empire holding the Presbyterian system." The eventual success of the first project, after the second had foundered — largely on Canadian intransigence — makes a whole new story.

What, then, did the *Hymnal* accomplish during the 17 years of its primacy? Not quite, perhaps, what its compilers intended. It certainly made "hymns of human composure" acceptable, indeed popular, among people who had long deemed only the psalms and the paraphrases good enough for the worship of God — a view from which we may since have swung too far. Even by 1902, when a conference was called in Belfast to extol the merits of singing psalms, and nothing but psalms, in worship, Canada's was the only branch of Presbyterianism to send no delegate.

Conservative and Scottish-oriented though the committee tried to be, they included more new, and more Canadian material than any other denomination would risk doing for another two decades. They chose "Unto the hills" a mere three years after our then Governor-General, the Marquis of Lorne, had first published it. They selected "What a friend we have in Jesus" before its authorship had been even traced to Joseph Scriven, an Irish immigrant living near Peterborough, Ontario. They accepted "From ocean unto ocean" and three other hymns from Nova Scotia's Robert Murray, though they indicated his name only as "M." lest he should seem presumptuous.

Would the 1880 *Hymnal* meet the needs of a 1980 congregation? Used in conjunction, as it was meant to be, with the psalms and the paraphrases, I believe that it would — which is a hard thing to have to say about the hymn-writing of the past century. Only during December would we feel severely restricted in our choice of hymns, and that is because our ancestors, regardless of denomination, did not start thinking about Christmas directly the leaves fell. Otherwise we have managed, these hundred years, only to move somewhat farther along the paths which the *Hymnal* first marked out.

MR. McKELLAR is a Toronto school librarian and an organist, and a regular contributor to The Record.



The public responsibility of the institutional church

GERALD VANDEŻANDE

AS I UNDERSTAND THE Biblical message for life in our Father's world, the churches and other social groupings alike should first seek the Kingdom of God and his righteousness (cf. Matthew 6:33). This message is as central for the institutional church as it is for individual persons, families, schools, political parties, trade unions, business enterprises and other sectors of society. Therefore, the churches must publicly choose whom they will serve. As I read and hear the Scriptures, there are only two possibilities in life: the Christian way of service toward obedience and "shalom" and the secular way of disservice toward disobedience and conflict. That choice must be made by the churches communally as well as by their members personally. "Faith without action is dead" (cf. James 2:26). This pointed warning also applies to the institutional church.

Different responsibility

However, the churches' public responsibility is different from that of the school, political party, business enterprise, trade union. This difference is determined by the unique place and task each has within the overall calling to love God and neighbour. The task of the institutional church is shaped *confessionally* and that of the political party is shaped *politically.* (The task of the school is *educational* in character, that of the business enterprise is *economic,* and that of the trade union is *socio-economic.)*

But even though the institutional church has a *special* task, that is not to say the church may ignore the other tasks in the creation. For instance, with respect to politics, the institutional church should direct people's attention to the confessional root questions and the relevant Biblical norms for justice. In contrast, the political party should demonstrate the political relevance and practical consequence of the Christian confession in the public arena. Therefore, the institutional church should not assume the responsibility of the political party or vice versa.

Comprehensive witness

The witness of the institutional church, whether it is presented in preaching, prayers, teaching, evangelism, mission, diaconal, relief and other social services or in the way its members live, produce, consume, work and relax, should concern itself with the total needs of humankind and all aspects of life. This comprehensive witness of the institutional church, while shaped confessionally, obviously has basic political, educational, economic, moral and social dimensions and implications.

The Biblical faith is a public faith. A message exemplified in John 3:16-21 has important directional and structural ramifications for every human activity and for all social structures. For example, it should shape our view of creation, exploration of creational resources, use of energy, development of the economy and obligation to all God's creatures. Therefore, the central command to love our Lord and neighbour (to do justice, to love mercy, and to walk humbly with our God (cf. Micah 6:8) may not be "spiritualized.") If it is, it loses its full meaning. As a result, people can do no "earthly" good. Nor may this Biblical invitation to be of creation-wide service be "politicized." That would reduce the all-inclusive message of the Good News to a one-dimensional ideology.

If the churches want to be faithful to the Gospel and authentic in their mission, they should always seek to give full-fledged, confessional expression to the integrity of God's redeeming Word with its multiple implications for obedient living throughout his good creation. As a confessional community, the institutional church has its own duty to proclaim the universal claims of God's Word for responsible living. The churches as well as other social groupings are under obligation to honour the cosmic scope of Christ's redeeming rule. (cf. Romans 11:36-12:2).

Public projection

The word-and-deed proclamation of the institutional church reveals its understanding of the significance of confessing the Word of God in daily life. Whether the churches and their members are aware of it, like it, want to admit it, or not, the ways they live demonstrate their faith: they are witnesses. Their talk and the paths they choose to walk inevitably convey to others what they actually believe concerning the Way, the Truth and the Life, politically, economically, educationally, morally and socially. Their day-to-day living concretely expresses their understanding of the Bible's message of love, justice, stewardship, wisdom, morality, mercy, authority and freedom. Their various words and actions ultimately tell whether they truly seek to serve the Lord and his liberating rule of peace and righteousness or whether they (perhaps unwittingly), cater to idols and destructive regimes of violence and injustice.

Accordingly, whether the institutional church speaks

the truth or remains silent, acts for justice or sits still, both its activity or passivity communicates its commitments and priorities to its immediate neighbours and to the world at large. Silence and passivity can (and often do) speak volumes, especially in the face of human suffering, political injustice, environmental violence, industrial strife, economic greed, sexual exploitation, social discrimination, racial oppression and military conflict, (whether that be at home or abroad, by right-wing reactionaries, left-wing revolutionaries or middle-of-the-road pewsitters). To remain silent and do nothing is to give the dangerous impression that one agrees with what's happening, that one endorses what is, that one condones disbelief and injustice.

Intentions are usually beside the point. Appearances might be deceitful. Nevertheless, that's how the churches' neighbours, and those who hold leadership positions in government, business, education, trade unions and the news media, often judge the believability of Christianity.

Clearly, what the churches in general, and their members in particular, project to Christians and non-Christians alike is of great importance to their institutional credibility and personal integrity. Hence, the churches' public responsibility and the unique nature of their witness, including their testimonies to governments, should be partly shaped by a pastoral sensitivity as to how their neighbours see them, how they understand the churches' faith, and how they interpret the churches' actions (or lack of them). The Canadian churches live in their own historically-conditioned culture. They cannot extract or separate themselves. Instead, they should constantly seek to address, as relevantly as they can, the world in which they live and of which they are a part, without compromising the Biblical stance and without fearing the cost of Christian discipleship.

Thus, firstly, we can see that it is a legitimate part of the churches' responsibility to speak out and work for love, justice, stewardship. Secondly, it is important that many among the public-at-large and the powers-that-be also be able to read the churches as letters telling them what the Biblical religion is all about (cf. II Cor. 3:3).

Confessional contribution

Conscious of their own peculiar place and task in Canadian culture, the churches,as individual denominations, or together with like-minded communions, via preaching, prayers, pastoral letters, research and action by special committees or task forces, should speak prophetically to the fundamental problem at stake in the variety of public issues that deserve serious attention. The churches' particular responsibility is to lay bare the "heart" questions which need to be carefully considered by all concerned, including the political, social and economic power-brokers, and to point out the Biblical framework and normative direction which, if honoured, can lead to genuine cultural renewal and public righteousness.

As Christ-confessing worship communities which seek the Lord's coming Kingdom and his righteousness, the churches have the public responsibility of proclaiming compassionately at the local, regional and national levels, in word and/or in deed, (a) the Biblical norms of love, justice, stewardship, etc., (b) how these liberating directives relate to the issues under public consideration, and (c) how their sensitive implementation can help to bring about healing rather than hurt, blessing instead of curse. Thus, the churches, in their own confessional way, can uniquely contribute to the total well-being of the nation and its people.

For example, the churches have the confessional responsibility to struggle with and to stress the underlying views of life, human dignity, public justice, and people's God-given right to live in freedom according to their respective beliefs. These views are clearly at issue in the Canadian native people's civil rights struggle for self-government within Canadian Confederation as well as in the Indochinese and South American refugees' desperate cry for government protection instead of persecution. On the other hand, the political parties and public justice organizations (such as the Committee for Justice and Liberty) have the political responsibility to articulate the specific governmental steps which should be taken to ensure that these oppressed peoples will be freed from the political and socio-economic yokes of bondage which now prevent them from living responsibly as God's creatures, and to advocate their implementation.

The churches' confessional contribution to the just resolution of these and other complex issues would benefit the political parties and CJL in their particular attempts to come up with appropriate political policies. In these different ways, each of them can complement the other's public efforts out of (what should be) a common Christian concern for the coming of justice for all, regardless of race or creed. Such mutually-supportive pursuits for the sake of human well-being and (inter-) national righteousness can lead to a greater appreciation and proper respect for each other's special place and task in the life of the nation.

When the churches and their members are faithful in their God-ordained responsibility to be of public Christian service, then, by the grace and power of Christ's Spirit, this witness to the Kingdom may also help to persuade our neighbours, including those in political office, to live as Biblical people. We all, our churches included, shall be known by our fruits (cf. Matthew 7:15-21).

MR. VANDEZANDE serves as the Public Affairs Director of the CJL Foundation, also known as the Committee for Justice and Liberty. CJL is an independent Canadian people's movement which seeks to develop political, economic, educational and social policies and action programmes from a Biblical life-perspective. It does so via research, publications, education and extra-parliamentary action in the conviction "that there should be justice and liberty for all."

Mr. Vandezande develops contact and co-operation with various church, labour, business and media people and organizations as well as with federal and provincial politicians. He also hosts a weekly interview and commentary programme concerned with public justice on a Toronto radio station, CJRT-FM.

For more than ten years Mr. Vandezande served as the Executive Secretary of the Christian Labour Association of Canada, an independent Christian trade union movement.

Mr. Vandezande has been interviewed numerous times by various newspapers and magazines. He has also appeared on national radio and television programmes.

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CONGREGATIONAL IDEA OF THE MONTH

February "Mission Month"

For some years now, Knox Church, Port Alberni, B.C., has set aside February as Mission Month. Each of the Sunday evenings in February is dedicated to some aspect of study of the mission of the church. Various audio-visual materials are used, and returned missionaries and any other personnel available are booked as speakers. The programme is informal in that they start with a period of singing, usually from old hymn books, using the old favourite hymns. This is followed by an opening prayer and Scripture. The mission topic of the evening is then introduced and the evening concludes with a time of coffee and fellowship. The congregation has found this programme to be of great value to them.

Submitted by (Rev.) Robert C. Garvin



YOU WERE ASKING?

Q. *It came as a surprise to find on session, a father and son.* Book of Forms *122 reads: "The moderator and two other members constitute a quorum." From this, you could have a family quorum. Therefore, it hardly seems correct that a father and son be elders in the same church. Does our church have an official stand on this matter?*

A. Not to my knowledge. I believe that you are labelling people in an incorrect fashion. Primarily a person is essentially a person, a human being. Incidentally, the same person may be a father, or a son, or daughter, or mother, or wife, or cousin.

Election of the eldership is supposed to be based on the congregation's sensing certain gifts in individuals and hence, calling those individual human beings to serve as an elder. In other words, each person stands by himself or herself. I hope that there would never be an election of elders made on the basis of "he would be good because he is so and so's son."

Incidentally, I know of a session where there are husbands and wives as elders and a son and daughter as well!

Q. *Why join a church? Is it necessary?*

A. "Joining the church" has come to be, in my mind, an unfortunate phrase. It's like joining the union or joining the club. A much better expression is "making a profession of faith."

Why do this? Because the scriptures strongly recommend that we do. In fact, we are told as much. In Romans 9, Paul talks about believing in your heart and "confessing with your mouth, that Jesus is Lord."

Why join a church? It is useful to attempt to define church. Stated simply, it is the community of faith, the Body of Christ. And why become part of it? Because we need the discipline, we need other people with whom to worship, pray, learn, laugh, cry, search, seek, etc.

To join the church is to take God seriously. That means taking people seriously too.

Is it necessary? Necessary for what? Salvation? Ponder this. In the Ephesian letter, Paul says this: "Christ loved the Church and gave himself for it." I have found that that has kept me going when I was ready to throw in the towel as far as church was concerned. If Jesus Christ loved the church that much, then I must love it too by forgiving and by never giving up.

SEND QUESTIONS TO: Rev. Dr. Bruce Miles, 364 Foxdale Avenue, Winnipeg, Manitoba, R2G 1A4. Include name and address, for information only.

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REVIEWS books

THE PRESBYTERIAN CHURCH UPSIDE-DOWN
by Stephen A. Hayes.
Published by and available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8. 1979.
Price: $1.25.

Stephen Hayes has done it again! A third small booklet from the author of *The Eldership in Today's Church* and *Being a Presbyterian in Canada Today,* this volume is a manifesto setting forth the author's slant on things Presbyterian. He has a profound respect for sacramental life, and for a catholic spirituality within the church. From this point of view he points out much that is topsy-turvy.

First there is worship: "How often do we hear 'that was a boring service; I didn't get anything out of it.' The main thing about worship is not what we get but what we give. Did we in the act of worship truly glorify God? Did we make the hymns into our hymns, the prayers into our prayers, the total action of worship the offering of ourselves in the service of Christ? Not until we have at least tried to do so can we fairly speak about services as irrelevant." The subsequent chapters deal with Holy Communion, Baptism, Ministry, Catholics, Predestination, Ascension, Reason, Church Government. A useful section provides comparative statements on the presence of Christ in communion from Calvin, Knox, Zwingli, Luther and the Westminster Confession. The chapter on ministry is a forceful plea that the position of the minister be strengthened. The chapter on reason emphasizes the alliance of Presbyterianism with university education and cautions against allowing religious experience to have primacy over the reasonable aspect of faith.

In the list of chapters, that on the Ascension seems to be an intrusion. It discusses an aspect of the doctrine of Christ in a book which deals with aspects of practical theology. The author is correct in pointing out our neglect of the subject. Nonetheless, a discussion of this kind is misplaced when it is divorced from other aspects of Christology. Resurrection and ascension are a single movement in the triumph of our Lord. A balanced treatment would require a discussion of both doctrines. However, the book makes no claim to be a systematic text.

As I read I wanted to add more chapters. How about one on charity? The church is a charitable organization, in fact the original charitable organization. The first claim on the offering at worship is for the relief of the poor. There could also be a chapter on prayer.

Mr. Hayes' book deserves to be widely read within our church. His views will not meet with universal approval, for he has deliberately set out to challenge both the church and our century. His writing is spritely and his opinions bite. Perhaps some of his opinions will take hold among Presbyterians, and we will have a stronger church.

(Rev.) Ian S. Wishart

MR. WISHART is minister of the Kirk of St. Andrew's in St. John's, Nfld.

WORSHIP AS PASTORAL CARE
by William H. Willimon.
Published by Abingdon, Nashville, 237 pp., 1979.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.
Price: $11.95

The author of this book, Dr. Willimon, is a member of the faculty at Duke Divinity School in North Carolina, with responsibility for instruction in liturgy and worship. Prior to becoming a member of the faculty at Duke, he was a parish minister in Georgia and in South Carolina, so that he writes with some appreciation of the challenges and opportunities facing ministers week by week.

The insight to regard worship as pastoral care came to Dr. Willimon while he was the inexperienced minister of a small rural congregation. In their resistance to his liturgical improvements he came to appreciate the values for them in the structure of the service as it was and had been for some time.

When opportunity presented itself, Dr. Willimon began to consider in what ways services other than the regular weekly service of worship were able to minister to the needs of those who were a part of them. This led him to a consideration of what we say and do at a funeral, a wedding, and at the sacraments of Baptism and the Lord's Supper. He concludes that often we fail to treat these events as acts of worship to God and therefore drain them of the power and purpose they would otherwise have. As professor and pastor he has come to the conclusion that for most ministers preparation for worship comes well down on their scale of priorities — well after such things as administration, counselling, and teaching. (He wonders how many people going through Protestant seminaries and theological colleges are told that their major task as ministers is leadership in worship!)

He speaks of the funeral as one of the most important acts of worship in the church. "A funeral, like every other act of Christian worship, is for the church!" It is not even for the family. It is to worship God and to remind the whole Christian community that "our hope is in the Name of the Lord." He suggests that as members of the Reformed Church we should celebrate the Lord's Supper as a part of our worship at a funeral service. It is theologically sound to see the death of Jesus as "a precursor of our own death and of the resurrection of Christ." What better place to celebrate the victory of Christ over death than at a funeral?

Because of his basic approach that every act of worship is for the whole church and is intended for the greater

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books

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glory of God, Dr. Willimon objects to the practice of young couples drawing up their own wedding services. Not only do they cheat themselves out of some of the things that need to be said on such an occasion, but they inevitably end up "with something that sounds more like a sorority initiation ceremony than a prelude to a life together." Homemade services often have a lot to say about love, joy, and happiness, but they run shy of such ideas as endurance, patience, faithfulness, and commitment. To all of which we can only say, "Amen."

The best chapter in the book is the one that deals with the Lord's Supper. Here he considers it biblically, theologically, and historically as a means of preaching the gospel and as the way to "community." In this carefully thought-out chapter he indicates how badly off we are for the "unity" it provides within our congregational life. What we have, in most cases, is the opposite of "unity" and "community." It is individualism we have fostered through our neglect of the communal character of this central act of Christian worship.

This is a very helpful book, written by a person who is concerned for the character and content of our services of worship. There were times when I felt he could say what he did with a greater economy of words and other times when his style seemed unnecessarily heavy. Nevertheless, there are individual chapters that seemed to me to be well worth the price of the book.

R. Sheldon MacKenzie

DR. MacKENZIE is an Associate Professor in the Department of Religious Studies, Memorial University, St. John's, Newfoundland.

HELP LORD (A guide to public and private prayer)
by Pat McGeachy.
John Knox Press, Atlanta, 1978.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.
Price: $7.00.

There are very few full pages in this book — it is a series of short (less than a page-long) observations, comments and directions concerning certain prayers. But each page is bursting with good ideas, incisive comments, provocative statements that will benefit the reader.

McGeachy, who also wrote the insightful little book, *Gospel According to Andy Capp,* considers some prayers we have all overheard and perhaps did not even think were prayers, then some traditional prayers and some Biblical prayers. There is not one page in my copy that is not underlined to mark something of value.

Some readers may feel, as I did at first glance, that the author spent too much time destroying bad prayers before helping us see what constitutes a good prayer, but I soon realized that much has to be undone before we can pray properly. McGeachy simply cleared the ground before laying a good foundation. His book serves to remind us that we have in the Scriptures one of the finest anthologies of prayers available to mankind.

Of even greater value to young people are his chapters on "Building a Prayer," "Some Necessary Mechanics," and "Some Helpful Books."

I found most amusing and most helpful his suggestions for some of the great psalm-themes to be put to popular tunes. If you like to sing and like to experiment with music and are not hung-up on certain word-associations you will find yourself clapping your hands as you sing Psalm 131 to "Rockabye Baby," Psalm 98 to "Row, Row, Row" and Psalm 72 to "Goodnight Irene." This book is worth the price.

Zander Dunn

CAN WE TRUST THE OLD TESTAMENT?
by William Neil.
Seabury Press: New York, 1979. $6.95.

There is no doubt that the average Christian layperson places the Old Testament, and books on it, at a much lower level of importance than the New Testament. Ever since the days of the heretic *Marcion* in the second century A.D. the Old Testament has been the target of those who wish to remove it as being somehow "un-Christian." Of course, this is a completely untenable position and this book by William Neil explains why the Church regards the Old Testament as complete and essential Christian Scripture.

Dr. William Neil, formerly of the University of Nottingham, England, is the author of many excellent books on the Bible, including his famous *One-volume Bible Commentary*. In this book, small in compass but immensely informative, Dr. Neil takes the reader on a guided tour of the Old Testament. The language of the book is clear and concise and the reader will have no difficulty either in following the text or maintaining his interest. There is no doubt that the Old Testament poses problems for the layperson *(and* many ministers — given the dreadful sermons on the Old Testament which one is forced to hear from time to time). Personally, I would be very happy and greatly helped if I could ensure that every member of my congregation read this little book.

Chapter One outlines the problem of the Old Testament indicating that it is the spiritual library of a people over a thousand years. Chapters two and three, "Science, history or what?" and "Myths and Legends" do much to clear the fogs of misunderstanding which enshroud the first six chapters of *Genesis*. Dr. Neil rightly suggests that the narratives of Creation are not so much factual accounts of how the world began, as a triumphant declaration of faith that, however creation took place, a loving, wise and merciful God was behind it all.

From there, chapter by chapter, the author follows the spiritual pilgrimage of God's chosen people, imparting useful information, explaining genuine difficulties and drawing eminently satisfactory conclusions. The chapters on the prophets are especially good. The whole book is amply illustrated with quotations from Scripture itself. A reading of the book will certainly inspire further exploration of the fascinating world of the Old Testament. Chapter eleven "The Impact of Amos" reminds an age such as ours that God's judgment on an acquisitive and pagan society is swift and terrible.

It is evident that many years of reading and research lie behind this book. It is a tribute to Dr. Neil's passionate concern to educate the layperson that the book is so vivid and readable. There are twenty-two short chapters. To read and ponder one a day for just three weeks would open the world of the Old Testament, the scriptures of the Jews, of Jesus Christ and of his Church. The last four chapters effectively link the Old Testament to the New and illustrate the whole divine activity from creation through Cross to salvation. The Old Testament, like the New, "carries the pledge that the daily decisions we have to make are of infinite importance and it promises that the glimpses we are granted of a reality beyond this world of shadows are no illusion but the ultimate truth about life which one day we shall know in full" (p. 148).

I would go so far as to suggest that this book is vital for the library of the interested layperson and also for the person who neglects the Old Testament. We Christians do well never to forget that when Jesus spoke about himself to the disciples he began "at Moses and the prophets." He was the fulfilment, not the negation, of the spiritual questings of Israel under God.

John Barclay Burns

DR. BURNS is minister at Thornhill Presbyterian Church and holds his doctorate in Old Testament.

ADVENTURES OF A BYSTANDER
by Peter Drucker.
Harper & Row, $17.75.

Every so often, a figure of great renown writes a book or makes a speech that provides a flash of insight into their work taken as a whole. With this insight, all the lesser bits and pieces fall into place, and form a unified theme. *Adventures of a Bystander* has provided this kind of personal glimpse into the theories and work of Peter Drucker.

Not that Drucker needs this kind of mechanism to justify his ideas — they have consistently been recognized on their own merits. It has been said that he is the founder of the discipline of management, and with justification. His long list of management books, starting with *The Concept of the Corporation* through to the latest, simply titled *Management,* effectively defines the field. Among other achievements, he originated the principles of "management by objectives," (his own term).

But this is not a book about management. It is a book about *people* — some eccentric, some outlandish, all interesting. They range from Drucker's grandmother (he relates a score of hilarious, pointed "But Grandmother . . ." stories) to the man who invented Kissinger, from the real Sigmund Freud (whom he met as a child) to the president of General Motors. And, of course, the author himself appears in each incident.

Adventures of a Bystander spans most of the twentieth century, for Drucker is, in a sense, an amalgam of this century. He grew up in the Austria of the First World War, with its privations and sufferings. He lived through the Vienna of the Twenties, with its obsessions of "Pre-War" — the most tragic sections of the book are related here, including Drucker's perceptions of the loss of an entire generation through the War. In Germany in the early thirties, he had to decide how far to take his opposition to the Nazis. Forced to flee to England and then migrating to the United States, he came to grips with the emerging realities of a society of institutions, and he has consistently been ten to twenty years ahead of the conventional wisdom of the times.

Unlike most "important" books, this one is also well-written. After all, Drucker has been earning his living from his writings since his early twenties. A book review should not quote too extensively, but perhaps one example is appropriate. Speaking of two modern-day prophets, Buckminster Fuller and Marshall McLuhan, he says that "their landscape was fog-shrouded and their utterances oracular only added to their appeal."

Drucker's main contribution to management thought has been in his emphasis on effectiveness. While efficiency is "doing things right," effectiveness is "doing the right things." No amount of efficiency will cover up an activity that is not effective. And Drucker's concern is not with esoteric theories of effectiveness, but with the tools needed to make *people* effective. It is this concern for people that has made his writing so welcome.

Very much a man of the present, Drucker has struggled to find a rationale for a society that works, but does not sacrifice the rights and freedom of the individual. His ideas for effectiveness enable people to perform their functions, and the institutions of our society can be made to perform only if their individual members perform. Drucker believes that the alternative to effective institutions — the destruction of the "establishment" so popular just a few years ago — is not freedom, but chaos or totalitarianism. This belief is argued convincingly throughout the book.

In the final analysis, I think the most important theme in Drucker's work is his concern for the individual — he carefully distinguishes between people and "the people." This sets him apart from most current economists and management thinkers, who tend to think in terms of universal forces, reducing people to a mechanistic level. Indeed, his first book was titled *The End of Economic Man,* and pointed out the inadequacy of theories which expected individuals to think only in economic terms. It would seem that most of the criticism levelled at "the establishment" stems from the perception that large institutions ignore the concerns of the individual. Drucker has done his best to enable individuals to function in a world of institutions. In the long run, I feel that this will show Peter Drucker to have been one of the most important figures of our time.

Norman Creen

MR. CREEN is Comptroller of The Presbyterian Church in Canada.

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MOVING?

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LETTERS

(continued from page 9)

takes between three to five years to develop rapport between a pastor and a congregation." I would suggest further that the minister who marries the children he or she baptized has developed a unique rapport with the families of the church that would not be possible in three to five years.

Of course ministers should not hang on past their usefulness. But let us not forget that the outstanding leaders in the church and community have almost invariably had the long ministries necessary to make a lasting impact for the better.

The Presbyterian Church has a reputation for having a strong ministry. I believe it is no coincidence that it also has a tradition of long ministries. Let me repeat — not all ministries should be long. But, if there is an ideal, it is a lifetime ministry where minister and people both understand that God has brought them together and where they speak the truth to each other in love, and continue to grow throughout their career together. And we have many fine examples in our history and today.

John C. Cooper,
General Secretary,
Board of Ministry

More on long ministries

I found the article on "The decadence of a too long ministry" extremely interesting and feel that the proposals set out by the writer are long overdue. Implementation of the proposals, I feel, would not only benefit the congregations but the ministers as well. However, I would like to question two proposals:

1. *An eight year limit on a minister's stay:* Perhaps this proposal should be reworded or a further provision added to it as I feel that there are some churches who have had and have been satisfied with their ministers for over 8 years. Perhaps a vote should be taken after an 8-year period *having determined* if the minister wants to stay. It would be useless to have a congregational vote if the minister was ready to move on.

2. *A five year review of the pastoral tie, by vote, and a vote taken annually thereafter for the next three years:* I am wondering if this could have an added clause in case a minister or a congregation wish this terminated after 3 years.

I feel that all ministers do have a job to try to get along with the congregation. He or she is faced with many personalities and unlike a teacher who can move his pupil on next year, or the rest of us who do not associate too much with employees we don't get along with, a minister pretty well has to get along with everyone.

Taking all these points into consideration, I hope our sessions will take the necessary steps to have the proposals accepted or modified at the next General Assembly.

With regard to the comment about older policies, I feel that the term of eldership should be amended. I am not an elder and at the present time do not wish to be an elder as I'm involved in other areas of the church. Though I can find no fault with our present elders, I feel, however, that a three or four year term would bring new ideas and enthusiasm to the spiritual portion of our church. Perhaps attendance at meetings would be better with suggestions coming forth more willingly.

We are entering a new decade and perhaps this is the time to plan ahead and plant seeds for new and better things for the Presbyterian Church.

***(Ed. note:** The writer's anonymity is kept as it has been for other correspondents on this subject — to avoid localizing or personalizing the somewhat sensitive argument. Name and address available on written request.)*

(continued on page 24)

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LETTERS

(continued from page 22)

I find myself agreeing with the comments of the concerned elder regarding "The decadence of a too long ministry." I think that the maximum length of time a minister should stay in one congregation should be five years — give or take a year or two and allowing for other circumstances — children completing elementary or secondary school, illness, etc.

Any time longer than this period then I think you will find in any congregation that the minister has his own select group of congregants (members and adherents) and that this "select" group tends to sway the rest of the congregation on matters vital to the life of the church in the community. This group can also deter prospective members from joining the church and bringing new life to the congregation.

I was born and raised Presbyterian. I was christened in St. Andrew's Church in Victoria, B.C. in 1942 and attend a Presbyterian church in western Canada.

Since I have attended my present church we have had four ministers. Our present minister has been here since 1969. I feel that this is too long a time. However, my feelings are probably not shared by the congregation as a whole. I feel a congregation and also a minister can become very apathetic, accepting things as they are to maintain the *status quo:* a congregation because they fear the unknown and a minister because he doesn't want to disrupt his life-style.

I particularly remember one incident after church one Sunday morning when I and another member were preparing to count the morning collection. The treasurer and assistant treasurer were discussing the annual meeting which would be held that evening. The matter of community service donations from our church to various local charities would be brought to the meeting for discussion and vote. Three local charities were mentioned and evidently decided on right there and then. I particularly remember one because I belonged to a group that had just donated a fairly sizable amount to this organization, which also receives a provincial government grant. It was on the "tip of my tongue," so to speak, to say that the organizations that were being discussed were in receipt of many local donations from various groups and individuals, but not wanting to "rock the boat", I kept quiet. However, I welcome this opportunity presented by this article to voice my opinion.

As my place of employment is next to a Salvation Army Citadel I have come to know the various officers who have been here over the past twelve years. The previous couple left in June, after a stay of five years, for Ontario where they have been placed in charge of Divisional Youth Work. By Salvation Army standards, according to a Salvation Army friend of mine, five years is a long posting. A more usual posting would be three years. This gives the officers an opportunity to get to know other areas in Canada and, in some cases, other countries, and the congregation the opportunity to learn from others.

However, in the Salvation Army, the officers' quarters are fully furnished. When new officers arrive in a community they bring only their personal possessions with them. If a plan is brought to the next meeting of the General Assembly of The Presbyterian Church in Canada then certainly the cost of moving ministers would have to be discussed and some mutually satisfactory arrangements agreed on.

I feel that if we adopted a plan similar to the Salvation Army — that is, moving our ministers every three to five years, this would give some of our less desirable areas in Canada an opportunity to have a good minister, our ministers the opportunity to get to know their country, and some of our more affluent areas the opportunity to accept others.

***(Ed. note:** the author's name is withheld for the same reasons as the above letter, and is similarly available on written request.)*

The accreditation debate: Principal Hay replies to Dr. Reid

Let me take issue with Professor Stanford Reid over the question of Board of Education requirements for graduates of theological seminaries not officially recognized by our church.

Taking issue with Stanford is getting to be something of a pastime in the pages of *The Record,* and indeed, something of an avocation with me. Let me add parenthetically that it's always a joy to do so, for Stanford can be counted on to emerge from the encounter smiling, and willing to let you buy him a cup of coffee. Or whatever else is available.

First, regarding his claim that some colleges not accredited by the Association of Theological Schools in the United States and Canada (ATS) are better than some that are accredited, one can only ask, how does one make that judgment, since the non-ATS colleges have not subjected themselves to any evaluative process that might provide a basis for judgment, and any judgment made of that kind would likely be personal and subjective. There is, of course, the odd U.S.A. college which may have been accredited by the U.S.A. regional accrediting agency and not by ATS, but the criteria for accreditation and the results of that accreditation are not readily available to us. Indeed, as one who was for four years a member of the Commission on Accreditation of ATS, and who in that capacity visited some 10 to 12 schools and reviewed the programmes of some 60 schools in the U.S.A. and Canada, I am aware of only one seminary in the U.S.A. not accredited by ATS that might just come up to ATS standards.

What does accreditation do? It is a public signal that the institution is operating in accordance with academic standards agreed to by the 200-odd institutions that belong to ATS (including Canadian schools). These standards are published, and the results of the visit are also published and available. Accreditation therefore means a willingness on the part

(continued on page 26)

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LETTERS

(continued from page 24)

of the institution and its faculty to be subjected to the judgment of their academic peers, and to let the results of that judgment be available publicly. It also means that graduates of accredited institutions will gain entrance to graduate work, if their individual performance is at required levels, without difficulty or without penalty.

If a theological college is not accredited by ATS, then why not? The reason is not, as is sometimes alleged, because of theological bias on the part of ATS. The 200 schools of ATS cover the theological spectrum like a blanket, and any claim that theological bias would influence the question of accreditation is first, last, and in between totally specious. I was chairman of the team, for example, that visited the Seventh Day Adventist Seminary in Berrien Springs. I would want to take issue as a Reformed Church theologian with many of that institution's theological presuppositions. But those presuppositions never once entered into the question of accreditation. And they never do. The academic criteria are clear, and they are the only ones that operate in accreditation.

I do not want to play at being a psychoanalyst. But could it be that institutions that are not accredited by ATS are somewhat fearful about being subjected to the scrutiny of their peers?

Moreover, apart from ATS, how would our Board of Education judge the academic credibility of any given institution? Would it establish itself as an accrediting body? Anyone with even a passing acquaintanceship with the complexities of the accreditation process would shudder uncontrollably at the thought.

Stanford engages in some amateur psychoanalyzing of his own about all the "fears" that may lurk in Knox or The Presbyterian College concerning "competition" from other theological colleges. Well, who knows what

(continued on page 28)

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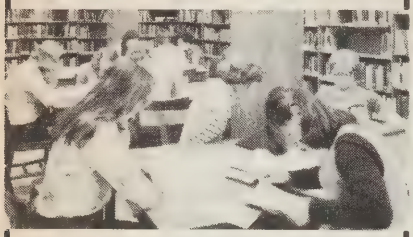
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LETTERS

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fears lurk in the hearts of all of us, institutions included? But it may at least be pointed out that neither Knox nor The Presbyterian College have been afraid to submit to the inherent threat that lies in the very vigorous examination that comes from the ATS accreditation process. Knox moreover has very recently been scrutinized with great thoroughness by outside assessors brought in by the University of Toronto prior to the signing of the recent Memorandum of Agreement with that University. Among these assessors were scholars of international repute; e.g. Yaroslav Pelican. We had to pass *their* scrutiny before the University of Toronto would associate itself with us in the granting of our degrees. Indeed the degrees which our graduates now receive are given conjointly by Knox College and the University of Toronto, and therefore our academic performance, although not the content of our curriculum, is subjected constantly to scrutiny by that University.

But, speaking of "competition," we are not dependent simply on the resources that Knox can provide. Our students, while enjoying the benefits of belonging to a relatively small community like Knox, have available to them the whole resources of the Toronto School of Theology. That means a faculty of a size and quality, and library resources of a size and quality, that can be matched in very few places in North America, or (God forgive me my boasting) in the world. There are the equivalent of 270 semester courses available, from some 97 faculty, many of the latter with international reputations. The U. of T. library has a very impressive religion section; but in addition to that the combined book acquisition

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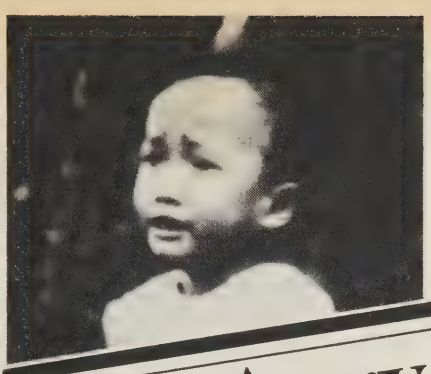
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Stanford refers to the fact that some of the U.S.A. colleges attended by candidates for our ministry "bring in Presbyterians to give courses in Presbyterian worship and government." Well, Stanford may be satisfied with that kind of tokenism, but we are not. Presbyterian professors imported for the purposes of indoctrination constitute a wholly inadequate means of providing rootage in the Reformed tradition. And to suggest that there is little or no difference between colleges like that and Knox College *because* some of our faculty have not been trained at Knox is surely to ignore the obvious. Knox College, with 135 years of service to Canadian Presbyterians, is an institution whose whole focus is the Reformed tradition, and whose faculty are *all* ministers of The Presbyterian Church in Canada; members of and subject to its courts, with personal commitments to local congregations, members of the boards and committees of our church, providing courses right across the country for lay schools of theology, continuing education programmes, lectures at Synods, preaching in our congregations, and even subscribing to *The Presbyterian Record,* all under the auspices of our Canadian Presbyterian Church. In short, *all* our faculty members

(continued on next page)

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LETTERS

(continued from previous page)

regardless of their origins are totally immersed in the life and work of The Presbyterian Church in Canada. The "outsiders" on the faculty to whom Stanford refers have now between them offered a total of 16 years of such service to our church (for a total of 94 years for the whole faculty). How much longer, I wonder, before they are to be regarded as insiders?

The Presbyterian College and Knox College are the only two theological institutions in North America that have the ministry of The Presbyterian Church in Canada firmly in mind when choosing faculty and developing programmes, and that harness their resources with that ministry in mind.

Well, Stanford, it's your turn to buy the coffee.

J. Charles Hay
Principal, Knox College

Canadian Gothic: Clerical division

Although your magazine generally manages to lay some sort of trip on me each issue, I was more taken aback than usual by the "Pungent and Pertinent" column in the December, 1979 issue.

My first objection lies in the application of I Cor. 14:40 to the type of worship service envisioned by Ms. McEwan. It is somewhat heavy-handed to assume that St. Paul envisioned a worship service where the people entered the building in silence, the clergy wore Geneva gowns, and the organist played the proper Bach fugues. I enjoin Ms. McEwan to read as well I Cor. 14:26-33 for a picture of a worship service which would more closely approximate a revival meeting, rather than a cluster of cold Presbyterians sitting on their pious hands. (It would be unwise to read I Cor. 14:33b-36 since our General Assembly has ruled it to be limited to Paul's time.)

My second objection is to the emphasis placed upon the minister wearing "the ministerial robes which bespeak his calling . . ." While there is certain decorator's touch to a gowned clergy, (clerics go well with Gothic), to insist upon this visible delineation of the clergy as requisite for scriptural worship, is perhaps to go a long way in denying the integral 'priesthood of all believers.' The preacher who looks like a priest might well become just that.

My third objection lies in the entire tone of the article and the presuppositions which it makes concerning the nature of Christian worship. As I understand it, Christian worship is a way for a Christian community to express vocally, visibly and vitally, the Lordship of God in this world. It would follow that the expression of each community might well be at variance with the expressions of other communities. The dogmatic insistence upon a traditionalist approach to worship can well stifle the spontaneous input of the worshipping Church (although one must take care not to deny tradition simply for the sake of being 'hip'). A church which attempts to straight-jacket the expression of worship, runs the risk of finding itself bankrupt of expression, and of people to express.

Finally, if one goes to church to meet God, that is unfortunate: I think he lives somewhere else . . . perhaps among the poor and the needy.

Jim Patterson,
Student minister,
Valleyfield-Beauharnois
pastoral charge.

A Presbyterian voice from Eire

Your title to the article in the November copy of *The Presbyterian Record* ought to have been 'Insight on *Northern* Ireland," for after giving you numerous statistics about ministers and congregations, the Moderator said in answer to your question "How many congregations are there south of the border, in Eire?" "I couldn't give you the breakdown, a very small minority of our people are there." He answers the further question "A dozen congregations?" by saying "More than that."

May I add a little information? In the Republic there are three presbyteries. One comprises nearly all the places as far apart as Sligo, Drogheda and Cork. There are 42 in the area of which nine are in Dublin or near it. This is the Presbytery of Dublin and Munster. The other two presbyteries are in the counties of Ulster, which were not put into Northern Ireland, those of Donegal and Monaghan. I am afraid I have no figures for them but together they might be as numerous as the rest of the Republic.

We Protestants in the Republic are very small, but we get on well with our Roman Catholic neighbours. I came to Lachute, Que., between 1967 and 1970, and during that time we felt that the friendship shown by the Roman Catholic churches was something to be admired, but when we got back to Dublin we found that it was here too. In December, for instance, there is a joint service held in the Roman Catholic church because it is the largest, but in which Presbyterians and members of the Church of Ireland take part, and again we have joint services during the week of Christian Unity in the new year.

On the whole, we in the Republic support the W.C.C. Paisleyism is a product of Northern Ireland, though I believe he has a church or two in Monaghan. Most of my friends amongst Dublin Presbyterians were very interested in the Pope's visit, and we did not approve of the Moderator's statement that he would not meet him.

Eric R. Simmons,
Dublin,
Republic of Ireland.

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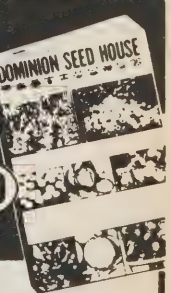
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FROM THE MODERATOR

(continued from page 5)

low fever, malaria, Guinea worm, trachoma, cerebro-spinal meningitis, river blindness, yaws, sleeping sickness and leprosy. Most of the rural areas are out of reach of modern medicine.

The national literacy rate is 25 per cent and Nigeria ranks 85th in the world in literacy. It now has universal primary education for all children age six to twelve and plans to extend this in the near future. Its twelve universities cannot train all the people it requires in industry, government and education. This is why they spend $13 million annually for 500 Nigerians to study in Canada, mostly technical subjects.

The comity arrangements which the Missionary Societies had in the 19th century largely consigned the Presbyterians to the East among the Ibo and Efik speaking people. The name of Mary Slessor, pioneer Scottish missionary, is world renowned. These early missionaries suffered many hardships, many gave their lives, and their bones now lie buried in the lands in which they served. On the Calabar coast, torrential rains and endemic pestilence made the country's swampy heartland a tropical purgatory. One is deeply moved by the zeal of the pioneer missionaries and equally impressed by those who serve today. Many of the early heralds of the Gospel went out from Scotland to the far corners of the earth.

I recall standing a year ago at the grave of Robert Morrison on the tiny Portuguese Island of Macao, a mere stone's throw from the mainland of China, and pondering the motivation which made this gifted Scot the great pioneer missionary to China. The same question came to my mind when I visited Victoria Falls in Zimbabwe a few years ago and saw the statue of another Scottish Presbyterian, David Livingston. Our own Canadian, John Geddie, who planted the Gospel in the South Seas came from the same culture and Christian heritage. Presbyterians have a legacy of devotion to spreading the Gospel and no where is that more apparent than in Eastern Nigeria where the missionaries of the Church of Scotland worked for so long.

People still ask if we are justified in taking the Gospel to people of other faiths. Now that there are more Muslims than Presbyterians in Canada, actively engaged in spreading Islam in our country, some feel we cannot object because we worked for our Faith in the same way in other lands. It is no mere academic question. The very nature of our Faith is that it is missionary, for we believe in a Missionary God who has acted on behalf of mankind and even sending his Son to redeem the world. As followers of the God and Father of our Lord we cannot do less. In addition, the Christians of Nigeria respond to our doubts by telling us that the coming of the Gospel was truly the beginning of a new life for many. The Gospel took root in the lives of the Nigerians in a most inspiring way. Today 47 per cent of the population is Muslim, 34 per cent Christian and 19 per cent Animist. The 25 million Christians are equally divided between Roman Catholic and Protestant Churches.

In 1960 Nigeria became an independent nation and a member of the Commonwealth. On January 15, 1966 the military took over and from 1967-70 the nation suffered a civil war in which one million people, mostly civilians, died. The military dictatorship continued after the end of the war. Now democracy has returned. The National Party won the August presidential election and its leader, Alhaji Shehu Shagari, took office on October 1st. Shagari is a wealthy, Muslim northerner and he faces serious challenges for power. The Ibos, defeated in the civil war, tend to hold themselves aloof from the federal government and some still dream of exploiting a renewed split between the Hausa-Fulani north and the Yoruba west to establish their independence.

Members of the Presbyterian Church of Nigeria played a large role in the life of the nation prior to 1967. Dr. Akanu Ibiam is a man of stature by any standard. One of the positions in Christian leadership he filled was first President of the Bible Society of Nigeria, the first Bible Society in the world to have official standing with the Roman Catholic Church and most Protestant churches. There are many others.

We can be thankful that God has permitted The Presbyterian Church in Canada to have a small part in the life of the Church in Nigeria. We can rejoice in what has been accomplished. Let us assure the Presbyterian Church of Nigeria that we shall stand beside them as brothers and sisters in the Faith and shall do all in our power to help them make Nigeria a land where Christ's name is known and honoured.

Kenneth G. McMillan

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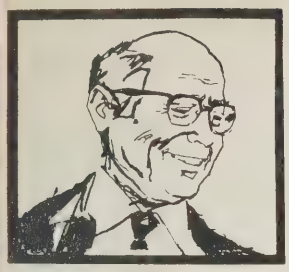
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NEWS

Development and execution of Apocalypse banners

The banners on our cover are the result of a project undertaken by Faith and the Arts, an ecumenical organization the aim of which is to enrich our faith through all forms of artistic expression.

The banners were designed by Marion Spanjerdt, an artist who is well known in the field of embroidery, appliqué, collage and all textile arts. The concept for the banners was initiated by Leo Del Pasqua and his concept was developed and the designs created by Marion Spanjerdt.

Workshops were organized in five churches and under Marion Spanjerdt's direction all the stitching was done by volunteers. These willing workers gave very generously of their time and talent over the one and a half year period it required to complete them. The workshops took place in Rosedale United Church, Eglinton United Church, St. Andrew's Humber-Heights Presbyterian, Hopedale Presbyterian Church, Oakville and St. Philip the Apostle Anglican Church. One banner was done by Maureen Barber of Hopedale Presbyterian Church, Oakville.

Information on the possible rental and exhibit of the banners may be obtained from Sheila Kirkland, 10 Wimbleton Cresc., Islington, Ontario M9A 3X6, tel: (416) 233-0874.

UPCUSA Moderator says scripture is issue

(RNS) Differences over the authority of Scripture, not just newly assertive women, bedevil United Presbyterians today, the elected head of the 2.5 million-member denomination said during a recent Cincinnati visit.

"Women's ordination is the issue that's on the surface but that's not the issue," the Rev. Howard L. Rice, moderator, explained.

Presbyterians never have resolved their "fundamentalist-modernist" differences over the authority of the Bible, he added. "The women's issue is a piece of that."

And both sides cite Scripture to establish their positions in an age when so few Presbyterians read the Bible they cannot sort out rival claims, Dr. Rice continued.

Foes of women's ordination "tend also to be people who hold a pretty literalistic view of Scripture," Dr. Rice said.

Women's advocates respond by saying Biblical admonitions against female leadership represent first-century realities but never were meant to bind churches in more open societies.

This polarization is exacerbated by the clergy who have convinced lay Presbyterians they no longer can read and understand the Bible themselves, the minister-educator said.

Without the knowledge and confidence, the debate over Biblical authority is "irrelevant" to them.

And when Scripture becomes irrelevant to Presbyterians, "another reformation is overdue," Dr. Rice said.

Women's aspirations were the centre of a new battle this year when the church's General Assembly adopted Overture L requiring all United Presbyterian congregations to elect women to their sessions (governing boards).

Such election *requires* ordaining women as ruling elders. There are clergy and congregations who will not.

And the General Assembly's action left Dr. Rice with "my own problems with women."

The new rule, not its substance, troubles Dr. Rice, professor of ministry and church government at San Francisco Theological Seminary.

"I don't know how you can make a congregation elect anybody."

If the rule is enforced, it will do violence to the Presbyterian form of government, he said.

This will encourage dissidents' un-Presbyterian drift toward congregationalism and the equally undesirable interference by the General Assembly in local affairs, he added.

To the best of Dr. Rice's knowledge, "We are the only church that now requires female officers."

Presbyteries of the United Presbyterian USA (UPCUSA) have been ordaining women as ruling elders since 1931.

Dr. Rice said more than women's issues trouble Presbyterians.

The denomination has suffered membership losses and there is "a lot of concern about why we are not growing."

He also hears demands that someone do something about the Indo-Chinese and Cambodian refugees.

What he does not encounter is a "whole lot of anger." Instead, he gets the questions from "people who love their church..."

Missing is a "healthy sense of sin," he said. In its place is "guilt you don't do anything about."

It's worst among liberals who tend "to wallow in what's-wrong-with-us-and-the-world," Dr. Rice said, but this kind of self-indulgence is not theirs alone.

However, something else "distresses" Dr. Rice — the lack of confidence the church is able to do something unique.

Presbyterians, searching for their mission, have given too little attention to Scripture and prayer, he said, adding hurriedly that he is not encouraging the kind of piety which removes Christians from the pursuit of justice in the world.

What he sees is Presbyterians trying to accomplish every kind of task through their church except helping people maintain their relationship with God.

"It amazes me how much time the church spends not doing that," he said.

Synod of Saskatchewan

The Rev. Harvey Reichelt of St. Andrew's Church, North Battleford, was elected Moderator of the Seventy-fourth annual meeting of the Synod of Saskatchewan which met in St. Andrew's Church, Saskatoon, October 16-18.

Elder N.E. Nkama of the Presbyterian Church of Nigeria was a special guest, as was the Rev. Dr. J.D. Smart who had been invited by the Committee on Ministry to present three lectures on the second day.

The Honourable Irwin McIntosh, Lieutenant Governor of the province, was present Wednesday evening and brought greetings. He noted his expe-

rience from early childhood in meeting several teaching elders, for his father, the late Cameron R. McIntosh, was the representative elder for the St. Andrew's, North Battleford congregation for a number of decades. Mr. McIntosh is a member of session in the Moderator's congregation.

Visitors from the Don Mills office who addressed Synod were the Revs. W.L. Young and C.R. Talbot and Mr. Edwin Smith.

Presbyterian T.V. Special

Due to the Grey Cup Parade on Saturday, November 24, 1979, The Presbyterian Church in Canada 30-minute children's television special, entitled "Serendipity Spyglass," was rescheduled at the last moment and shown one hour earlier at 11.00 a.m. (Eastern Standard Time) rather than as originally planned.

For those who missed this special programme, to celebrate the International Year of the Child, due to the time change or a busy Saturday schedule or for those who would like to view it again, "Serendipity Spyglass" will again be shown on most C.B.C. network stations on SUNDAY, FEBRUARY 24, 1980 at 5.00 p.m. (Eastern Standard Time). Again we recommend that you check your local television listing, in your viewing area, for the exact time on your C.B.C. station for this programme.

The staff and members of the Communication Services Committee of The Presbyterian Church in Canada, who co-produced this T.V. Special with the Children's Department of the C.B.C., are interested in receiving comments from those who have viewed this programme. Send comments or suggestions to the Director, Communication Services, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Bertholet night in Hartney

On Sunday evening, November 4, 1979 St. Paul's Presbyterian Church, Hartney, Man., hosted a joint service of worship of the town's United and Presbyterian Churches. Members of other United and Presbyterian churches and the Roman Catholic Church from the area, were also in attendance. The service was billed popularly a "Bertholet Night," in honour of John and Judi Bertholet, and their son, Eloi, and daughter, Sherilyn.

The Bertholets, who are from the Hartney area, have only recently returned home from service with the United Mission to Nepal, as volunteer missionaries under The Presbyterian Church in Canada. John and Judi worked in Amp Pipal, a U.M.N. "hill project." John was the maintenance director for the medical project there, a job which involved training of the local people as well. Later, he became the technical adviser to the community health programme, in addition to his other responsibility. His biggest project, in this capacity, was the direction of the construction of a water system, to prevent sickness due to contaminated water. Judi worked in health education, teaching the community health workers and the hospital staff how to teach good health practices to the people with whom they came in contact. She assisted John with the water project and helped teach Nepali women how to read and write their own language.

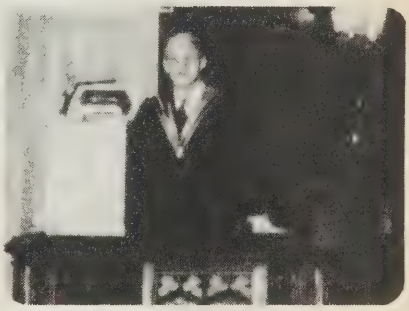
Both the United and Presbyterian Churches in Hartney have been involved all along with the work of the Bertholets in Nepal. Both have made their contributions; members from both congregations kept up a correspondence by letter; and both were involved in prayer on the Bertholets' behalf. In addition, in the fall of 1978, they held a joint mission festival for the purposes of education about Nepal and the support of the work of the Bertholets.

Sunday School is alive and well in some quarters

"Evangelical" churches, whatever criticisms may be levelled at their pedagogical and theological approaches, do not seem to be suffering from the malaise of diminishing enrollment that has affected Sunday Schools in the "old-line" denominations for some years now.

The National Sunday School Convention will attract an expected 5,000 delegates and a total attendance of as many as 30,000 people when it meets in Peoples Church, Toronto, in late March. Seminars will be held on the subject of the family, on reaching adults, church administration and church growth. A line-up of evangelical speakers headed by Dr. Clyde Narramore of Rosemead, California will be on hand and seventy-five exhibitors will be setting up displays of materials available.

Two new Professors for Knox College



On November 8, 1979, a Service of Induction, conducted by the Presbytery of Brampton and held in Knox College Chapel (with the permission and participation of East Toronto Presbytery), placed the Rev. Raymond Humphries, B.A., B.D., M.Th., Ph.D. in the Chair of New Testament Language and Literature and the Rev. Dr. Donald C. Smith, B.A., B.D., Ph.D. in the Chair of Church and Ministry at Knox College.

Dr. Humphries is a native of Ireland, educated initially at Trinity College, Dublin, then at Queen's University, Belfast. His graduate work was done at Anselmo and Berkeley, California.

Ordained to the ministry of Word and Sacrament in The Presbyterian Church in Canada in 1963, Dr. Humphries served for one year as assistant minister at St. Enoch's, Hamilton, Ont., and as minister of St. John's, Duvernay, Que., for five years. He has taught at San Francisco Theological Seminary and from 1974-78 was Assistant Professor in the Department of Religious Studies at Memorial University, Newfoundland.

He is married to the former Cynthia deGange. They have a son, Robert, 15, and a daughter, Natalie, 13.

Dr. Humphries delivered the Inaugural Address, "Biblical Scholar-

(continued on next page)

(continued from previous page)

ship and Faith."

Dr. Donald Smith is no newcomer to Knox College, having served since 1976 as Registrar and Director of Field Education. A native of Toronto, Dr. Smith studied at McMaster University, Knox College and the University of Edinburgh. He served our church in the parish at Knox Church, Port Alberni, B.C., and at St. John's, Medicine Hat, Alta., from 1964-68 and 1968-76 respectively.

He is married to the former Margaret Finlayson and they have four children; Fiona, 18, Sheila, 17, Neil, 13 and Laura, 12.

This space *was* set aside to carry a photograph and accompanying copy covering the swearing in of the first Presbyterian minister M.P. in many years, the Rev. Walter McLean. Mr. McLean was elected as a Progressive Conservative from Waterloo riding in Ontario. By the time you read this, he will have been through the electoral process once more.

To avoid confusion, embarrassment, or jinxing Mr. McLean (not a very theological concern, but decidedly within the scope of the political process), the news item has been pulled. The Editor hasn't looked into the possibility that the other candidates might demand equal space. Come to think of it, non-P.C. Presbyterians might demand equal time.

Thinking further, (the space is almost filled), jinxes may be theological at that. Prior to Mr. McLean's election to the Reader's Digest parliament now passed into history, the last Presbyterian minister to be elected was from Saskatoon. He split his congregation in the process of getting elected and died before he could take his seat in the House of Commons.

We'll save the material on hand; with a little editing, it may do for the March issue.

Report of two European conferences attended by Heather Johnston

The day the WCC's Executive Committee announced a grant of US $35,000 towards the expenses of the technical staff of the Patriotic Front of Zimbabwe during the constitutional talks in London, a consultation on "Racism and the World Church" convened at Loughborough University near Leicester, England. (The full list of grants for 1979 by the Special Fund of the Programme to Combat Racism approved by the WCC Executive in September, 1979 only shows two grants given to Southern Africa: the one just mentioned and $5,000 to the South African Congress of Trade Unions.) The Community and Race Relations Unit (CRRU) of the British Council of Churches had called this conference in answer to the WCC Central Committee's recommendation for a worldwide consultation process culminating in a major WCC conference in June 1980. Under the chairmanship of Pauline Webb, well-known British church leader, the conference began by looking at the racial situation in its global context, especially as perceived by the Programme to Combat Racism.

In small groups local experiences and knowledge of racism were shared, and here the input of Blacks and East Asians was invaluable. The Bishop of Truro (Cornwall) delivered an address on the conference theme. Sadly, it was a perfect example of ignoring the contextual importance of sharing the "Good News," for to most of the Blacks present it was "Bad News" and they walked out of the session. The Rev. E. Kendall, General Secretary of CRRU, opened a window on the situation in Britain. The statement "we are moving from racism by attitudes (Blacks are inferior) to a racism by the law (immigration laws and especially the proposed Nationality Law)" still rings in my ears.

Two major concerns seemed to crystallize out of the group discussions:

1. The desperate need for education — conscientization of both grassroots and church leadership.
2. The need for absolute honesty with each other.

The aim of this conference was to discuss the urgency and validity of combating racism and to strengthen Christian witness and commitment against it.

In another residential setting, this time an Academy near Frankfurt, the EKiD (Evangelical Church in West Germany) met September 24-27 to discuss "Basic Theological Questions in the Debate with the World Council of Churches." Of ninety-four participants, eight were lay and five women! The input here ranged from an audio-visual presentation and interpretation of Third World crucifixion expressions (based on Hans-Ruedi Weber's book *On a Friday Noon)* to a highly theological paper on "The Incarnation of the Word and its Repercussions for the Existence of the Christian and the Church in a

given context." For the first time the whole spectrum of theological thought had come together and thus these three days were also marked by hard, yet honest confrontation. More than one participant asked "Is the criticism against the WCC not rather a criticism against ourselves, and are we using the WCC as a scape-goat?"

As I observed both conferences, two points became very clear to me.

1. Underlying all our discussions the dominant question to be faced is 'How do we learn to deal and live with conflict' and

2. the only way forward within the Christian community is to really listen to each other 'to the point of wanting to be converted to the other's point of view,' to establish a measure of trust amongst those who disagree.

Both conferences wrestled with this latter point of view and were thus a small but most important beginning.

Heather Johnston

Australian Presbyterian Church to withdraw from W.C.C. and A.C.C.

MELBOURNE, AUSTRALIA (EPS) — The Presbyterian Church of Australia has voted to withdraw membership from both the World Council of Churches and the Australian Council of Churches.

The decision was made by a substantial majority vote, at the church's national assembly.

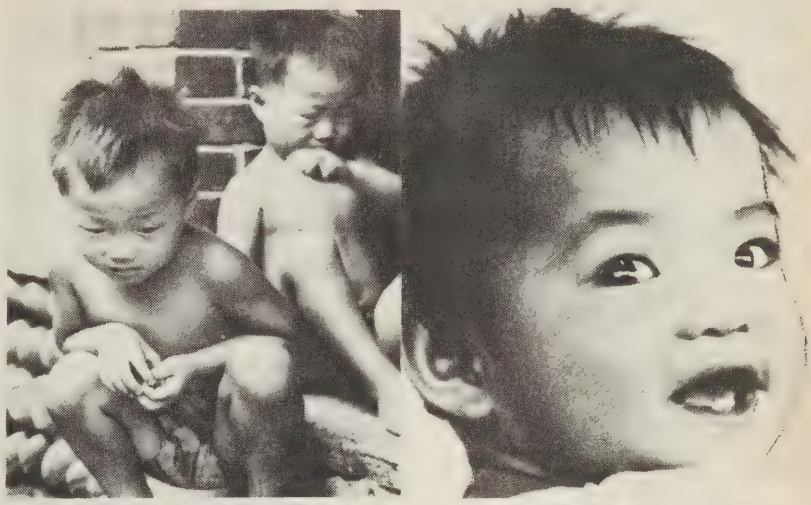
The newly-elected Moderator General, the Right Rev. James Mullan, fore-shadowing the resolution, said he hoped the church's aid activities and other humanitarian works would be unaffected.

The decision was made because of concern about the W.C.C.'s Programme to Combat Racism.

The church is made up of Presbyterians who elected not to become part of the Uniting Church in June, 1977, a union of Presbyterian, Methodist and Congregational Churches. Those who allied themselves with the continuing Presbyterian body are declaredly more conservative in theology and politics.

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CAMEOS



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THE TOWN OF MOUNT ROYAL Presbyterian Church, Montreal, welcomed their mayor, councillors and community workers to a special service last November. The Kirking of the Mayor and Councillors service centered around the Christian responsibilities of those entrusted with civic office. To mark the occasion, a plaque inscribed with the community's coat-of-arms was placed on the pew used by Mayor Reginald Dawson (right) shown shaking hands with the minister, Rev. Dr. E. Powell Aikens.

The *Montreal Presbyterial of the Women's Missionary Society* hosted a children's party at the Church of St. Andrew and St. Paul, Montreal, in November, 1979 to mark the International Year of the Child.

The congregation of *St. Andrew's Church, Windham Centre, Ont.* donated the entire proceeds of $5,470 from their booth at the Norfolk Fair to two neighbouring United Churches extensively damaged when a tornado struck the area in August, 1979. Kelvin United Church and Vanessa United Church each received a cheque for $2,735 towards their rebuilding programmes.



IN MEMORY OF their parents Mr. and Mrs. Fred Gernhaelder, Mrs. James Ohm and Mrs. Glenn Graul presented a cross to Burns Church, Milverton, Ont. on Sunday, October 28. Shown with them is the minister, the Rev. Robert Cochrane.



THE TEEN FELLOWSHIP of Bethel Church, Riverview, N.B., sponsored a Skate-a-Thon and Swim-a-Thon to raise funds to provide a motor-cycle for a minister in Malawi. Shown presenting a cheque for $800 to Rev. Glen Davis, Associate Secretary for Mission Education, is Philip Lowery; while (l. to r.) Ronald Dimock, Carol Lowery, Laurel Jardine and Pam Morgan look on.

An overflow congregation assembled in *St. John's Church, Cornwall,* Ont., on November 25 last when they honoured their former pastor, the Rev. Dr. W. Lloyd MacLellan for his 19 years of service from 1955 to 1974 by setting apart, to the Glory of God, a room adjacent to the Sanctuary, henceforth to be known as "The MacLellan Room."

Dr. and Mrs. MacLellan were both present for the occasion and Dr. MacLellan preached the sermon. Knox Church, Morrisburg, Ont., is Dr. MacLellan's present charge.

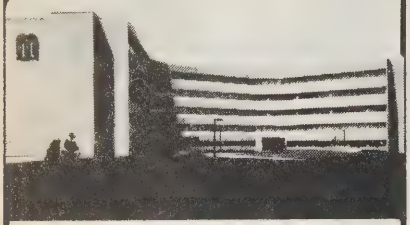


THOUGH THE SECOND CENTURY Advance for Christ campaign officially concluded at the end of 1979, many congregations continue to work to meet the challenge of this special effort aimed at a deeper spiritual life for our people and the raising of capital funds for the church's ongoing work. Knox Church in Guelph, Ontario involved the Church Schools as well, and on a designated Sunday last December, highlighted the campaign with many displays assembled by the students. The National Co-ordinator of the Advance, Mr. Ted Smith, was present and made a presentation to the whole congregation. Pictured above is Steven Love, of the grade 4-5 class, with the map worked on during the study of The Second Century Advance.



THE CONGREGATION of St. David's Church, Springhill, N.S., celebrated the 50th anniversary of the dedication of the church building with a special service on October 29. The newly-elected moderator of the Synod of the Atlantic Provinces, Rev. Murray Graham, was the guest speaker. Pictured at the Pot Luck Supper held later in the day from left to right are: (Back row) Dr. Stewart, M.D., grandson of the first pastor of St. David's (Rev. David Wright); Rev. W.J.O. Isaac, Synod Superintendent of Missions; Rev. Alex Joshua, minister of St. David's; Rev. Murray Graham; (Front row) Mrs. Stewart, Mrs. Isaac and Mrs. Graham.

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personals

Rev. Dr. Dale Bisnauth, Moderator of The Presbyterian Church of Guyana, visited Canada for two weeks last October to attend the NGO Conference on International Development in the 80's at Geneva Park, Lake Couchiching.



MRS. NETTA CORMAN was honoured by the congregation and choir of Central Church, Brantford, Ont., at a ceremony marking her 60 years of service as a member of the choir. Mrs. Corman is shown being presented with a gift from Mr. Ron Forbes, on behalf of the choir.



REV. DONALD MOORE'S 15th anniversary of his ordination was recognized by the session of Westminster Church, Smiths Falls, Ont., last November. Mr. Moore (left) is shown being presented with an addition to his robes by the congregation's student assistant minister, Mr. Brian Woods.



DR. MARGARET WEBSTER, Principal and Professor of Christian Education at Ewart College, Toronto, is now president-elect of the Association for Professors and Researchers in Religious Education. The Association consists of Canadian and American religious educators. Dr. Webster is the first Canadian named to this position. The honour and the accompanying responsibility were conferred on her at the convention of the Association held in Toronto in November, 1979.

Miss Margaret Stewart, for several years a professional church worker in the Toronto area, left Canada on January 4 for India to work in a Leprosy Mission.

The *Rev. John Carr,* Executive Director of the Pastoral Institute of Edmonton and currently Moderator of the Presbytery of Edmonton, has completed his Ph.D. work and will receive the degree at the June, 1980 convocation of Northwestern University. His dissertation, *The MMPI, Ministerial Personality and the Practice of Ministry,* was completed under the direction of the Pastoral Psychology Department of Garrett-Evangelical Theological Seminary. Dr. Carr was recently certified as a Fellow in the American Association of Pastoral Counselors.

A record has been set with a total of 70 years of service in a choir by two session members of St. John's Church, Toronto: *Mr. D. Hutchison* has served 50 years, and *Mr. W.E. Harmer,* 20 years, joining at the age of 65. To mark their faithfulness, a reception was held in their honour following the morning Communion Service, December 9, at the church.

The *Rev. Jack* and *Mrs. Beth McIntosh* (missionaries in Japan) and *Mr. Clarence* and *Mrs. Cathy McMullen* (missionaries in India) are in Toronto on study furlough until June, 1980. □

deaths

MULLIN, JAMES ALEXANDER, 64, Catechist, died in Red Deer, Alberta on Dec. 10. The Presbytery of Red Deer were in attendance at the Memorial Service held in Knox Church, Red Deer, conducted by the Moderator of Presbytery, Rev. Douglas Fry.

Mr. Mullin has worked diligently as a Catechist for The Presbyterian Church in Canada since 1959 and at the time of his death was serving the congregations of Three Hills and Orkney, Alberta. Previous pastoral charges included Tabusintac and New Jersey in N.B.; New Carlisle, Que.; Amherst Island, Ont., and Hartney and Melita in Manitoba.

Mr. Mullin is survived by his wife Violet, and family William and Irene of Fredericton, N.B., Margaret of Red Deer, David Mullin and his wife Teresa of Brandon, Manitoba, and Ira, who is at university in Calgary.

BROWN, GILLIAN ARCHIBALD, 79, long-time member of St. Paul's Church, Victoria Harbour, Ont., Oct. 19.

CONDON, MISS ALICE, charter member of St. Andrew's Church, Moncton, N.B., life member of the W.M.S. (E.D.), member of General Assembly's Board of World Mission.

DERBY, JOHN A., 82, long-time elder and former treasurer of St. Andrew's Church, Hanover, Ont., Nov. 29.

FORBES, NORMAN B., 89, long-time elder of St. Andrew's Church, Sarnia, Ont., Nov. 12.

HILDRETH, ROBERT MARVIN, 73, elder of St. Andrew's-Knox Church, Fort Erie, Ont., Nov. 17.

JACKSON, STUART G., 78, elder of St. Andrew's-Knox Church, Fort Erie, Ont., Sept. 20.

LANG, IAIN W., long-time elder of St. Giles (Kingsway), Toronto, Ont., former church school superintendent, Nov. 27.

LITTLE, DR. JAMES EDWARD, elder for almost 50 years of Lucknow Presbyterian Church, Ont., representative elder at the time of his death, and formerly a Bible Class instructor for young men, Oct. 3.

MacKENZIE, MRS. ANNIE, 103, long-time member of Lucknow Presbyterian Church, Ont., and formerly member of Knox, Toronto, Oct. 17.

MACKINNON, MRS. LEMUEL A., 91, long-time member of the Kirk of St. James, Charlottetown, P.E.I., Dec. 4.

MacQUARRIE, HERBERT CAMERON, 82, long-time member of First Church, Stellarton, Pictou County, N.S., died in Montreal on Oct.3.

McLURE, WILLIAM VANCE, 90, elder for over 50 years of St. Paul's Church, Elva and Melita Church, Man., Nov. 29.

MILLS, MRS. W.T. (GERTRUDE), 95, of Limehouse Presbyterian Church, Ont., Dec. 12.

OGLE, MRS. ETHEL, 74, elder of St. Paul's Church, Mission, B.C., Nov. 19.

PATTERSON, ALEX, 79, elder of Orillia Presbyterian Church and formerly of St. Andrew's-Knox Church, Fort Erie, Ont., Dec. 22.

PERKIN, H. ROY, member of Knox Church, Cannington, Ont., formerly of Glenview Church, Toronto and St. Andrew's Church, Markham, Ont., Nov. 24.

SNYDER, THADDEUS H., 89, an elder of The Presbyterian Church in Canada for the past 50 years, died at Fergus on Dec. 5.

WILLIAMSON, DR. HAROLD, D.F.C., F.R.C.S.(C), long-time member and elder for over 22 years of St. Andrew's Church, Belleville, Ont., choir member, Nov. 29.

WILSON, DAVID "ALEX", 63, clerk of session of St. Andrew's-Knox Church, Fort Erie, Ont., Oct. 24.

□

calendar

ORDINATION

Yee, Rev. Anne, Brockville, First Church, Ont., Dec. 30.

VACANCIES &INTERIM MODERATORS

Synod of Atlantic Provinces

Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.

Chatham-Black River Bridge-Kouchibouguac charge, N.B., Rev. Raye Brown, P.O. Box 23, Tabusintac, E0C 2A0.

New Glasgow, First Church, N.S., Rev. Kenneth MacLeod, P.O. Box 3, Merigomish, B0J 1G0.

Sydney Mines, St. Andrew's Church, N.S., Dr. E.H. Bean, 12 Lorway Ave., Sydney, B1P 4Z2.

West River charge, N.S., Rev. Lloyd Murdock, 9 Prince St., P.O. Box 1003, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Cardinal, St. Andrew's and St. James Church, Ont., Dr. W. L. MacLellan, Box 922, Morrisburg, K0C 1X0.

Chesterville, St. Andrew's Church, and Morewood, Ont., Rev. Howard Smith, Box 207, Winchester, K0C 2K0.

Fort Coulonge, St. Andrew's, and Bristol Memorial Church, Que., Rev. Floyd R. McPhee, 460 Raglan St. S., Renfrew, Ont., K7V 1R8.

Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.

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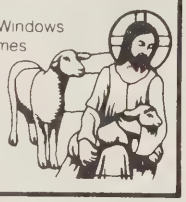
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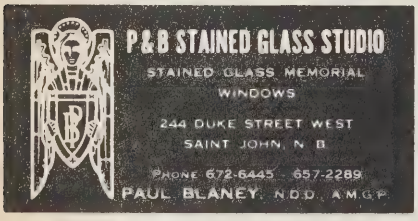
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Kirk Hill, St. Columba Church, Ont. Rev. Robert Martin, Box 41, 31 St. John St., Vankleek Hill, K0B 1R0.

Lachute, Margaret Rodger Memorial Church, Que., Dr. R. Stuart Johnston, 124 Linwood Cresc., Town of Mount Royal, Montreal, H3P 1J2.

Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.

Montreal Chinese Church, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, H4L 2K1.

Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.

Ottawa, Parkwood Hills Church, Ont., Rev. D.L. Campbell, 971 Woodroffe Ave., Ottawa, K2A 3G9.

Synod of Toronto and Kingston

Brampton, St. Andrew's Church, Ont., Dr. R. G. MacMillan, 52 Highland Rd., Oakville, L6K 1S7.

Burnbrae, St. Andrew's Church, and Campbellford, St. Andrew's Church, Ont., Rev. John Neilson, Norwood, K0L 2V0.

Campbellville, St. David's Church, and Nassagaweya, Ont., Dr. A. Bethune, P.O. Box 10, Milton, L9T 2Y3.

Port Credit, St. Andrew's Church, Ont., Rev. R.C. Taylor, 237 Savoy Cr., Oakville, L6L 1Y2.

Toronto, Glenview Church, Ont., Rev. James S. Roe, 77 Davisville Ave., Apt. 802, Toronto, M4S 1G4.

Toronto, Rexdale Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.

Waterloo, Knox Church, Ont., Rev. R.A. Jackson, 191 West River Rd., Cambridge, N1S 2Z9.

Synod of Hamilton and London

Brantford, Central Church, Ont., Rev. Warren K. McKinnon, 778 Lawrason St., Woodstock, N4S 1T9.

Dresden-Rutherford Charge, Ont., Rev. Ernest Herron, 520 Elgin St., Wallaceburg, N8A 3C2.

London, St. George's Church, Ont., Dr. L.R. Files, New St. James Presbyterian Church, 760 Wellington St., London, N6A 3S3.

Niagara Falls, Stamford Church, Ont., Rev. Steve Dunkin, 8280 Willoughby Dr., Niagara Falls, L2G 6X2.

St. Thomas, Alma Street Church, and Tempo, Ont., Rev. Ken Oakes, Box 56, Belmont, N0L 1B0.

Tara, Knox Church, Allenford, St. Andrew's Church, Dr. R. D. MacDonald, Box 1239, Port Elgin, N0H 2C0.

Welland, St. Andrew's Church, Ont., Rev. John Kurtz, 2 Aberdeen Circle, St. Catharines, L2T 2B8.

Wyoming, Camlachie and Bear Creek charge, Ont., Rev. C. Cunningham, Box 636, Petrolia, N0N 1R0.

Synod of Manitoba and Northwestern Ontario

Atikokan, St. Andrew's Church, Ont., Rev. F.C. Palmer, 923 Eleventh Ave. N., Kenora, P9N 3K7.

Fort Frances, St. Andrew's Church, Ont., Rev. Rick Glass, P.O. Box 24, Fort Frances, P9A 3M5.

Neepawa, Knox Church, Man., Rev. Graeme E. Duncan, Box 429, Carberry, R0K 0H0.

Thunder Bay, First Church, Ont., Rev. J.C. Hood, 15 Royston Court, Thunder Bay, P7A 4Y7.

Synod of Saskatchewan

Regina, St. Stephen's Church, Sask. Dr. James W. Evans, 2574 Retallack St., Regina, S4T 2L4.

Synod of Alberta

Lethbridge, St. Andrew's Church, Alta., Rev. J. Karl English, 703 Heritage Dr. S.W., Calgary, T2V 2W4.

Synod of British Columbia

Creston, St. Stephen's Church, B.C., Rev. Edward F. Millin, 117 Norton Ave., Kimberley, V1A 1X8.

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ANNIVERSARIES

84th — Saint Columba Church, Saint John, New Brunswick, Nov. 25, (Rev. Gordon L. Blackwell).

117th — St. Paul's Church, Leaskdale, Ont., Oct. 21, (Dr. Eoin S. Mackay).

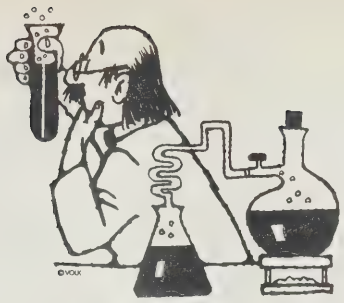
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HERE WE ARE, UP TO our eye-brows in snow, and unable to remember whether in Canada measurement is now supposed to be in millimetres or kilopascals. We only know how confusing the process of conversion to our new metric system has been. The one thing about which we are reasonably certain is that the system is a new (to us) method for retailers to extract additional monies from us consumers. We suspect, for example, that those engaged in the business of selling gasoline, since they began (on government order, mind you) dispensing their product according to the litre rather than by the gallon, have been chuckling all the way to the bank. We suppose that their prices have but little to do with escalation and OPEC prices. Nor can we any longer trust our friendly corner grocer, even if we are able to find one of a fast-disappearing breed. Weights are now listed in grams, and half the printed information on the package appears in a language half of us are unable to read.

How confusing it must have been for people in the first Christian century to have one whom some called, "Teacher," say, "A *new* commandment I give unto you"! Confusing enough to people whose former great leader, Moses, had seemed to start it all with a list of laws received from God on Sinai. Since those earlier times, the original list had grown and multiplied like so many rabbits. The first five Old Testament books had come to be known as the Torah, or the "law." It must have been more confusing when Jesus said that one other ruling was to be considered pre-eminent.

The new commandment was the more difficult to accept in a day when the dominant Romans showered but little compassion upon their subjects. It is strange as well, that now, late in our twentieth century, so-called "Christians" should need to be reminded of this requirement of our Lord. It also seems strange that so many should be guilty of physical violence to children, women, and unloved persons of our acquaintance: strange that *we* have to be implored to care for the world's hungry and make room for its refugees. What has happened to deplete so seriously the number of "bleeding hearts"? What has happened to followers of the Lord of peace and love?

A.J. Gossip, the great Scottish pulpiteer, once said that there are two wonderful things staring at us out of the New Testament: one being the remarkable Person of Jesus Christ, and the other the fact that he invites us to be like him. The New Testament claims that God's standard for us is the quality of Christlikeness. We are set against Calvary's cross, and thereby judged.

We have been taught about Jesus Christ (some even suggest that they actually know him), and in him all other standards become obsolete. He not only gave this new teaching, but himself provided the superlative example. "As I have loved you, that ye also love one another." Here are standards newer to us than they ought to be because we have not yet succeeded in measuring up to them. With God's help we keep trying day by day, and hope to come closer to our Divine Example.

Early Christians took this seriously, even literally. They knew that our Lord had said that Christians,even with free wills, must conform. One early follower, Methodius, said that we must so participate in Jesus Christ that we all *become Christs.* Fourteen hundred years later, Luther felt it necessary to re-affirm this. Jesus said that the time would come when we would be able to do greater works than himself (John 14:12). This is only one indication that our Christianity falls short of its goal. The love of which Jesus spoke is full of meaning and service and self-sacrifice.

We are upset by our unfamiliarity with the metric system. We should be more upset with our unfamiliarity with Jesus Christ's system. He has given a whole new way of measuring and judging things and people, starting with ourselves. He said, "A new commandment I give unto you, that ye love one another; as I have loved you."

PRAYER

God of mercy, whose standards of measurement are so different from ours, so that *One,* in your sight, could make atonement for us all, hear our prayer. We thank you for the wisdom of our Lord's teaching, so much ahead of our own understanding. We thank you for his life even more than for his words. We bless you for the compassion and insight that were his, enabling him to say that creatures as faulty as ourselves could really be like him. Make us more open to our neighbours, and our love more like that of Jesus, even though it lead us to some lesser cross. We ask it in his Name. Amen.

by D. Glenn Campbell

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PRESBYTERIAN

RECORD

MARCH, 1980

The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. (Gen. 1:2)





The Deep Treasure

SUSAN CONLY

WE HAD JUST BURIED my dearest friend. The cold chill of the December afternoon was no match for the hard, dull bitterness of chill in my heart. Gray, dry leaves, drained of all life, rustled under the skiff of snow around the headstones.

My emotions were as drained as the scattered leaves.

The dull thud of a closing door, and I looked up as a sorrow-stooped husband and his little daughter left the cemetery. She had known a Mother's love for only seven years and now was going home to help comfort and care

for a little two-year old sister, who blessedly couldn't grasp the magnitude of her loss, and an inconsolable five-year old who could.

"... do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us...". How could any minister, not only believe, but actually expect a heart-broken family to repeat those words of thanksgiving at a funeral service!

But he had, and we tried.

As the words stuck in my throat, I suddenly realized the folly and the sham of all these religious rites. For months we had struggled and prayed for healing, and where had all our brave and pious words taken us, — here, to an open grave on this bleak and dreary day. We were as fleeting as any withered-up leaf, and just about as immortal. Scrunched out of existence by the same indifferent fate.

So I left the tattered shreds of my faith with other useless debris among the tombstones.

In the weeks that followed, I, along with others, baked and laundered, doing whatever we could to help, for the demands of a farm and a house are a heavy load to carry alone. But it was wintertime and families were somewhat isolated by weather and roads, so the bereaved family was spared much of our over-solicitous pity and concern. Somewhat to our chagrin, they seemed to be managing well anyway.

They had established a disciplined routine that rarely varied, so each day had definite goals and accomplishments. The children developed their own sense of worth and security in this. Quiet and shy, but bound securely by a bond of love that undergirded and supported them.

Yet, of course, the agony was still there. They had been stripped and dazed, with their entire world askew.

Now, I realize it was only God's strength that could lead them through and out of this deep dark valley where a little girl screamed in terror lest Daddy, out of sight for a moment, might abandon her, too. And the forlorn, lonely trek each morning to the school bus by another little girl, her eyes brimming as she remembered how good Mummy's good-bye kiss used to feel.

Yet Mummy was still part of the family. Quite naturally she was brought into their conversations. In reaching a decision, thought was always given as to what Mummy would possibly have done. We marvelled at their resilience, their faith and the strong ties of love in that home!

So it was I, in my weekly visits, who would dampen the ironing with the abundance of my tears. Still nurturing my bitterness and resentment, still railing against fate, I was the misfit. Pernicious self-pity kept the ache of loss as raw as it was that December day.

Then I found the list.

Well-thumbed by now, tacked to the inside of the kitchen cupboard door, it read "For my poor old hubby": i. trim the girls' hair every two weeks (don't forget your own) ii. dental appointments every six months (marked on calendar) iii. make lunches at night iv. good, easy recipes marked in old blue cookbook. And the list continued. Practical "helps" that would ease his load. And a last notation, written obviously by a tired hand "a letter for the girls in your top dresser drawer, give it to them when they are sixteen or seventeen."

The calendar referred to, was on the back of the kitchen door, with notations on particular dates throughout the year, — dental appointments, birthdays, order the garden seeds, start thinking about Christmas shopping, and continuing on, month after month.

My eyes blurred with tears. I could read no further.

But now, I understood many things, among them the real meaning of trust. We are not really trusting God until we can trust him for the ultimates of life. In my friend's acceptance of her role, she did not sit down and weep, not for too long anyway, but she kept moving forward, giving to her family of her love and strength as always.

Then I recalled one day, a week before she entered the hospital for the last time. She had handed me a letter, addressed to the minister, to be opened "later." It was a simple funeral service, all details included. This was the last offering of her love to help share the sorrowful burden of the days of heart-break which she knew were so close at hand.

Deep experiences either make us or mar us; they either bring us to God or to despair, depending on our response. My response was bitterness and resentment. My friend's, was to continue her life's walk, as always, with her hand in God's hand, as she climbed the last steep hill.

The simple "secret"

There seems to be no adequate answer to the pathos and tragedy of humanity. We had prayed passionately that there might be healing. But there wasn't.

Yet the family knew that God and his power were still the supreme reality in their lives, however their prayers were answered. No self-destructive rebellion, just opening their hearts to the strength of his presence and his peace through it all.

My friend, in her short pilgrimage, seemed to have discovered some deep treasure of his kingdom. I, a slower learner, continuing on the longer journey, kept remembering. I remembered the shortness of her time, — but the abundance of her legacy.

And in the remembering, it all fell into place!

The keynote to the quest, — love. God's love. Long ago Paul told us, "... the greatest of these is *love.*" John tells us "God is *love*". Paul, again, "... and have not *love,* I am nothing". Not sentimental emotion to be piously mouthed for the sound effects, but God in action in a hundred ways, all day, of every common day of our lives. Not faith nor doctrine abstracted from life, but a "more simple way" Christ said.

So Jesus filled most of his days on earth *merely* doing kind things. And so must we. This is our *raison d'être.* This is the only proof that we've ever met him.

Jesus' secret to the Christian life — "*Above all things,* show fervent love among yourselves." His message was in his "doing" for others, — and so it was for my friend. And so it can be for us all if we follow his simple directive "Dwell in Me."

MS. CONLY is a freelance writer residing in Macklin, Saskatchewan.

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editorial

On wishful thinking

SOME YEARS AGO NOW, a most useful term was coined, (by whom I cannot say), that categorizes a great deal of the nonsense that is bandied about when different denominations, different religions or different ideologies confront one another. The word is "BOMFOG" pronounced as it is spelled ... bomb - fog ... It is an acronym for that most trite of "ecumenical" cliches "the brotherhood of man (and) the fatherhood of God." In its full form it is usually trotted out on occasions suffused with good will and little else, and is generally employed to mean something along the following lines: "It doesn't really matter what we believe as we are all God's children heading, after all, for the same destination."

No doubt "BOMFOG" was born in the mind of some wit who was fed up with the kind of wishful thinking that would ignore all doctrine, principle and practice in the hope that utopia or the eschaton could be ushered in merely by saying it was here.

A few recent events serve as sharp examples that should puncture all verbal hot-air balloons launched to lift contending humanity from this veil of tears "to a better place I know."

Perspective on the Küng case

Example one. The Sacred Congregation for the Doctrine of the Faith, (the Roman Catholic body responsible for the maintenance of true Roman Catholic teaching and doctrine), recently came to the decision that Fr. Hans Küng could no longer be considered a *Roman Catholic* theologian. He was not ex-communicated, nor, in reality, was he denied employment since he is a theologian enjoying world-wide repute and could find a teaching position at any one of a thousand seminaries or universities including a position on the Protestant faculty of the University in Tübingen where he has been teaching.

This decision has evoked all kinds of alarmed response from Roman Catholic, Anglican and Protestant theologians, lay people, the church press and even the secular media. Shades of the Inquisition have been invoked.

The Anglican Church in particular has been incited, no doubt because that body, more than any other, sees itself as a bridge between the Roman Catholic and Protestant camps and with this decision feels its foothold, at least in the R.C. camp, slipping.

But should we be surprised? After all, in his best selling books, *The Church* and especially *On Being a Christian,* Fr. Küng has come to conclusions that question fundamental points of Roman Catholic doctrine, among them Papal Infallibility, the place of Mary in the Church's faith and the nature of the Divinity of Christ. As far back as the early sixties, some Protestant theologians could detect no fundamental differences between Küng and the great Protestant theologian Karl Barth.

No doubt Küng had hoped to change the thinking of his church from within. His church has declared itself unconvinced. Should he not then follow his thinking and associate himself with a branch of Christ's Church that finds his thought helpful and congenial? There are precedents. What Protestant body would allow a professor to teach doctrine fundamentally antithetical to its creeds and/or practice? Only those unsure as to whether or not they have any.

We may have reservations about the way in which judgment was passed on Fr. Küng, but to recoil in shock and alarm is to fall prey to unhelpful and naive wishful thinking.

Irate Iran

Example two. Going outside the Christian family, (yes, even when we allow for real and serious differences, we *are* family), we are faced with the new militancy and re-discovered self-identity of the Islamic world. Here again there are historic precedents. While recognizing that there are differences between leaders, for example the Ayatollah Khomeini of Iran and President Anwar Sadat of Egypt, vis-a-vis their stance toward the west, and indeed, their interpretation of the Islamic faith itself, the second largest religious faith in the world will challenge and compete with Christianity on more and more fronts.

Overt hostility, such as that evidenced by the fundamentalist Ayatollah, may not be the general pattern, but the pretence that an *immediately* meaningful syncretism between Christianity and Islam is possible surely must be abandoned, in spite of all the sweetness-and-light universalists and faiths such as Bahai. This admission does not mean the end of dialogue, or the cessation of efforts toward understanding and political co-operation. But to see the rise and expansion of the Islamic faith, (worshipping Muslims now outnumber worshipping Presbyterians in Canada), and not to believe that they are people of intense and differing conviction is pernicious wishful thinking. Only the World Council of Churches could, in all seriousness, ask the Ayatollah to release the American hostages in time for a Christian festival ... Christmas.

Communist consistency

Example three. Outside of faiths that orient themselves to a belief in Deity, we have Communism with its faith in the class struggle and in the inexorable processes of history. Time and again we have heard Christian spokesmen react to the encroaching tide of Marxist materialism by going into a "Mea Culpa" routine complete with sack-cloth, ashes and confessions of guilt for every injustice since

Jacob cheated Esau out of his birthright.

The Communists have been perfectly consistent. Dr. Henry Kissinger, on a recent edition of "Meet The Press", pointed out that for all the talk of the necessity of appeasing the "moderates" within the Kremlin, there does not exist one single shred of evidence that there is, or ever has been, a so-called "moderate" faction in Soviet foreign policy. Recent events involving dissidents within the Soviet Union and expansionism in Afghanistan are not anomalies and yet they are absorbed with hardly a blink by those who prattle on about Christian-Marxism, detente and the necessity of compromise. Such wishful thinking infected those who ignored *Mein Kempf,* or hoped that the strange German Corporal named Hitler didn't *really* mean what he said.

There is no doubt that some will accuse your editor of sabre-rattling and flag-waving. If by that they understand that it is the sword of the Gospel being rattled and the flag of the Christian faith, and more specifically of The Presbyterian Church in Canada, that is being unfurled, I make no apology. Sabre-rattling and flag-waving are self-serving and chauvinist activities in peace time. But the struggle for the hearts and minds of humanity has never abated and indeed intensifies in our time with each passing hour. In conflicts past, the flag was used both as a rallying point and as a sign indicating which way the battle was going.

Knowing friend and foe

It is wishful thinking to believe that we can contend as a denomination without a sharpened apologetic — (by that I mean the much touted and almost never-defined "distinctive Presbyterian witness"). It is wishful thinking and a waste of time both to pretend that there are no differences between all who march under the Christian flag and to ignore the strengths and the seriousness of those who are arrayed against us. Respect is needed: for those of our own family who recognize Christ as Lord but do it in different ways, and for those who, quite simply, would destroy us.

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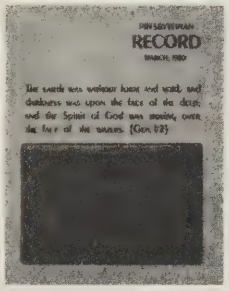
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COVER STORY

The Spirit indeed "troubles the waters." Should we then fear the waves?

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PUNGENT & PERTINENT

Divisiveness or Dissent?

A reply to Dr. Smart
by Ed McKinlay

IN HIS article "Private Judgment vs. The Judgment of the Church" (February *Record),* bringing to our attention that *"there are presbyteries which contravene the action of the 1966 General Assembly by not permitting women to minister within their bounds,"* Dr. Smart has rendered a service to the whole church. No court of the church ought to arrogate to itself the right to defy the established laws of our church. One can only express regret that there should be presbyteries that apparently do defy church law by refusing to allow women who have been lawfully ordained to exercise their ministries in the Eldership, or in the Ministry of Word and Sacrament. I agree with Dr. Smart when he says, *"... here private judgment has been used to justify what is no less than a breach of the third ordination vow, 'to follow no divisive course'."*

The wrong example

However, I must take issue with him, when he proceeds to regard the example of the young man who was refused ordination by East Toronto Presbytery as a parallel case. The young man in question declared his unwillingness to participate in the ordination of women because, like many others, he is not convinced of the validity of this practice on scriptural grounds. But there is surely a world of difference between a presbytery that openly defies the law of the church by PROHIBITING women from exercising their ministry, and someone who simply wishes to be excused from personally taking part in the ACT of the ordination of a woman.

The young man in question recognizes the law of our church in regard to the ordination of women and has stated openly that he has no wish to do anything but comply with it. He has also stated his willingness to answer in the affirmative the ordination vows of our church, and has publicly stated that he has neither the desire nor intention of following any divisive course regarding women ordained to the Eldership or to the Ministry of Word and Sacrament.

Furthermore, he has made clear his desire to co-operate with women elders and ministers, affirming that he would never attempt to prevent any woman from seeking ordination to either office, nor would he seek to obstruct any woman, already ordained, from exercising her lawful ministry. What he does ask, is that in obedience to his understanding of Holy Scripture, (which he believes does not teach the ordination of women), he be excused from taking part in any ordination that involves women.

An important difference

Surely it must be obvious that there is a vast difference between the case of the delinquent presbyteries and the young man refused ordination. The presbyteries not only defy the law of the church, but in so doing, prevent lawfully ordained women from exercising their ministries. The young man, on the other hand, would do nothing to prevent women from engaging in their lawful ministries: all he asks, is that for conscience sake he be permitted to absent himself from participating in the ordination of a woman.

Conscience and the confession

It seems to me that Dr. Smart, in his legitimate zeal for the proper observance of the law of our church, is in danger of denying men the right of private judgment when acting out of liberty of conscience. His zeal to prevent the illegitimate use of the right of private judgment makes him appear unwilling to permit the use of private judgment in legitimate cases, such as that of the young man being discussed.

The right of private judgment and liberty of conscience is clearly spelled out in the Westminster Confession of Faith, Chapter XX:2 which states,

"God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in any way contrary to his word, or beside it, in matters of faith and worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute blind obedience, is to destroy liberty of conscience and reason also."

Surely the Confession teaches that when someone is convinced that a judgment of the church contravenes the teaching of Scripture as he under-

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stands it, liberty of conscience must be granted to such a person in dissenting from the judgment of the whole church.

Of course the right of private judgment cannot be granted in matters deemed to be of the essence of the Gospel. Liberty of conscience could not, for example, be allowed in matters such as the Triune God, the Deity of Jesus Christ, justification by grace through faith, or the Sacraments. But on a matter such as the ordination of women, not practised for over nineteen hundred years in the Christian Church, and not taught today by a fairly large segment of the Holy Catholic Church, including the Roman Catholic, the Greek Catholic, and some Anglican communions, liberty of conscience ought to be allowed to those who find themselves unable to subscribe to it.

It is interesting to reflect that had the right of private judgment been denied the minority of commissioners who dissented from the Church Union Proposals in 1925, there would be no Presbyterian Church today to debate this issue.

A fine but just line

The right of private judgment must be exercised carefully by individuals and courts in our church; no person or court has the right to defy the laws of the church willynilly when the essence of the Gospel is at stake. However, when one, in obedience to his understanding of the Word of God, feels led for conscience sake to be unwilling to take part in the act of the ordination of a woman, (while at the same time doing nothing that would prevent women from seeking admission to the eldership or ministry, or to prevent women already ordained from exercising their lawful ministries), surely it is only right that such a person be allowed to act in a way that does not do violence to his conscience, without being excluded from the Ministry of Word and Sacrament for which he has been trained and called.

DR. McKINLAY is minister at Bridlewood Church, Toronto, Ontario.

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barsanuphius

One of the most popular myths about the Middle Ages is that theologians back then weren't very bright. They are supposed to have spent a great deal of time and thought on the question: 'How many angels can dance on the head of a pin?'

Just for fun, and to find out how bright we moderns really are, I decided to put that same question to several of today's most prominent theological thinkers.

Professor J. Weirdo McVague was doing his Yoga meditations as I was announced.

"You don't mind if I remain standing on my head, do you? I find that being upside-down gives me a right perspective on life."

I asked him about those angels dancing on the head of a pin.

He chuckled, and turning on his back with his arms and legs extended in the air, said, "It's hard to believe that theology was ever so primitive. Certainly no self-respecting angel would ever put itself in such a ridiculous position."

Back on his head he continued, "Mind you, I don't believe in angels. Things like angels and such only exist by virtue of our believing that they do. And because WE no longer believe in them, they no longer are."

"You see, not only angels, but even PINS, have no reality in themselves. It is only the subjective experience of an angel or a pin that can have any meaning."

I got away from Professor McVague just as he was going on about what he calls, "the parameters of meaningful existence at this point in time." Apparently this is the way to some kind of self-discovery which gives life what he calls "reality."

By now I was feeling much more comfortable with the 'angels-on-the-head-of-a-pin' kind of theology than with the complex thought of Professor McVague.

I decided to try a different kind of theologian — a real Presbyterian — the Rev. Professor Erstwhile MacDogma.

"Angels dancing on the head of a pin, why I've never heard such nonsense! I do NOT approve of dancing and I am sure that angels would NEVER engage in such a practice. Can you imagine angels doing Strauss waltzes, the Charleston or rock and roll? There is no authority in any of our standards for this kind of angelic perambulation."

I interjected — "Professor, could you make one small exception? Would it not be possible for angels to do a little Scottish country dancing?"

Dr. MacDogma's entire expression changed. The glowering frown became a slight smile. Nostalgia was stirring within. His eyes, which had seemed bloodshot from the strain of reading so much theology, were no longer bloodshot but had become, instead, a reddish Rob Roy-type tartan.

"Well now," he said, "Scottish country dancing you say. Mmmm. Perhaps with a piper or two?"

"Could be," I answered.

Dr. MacDogma nodded portentously. "Yes, I think THAT would be permissible."

I slipped away quietly, leaving the good Professor to his ancestral reveries.

There was but one call left to make. Father Hans Upp is the most eminent theologian in his church. His answer would surely be definitive.

I rang the bell and the door opened just a crack. A furtive shadowy figure allowed my question: "What about those angels on the head of a pin?"

"Look," he said, "You've got me at a very awkward time. I can't say anything now. Especially not anything definitive. Maybe in a few weeks, maybe in a year or so. Give me a call. Better still, call the housekeeper and make an appointment. I've got to go now. You understand."

He politely closed the door.

The state of theology? Oh for the good old days.

PERSPECTIVE

by Lloyd Robertson

Referendum fever rising

HAVING KEPT OUR EQUILIBRIUM intact during the onslaught of a winter election, Canadians will now be subjected to a further period of political immersion. This month the Quebec legislature begins debate on the Parti Quebecois referendum proposal and we can expect a quickening in the persistent drumbeat of political rhetoric as referendum fever rises in "la belle Province."

The Levesque forces of course are promoting the "Yes" or "Oui" side of Rene's referendum while Claude Ryan's opposition Liberals will be pressing the case for a "No" or "Non" response to the long awaited question that Quebecers will be answering in a few months. The question is convoluted and, some say, confusing and promises the voter another referendum even before he or she answers the first one. It reads more like a statement than a question and is framed as follows:

> "The government of Quebec has made public its proposal to negotiate a new agreement with the rest of Canada, based on the equality of nations; this agreement would enable Quebec to acquire the exclusive power to make its laws, administer its taxes and establish relations abroad — in other words, sovereignty — and at the same time, to maintain with Canada an economic association including a common currency; any change in political status resulting from these negotiations will be submitted to the people through a referendum; on these terms, do you agree to give the government of Quebec the mandate to negotiate the proposed agreement between Quebec and Canada — Yes or No."

While tried and true separatists will no doubt vote the government a mandate to acquire sovereignty and negotiate association, some hard-line separatists are disappointed that it gives them little to fight for. Pierre Bourgeault, long time independentiste, said he would personally vote "yes" but was of two minds whether to work on behalf of a "yes" vote. Others point out that one of the great flaws in the question is that it does not ask voters whether they *approve* of sovereignty with association: it asks if the government may talk with the rest of Canada about it. It would seem the Quebec government's hands are tied: if given a mandate, it can do no more than talk with the rest of Canada even if the other provinces say "sure." The response from the other provinces however has been cool, if not downright icy. Premier William Davis of Ontario has said in effect that the question is meaningless and blasted the Parti Quebecois for narrowing the scope of Quebecers and confining their futures to the boundaries of their own province. He's right.

Whatever the criticism of Pierre Trudeau, it can be justly said that his succession of governments gave French Canadians a clear example of how they can dominate the national stage, and with the active support of a majority of English Canadians. Davis has given no indication that he would even consider negotiation, and that is surely to be the position of all the other provinces as long as Levesque regards any bargaining to be only the first essential step in achieving his long-term aim of total independence for Quebec along with a cosy, common-market arrangement with the rest of Canada. Such a plan would mean the fracturing of the country. If Levesque is merely posturing to please the militants in his party, and does not really intend to hold a second referendum to deal with any change in political status, he has crashed headlong into the plans of Liberal leader Claude Ryan.



While Ryan's demands may not be altogether palatable to English Canadians, he holds the trump card in bending the other provinces toward fundamental negotiations for change in the Canadian constitution. Ryan is committed to remaining inside the Canadian family. But remember, Claude Ryan is a Quebec nationalist and a change in the present structure is absolutely essential to him. Should he win the next election in Quebec, which seems more and more likely, English Canada will find itself up against a tough bargainer who will not give without getting substantial in return. If Levesque's referendum is rejected and the Parti Quebecois defeated in a subsequent provincial election, Ryan will emerge to lead the Quebec players in another and perhaps decisive chapter in the Quebec-Canada drama. If the question receives a "yes" we are launched on a different course that is extremely hard to chart at this time.

English Canadians outside Quebec can only be spectators in the current contest. But to ignore it would be dangerous. An understanding of the fundamental issues is important to all our futures. With the referendum debate running full volume over the next few months, English Canada should never again have to ask "What does Quebec really want?" □

LETTERS

Lest misinformation abound — a reply to Dr. Reid from Dr. McLelland

The letter from Dr. Stanford Reid (January, 1980) raises two questions that need answering lest misinformation abound. Our situation in the Montreal theological consortium is complex, but one would have thought an old pro such as WSR had grasped the essentials. His first question concerns "bringing the Gospel to the French Canadians in the Province of Quebec." I shudder at the language, which assumes that only Presbyterians have the Gospel — or at most, "Protestants." But apart from his loaded terminology, it is true that our church is only now catching up with the new evangelicalism among francophones. Let me report that in September, The Presbyterian College will share, with its sister colleges (Anglican and United), a new programme of francophone theological education. The students will be registered in McGill's Faculty of Religious Studies, and we will aim at providing leadership, both clerical and lay, for this specialized work.

Dr. Reid's second question also concerns our College: "is it not true that The Presbyterian College, Montreal, does not belong to the ATS?" In a word, NO! (Or *yes* in view of his double negative.) Dr. Reid is confused because the Association of Theological Schools, the accrediting agency for North American theological education, accredits *programmes,* including the B.Th. and STM degree programmes of our Faculty of Religious Studies, in which all The Presbyterian College students are enrolled. Such programme accreditation includes evaluation of staff, students, library, curriculum, etc. Our recent accreditation visit by the ATS team included thorough evaluation of all three Colleges as well as of the Montreal Institute for Ministry operated jointly by the Colleges.

Oh yes — there is indeed one degree granted by The Presbyterian College which is *not* accredited — the one which Dr. Reid received recently (and for which I had the honour to present him). I mean the D.D.

Joseph C. McLelland,
Faculty of Religious Studies,
McGill University.

The accreditation debate: Dr. Reid responds to Principal Hay

I must confess that I find it a little difficult to respond to Principal Hay, not because I do not understand his arguments, but because he seems to have missed the points which I was seeking to put forth. I was not attacking either the ATS or Knox College. I was seeking to point out that I believe that the proposed regulation requiring any applicant to be received into the ministry of our church, who does not come from one of the ATS schools in the U.S.A., to take another three years of theological training in Knox College, The Presbyterian College, Montreal, or in the Vancouver School of Theology, to be inconsistent with other policies of the church and derogatory to the authority and freedom of our church courts.

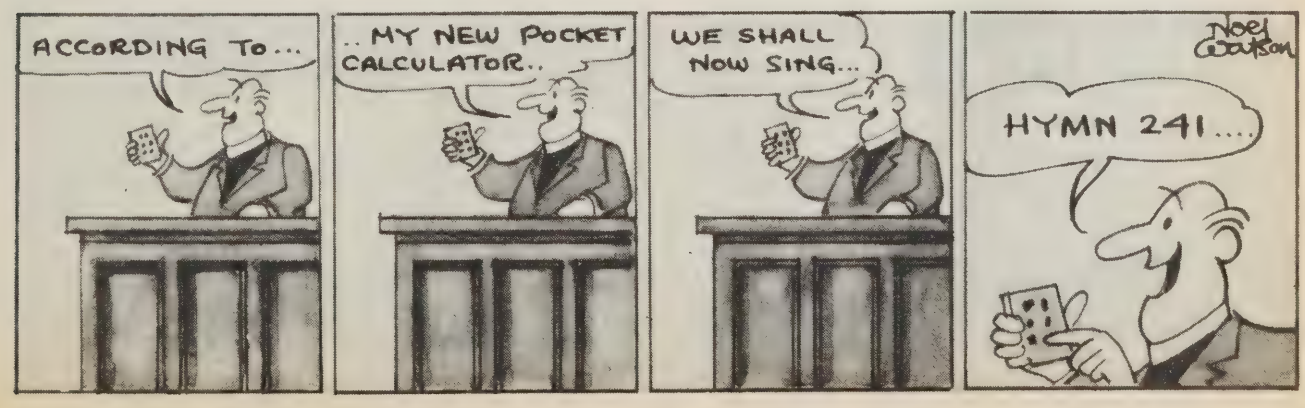
While one might agree that it is useful to have theological schools outside our church strive to maintain general levels of scholarship, this should by no means rule out, for giving inadequate training, other schools which do not come under an umbrella organization, whether in the U.S.A., Scotland, Holland, France or elsewhere. Furthermore, I do not agree that such schools, whether in the ATS or not, giving special training in Presbyterian government, history and worship are practising tokenism. In fact the school to which I was referring is in the ATS, but apparently Principal Hay approves of such tokenism if it is under ATS auspices.

I was also interested in Principal Hay's praising of Knox College, its faculty and its participation in the Toronto School of Theology. Of course, as a Montrealer and McGill graduate, I have learned to take such self-congratulation from Toronto with

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WATSON'S WORLD

by Noel Watson





Rev Sun Myung Moon

Photo credit: Miller Services

CULTS CULTS CULTS

The following is the first of a two-part article on the cults, reprinted with permission from the Chelsea Journal, *and offered to our readers so that they may be better informed regarding the threat they pose to Christianity. The author is chaplain to Protestant and Anglican students on the campus of the University of Saskatchewan, Saskatoon.*

COLIN CLAY

THE MAJORITY OF THE 1800 cults in existence in North America use religion as a cloak for their activities: a very convenient cloak for it gives them a degree of respectability, access to the pocketbooks of those solicited by their members, tax-free status in many jurisdictions, and assistance from groups such as Canadians for the Protection of Religious Liberty. But what is in question today is not freedom of religion because the so-called "religious cults" are not really religious at all. They contain destructive factors which present a hazard to national security, economic stability, and the general well-being of social and family life.

It is for this reason that I differentiate between a cult and a sect. It is not unusual to pick up a book which claims to give the facts about modern cults, only to find that most of its chapters deal with Mormons, Jehovah's Witnesses, Christian Scientists and the adherents of the World Wide Church of God. Strictly speaking, these churches should be categorized as sects and not cults, for the members are free to join and free to leave, and there is no identifiable threat to either national or family security. Indeed, some of these churches, such as the Mormons, lay great stress on family life and make a recognizable contribution in that area.

Characteristics

There are specific ways in which to define a cult. The first, and most obvious feature, is the dominating presence of a messianic-type figure as the authoritative leader of the organization. In the case of the Unification Church, for example, this is the Reverend Sun Myung Moon — hence the title "Moonies" for his disciples.

In the case of the People's Temple in San Francisco, the unquestioned leader was the Reverend Jimmy Jones. According to one of the most knowledgeable of those dealing with the cult problem, the Rev. Kent Burtner of Sante Fe, "Jimmy Jones never had half the control over his people that Sun Myung Moon has over his." There is a great potential harm should one of these self-appointed "messiahs" choose to order cult members to sacrifice themselves in some wild and violent gesture. The first, and most clearly recognizable feature of a cult is therefore to be seen in its submission to an autocratic, messianic leader.

Other features have been outlined by Flo Conway and Jim Siegelman, the authors of *Snapping:*

"(The) group cuts its individuals off from society, severs their personal and family relationships and appears to have as its primary function the recruitment of new members, the solicitation of funds and the aggrandizement of its leader."

It is the practice of all so-called religious cults to convince new recruits that everything associated with their past life is evil, and that the world outside the cult is controlled by Satan. This is the reason for the rejection of parents and family which is leading to so many tensions and nervous breakdowns in family life today. If the parents have money, and the cult leaders believe that they can be persuaded to give some of it to their organization, they will probably encourage the new recruit to maintain contact with his parents. Otherwise the cult member will likely be urged to sever all family ties. In their anguish, parents have been forming groups to combat the growing cult phenomenon. One of the earliest of these, Citizens Engaged in Reuniting Families, began at the Jewish Community Center in White Plains, New York under the leadership of Rabbi Maurice Davis. Another was formed in Eugene, Oregon by the Rev. Kent Burtner, then Newman Chaplain at Oregon State University. The Citizens Freedom Foundation in Redondo Beach, California provides an up-to-date service on cult activity and arranges meetings and lectures to arouse public awareness. In Montreal, the Cult Information Centre offers its services to Canadians seeking advice and practical help.

Since there are hundreds of cults in North America, no one group can exemplify all of them. For the purpose of this article, I shall outline the background and principal features of a few of the better known ones; the same general characteristics are evident in all the so-called religious cults.

The "Moonies"

The best known is the Holy Spirit Association for the Unification of World Christianity — the formal title of Sun Myung Moon's cult familiarly known as "the Moonies." Sun Myung Moon was born in Chungju, Northern Korea in 1920. He claims that Jesus Christ appeared to him on Easter morning, 1936, and expressed God's desire to establish his kingdom on earth. God was looking for someone who would be the Lord of the Second Advent, and Sun Myung Moon was ready to accept the responsibility. In his early years, Moon had been influenced by the teaching of Kim Back Moon who originated a faith called the Monastery of Israel, and it was these ideas, coupled with his own interpretation of Christianity, Judaism and Buddhism, which were incorporated into his writings, the *Divine Principles."* In the late 1940's, Moon was ready to bring the new revelation to the world, but he was arrested by communist forces in North Korea and sentenced to forced labour. At the outbreak of the Korean War, however, United Nations troops liberated the camp and he was free, and in 1954 Moon founded his "church."

He soon had acquired five Korean corporations, manufacturing articles from rifles to pharmaceutical products including, of course, their well-promoted ginseng tea. Not only has Moon built a substantial economic empire, he has also made disturbing inroads into the political arena, and it is significant that while most religious groups in South Korea have suffered persecution under the right-wing government of the recently assassinated President Park Chung Hee, Moon's "church" has received protection and encouragement.

In 1959, one of Moon's disciples, Young Oon Kim arrived in Eugene, Oregon to found the first American chapter, but progress in the U.S.A. was very slow. When Moon came to America to organize his "church" personally in 1972, he was ready for direct infiltration into U.S. politics, and it seems likely that his assistant, Colonel Pak Bo Hi, not only used the services of the Korean CIA, but used the diplomatic pouches to bring large sums of money

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into the United States to help establish the Unification Church. Moon, to put it bluntly, is "devilishly clever." He will stop at nothing to get political power. In one of his writings, *Master Speaks* (1971), he asked for 300 women to volunteer for service on Capitol Hill in Washington, D.C. — three women for each Senator! In 1974, Moon attempted to use his influence to support Richard Nixon who favoured the continuance of military aid to South Korea. The Unification Church demonstrated on Nixon's behalf on Capitol Hill, and full-page advertisements were taken out in newspapers across the country proclaiming Moon's support of Nixon. Congress itself was infiltrated. Carl Albert, Speaker of the House of Representatives, had an assistant, Susan Bergman, who was a Moonie. "She's trying to convert me," admitted Albert, while he sipped his ginseng tea brewed by Miss Bergman, with a copy of Moon's *Divine Principles* by his elbow.

Some of Sun Myung Moon's statements recorded in the *Master Speaks* will send shivers down your spine. "I am the thinker," he says, "I am your Brain . . . Our strategy is to be united into one with ourselves and with that as the bullet, we can smash the whole world." Moon's political ambitions are transparent: "Let's say there are 500 sons and daughters like you in each state; then we could control the government . . . The whole world is in my hand and I conquer and subjugate the world." To be a self-styled "messiah," one obviously needs confidence in oneself, and this is certainly not lacking in the case of Sun Myung Moon, who states: "Out of all the saints sent by God, I think *I* am the most successful one."

With Moon, politics and economics go hand in hand. He has been enormously successful in the United States, where he owns an $8-million, forty-seven acre Belevedere estate in Tarrytown, New York, overlooking the Hudson River (where you may see two of the biggest and fastest yachts on the Hudson River moored to Moon's dock). This is what Sun Myung Moon, his wife and nine children call "home." It is estimated that Moon's organization owns about $25-million-worth of real estate in the Tarrytown area.

In addition to having a centre in every state in the U.S., and opening others in Canada, the Unification Church has diversified business interests from coast to coast. In the Gulf of Mexico, Moon has added a ship building yard and a shrimp fishing enterprise to his commercial empire. The Unification Church uses a very large number of "fronts" for its projects; some of them — the "Korean Folk Ballet" and the "Little Angels of Korea" sound very innocent, while others could pass for a normal business firm — "Aladdins Coffees, Teas and Kindreds" of Oakland, California, and the "Rising Tide Bookstore" in Washington, D.C. Moon has expressed the desire to acquire Pan American Airlines.

A disturbing factor is the suggestion, first put forward by Daphne Green, the well-known critic of the Unification Church, that the real foundation of Moon's operation is not Korea, but Japan. Many of Moon's top aides are Japanese, and his right-hand man, Colonel Pak Bo Hi, was an officer in the Japanese (not the Korean) army during World War II. One of the men to watch, says Miss Green, is the right-wing Japanese businessman Sasagawa Ryoichi. It is believed that Sasagawa helped to launch the Unification Church in the United States with large donations of money. Sasagawa trained kamikaze pilots in World War II and, as a "Class A" war criminal, was confined for a while to Sugamo prison.

In the 1960's he became involved in an anti-communist front claiming to be a religion — the Genri Undo, reputed to have been started by none other than the Reverend Sun Myung Moon. Sasagawa has organized the World Anti-Communist League (WACL) with branches throughout Asia and the Middle East. As the Rev. Kent Burtner has said: "For people like Sasagawa, World War II is not over!" It is important for all of us to be aware of the international intrigue suggested by an alliance between Sun Myung Moon and Sasagawa Ryoichi. This, then, is some of the background to the "church" which may solicit your support through the young man or woman who appears on your doorstep or who stops you as you cross the concourse of a large airport.

It is clearly a political and commercial enterprise; its "religion" is largely confined to whatever teaching is issued by the Lord of the Second Advent, the Reverend Sun Myung Moon. In the course of the world's history, Sun Myung Moon teaches, God has made three attempts to be united with his people. The disobedience of Adam and Eve defeated the first attempt. The mission of Jesus was also a failure mainly because, Moon says, Mary and Joseph did not find a bride for Jesus so that he and his wife could have been the "true parents" of their followers. It was necessary then for Jesus to come again — this time in the person of the Rev. Sun Myung Moon who would not make the mistake of his predecessor in Nazareth. The Lord of the Second Advent would take a wife, and would raise children, and would not be poor and insignificant like the carpenter of Galilee.

"And many false prophets
will arise
and lead many astray."

(Matthew 24:11)

Postscript:

Next month: Krishna, Divine Light, Transcendental Meditation, The Way International, Children of God, Scientology, I AM Incorporated.

(If space does not permit, the series will be extended to a third article.)

□

Their Word To Our Day

Hosea

[The prophet of God's unquenchable love]



Dr. Burns

Photo credit: M. Visser

JOHN BARCLAY BURNS

EVEN IN THESE DAYS of the "permissive society" and the "new morality" I am certain that most men would be at least mildly shocked if God told them to marry a promiscuous woman. Yet that is exactly what God told the prophet Hosea: "Go, take a promiscuous woman (to wife) and (father the) children of (her) promiscuity." (1.2) If we are honest we are forced to admit that this kind of talk, even if it is found in the Bible, makes us just a little uncomfortable. It may even tempt us to assent to the sub-Christian argument plausibly propounded in every age, that we really do not need the archaic and disturbing Old Testament. But the men and women of the New Testament were in no doubt that God had spoken through the prophets. Our reformed faith teaches us that the Scriptures of the *Old* and New Testaments are the supreme rule of faith and life. So we must look unflinchingly at this kind of incident and try to understand God's word to us.

There are some scholars who have suggested that the prophet's marriage was merely a tale told by Hosea to emphasize the love of God. However, we have to remember that the *acted parable* was a common feature of Old Testament prophecy. For example, Jeremiah bought a piece of land to symbolize his faith in the future and wore a yoke to represent the Babylonian domination of Judah. So although the command of God is startling, there is no reason to doubt that Hosea's marriage to Gomer was a real event. The late Sir George Adam Smith was Professor of Old Testament in the Free Church College in Glasgow at the turn of the century. His brilliant and timeless commentaries on the Old Testament prophets were forerunners of the late Willie Barclay's commentaries on the New. Defending the reality of Hosea's marriage, he wrote (and that in 1908!): "For the Bible never shuns realism when it would expose the exceeding hatefulness of sin or magnify the power of God's love to redeem. To an age which is always treating conjugal infidelity as a matter of comedy or as a problem of despair, the tale of Hosea and his wife may still become, what it proved to his own generation, a gospel full of love and hope."

It is a possibility that Gomer was a cult prostitute, a "holy woman," attached to a religious shrine. Reading between the lines it is obvious that the influence of the Canaanite fertility cults was more pervasive among the population than the writers of the Old Testament cared to admit. The northern kingdom of Israel, where Hosea

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Hosea: the prophet of God's unquenchable love

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prophesied, had various shrines where aspects of Canaanite religion including cult prostitution, existed. The frequency of the sexual act was believed to aid the fertility of the land by sympathetic magic.

The marriage took place and three children were born. They were given symbolic names. The first, a boy, was called *Jezreel.* He represents the northern kingdom of Israel, the subject of God's judgment and love. Although there are some references in the book to Judah, it is clear that Hosea lived in and prophesied to Israel. A little girl followed, *Lo-Ruhamah,* "Not-Loved." Her name proclaimed the fact that God had ceased to love Israel. The last child was another son, *Lo-'ammi,* "Not-My People." God had rejected Israel. Of the three children Hosea claimed only the first as his own. The other two were signs of God's displeasure and his rejection of Israel.

From this point on Hosea's marriage went from bad to worse. In the Ancient Near East women seldom weaned their children before two years of age. So at least six years must have elapsed before Gomer left Hosea, but leave him she did. She drifted back to the attractions of promiscuity, the new faces and bodies, the dark excitements of assignations perhaps in the mysterious gloom of an incense-laden sanctuary, the new dresses, the compliments and the gifts. Time passed for Gomer and the bright highway of pleasure became the stony track of slavery. And God spoke to Hosea again: "Go again and love a woman loved by (her) lover and an adultress." (3.1) Hosea turned his weary steps either to the slave-market or to the house where Gomer lived as a slave. There he completed the sordid little transaction to buy back the tired and raddled creature that had been his wife: "I bought her for myself for fifteen silver pieces, a homer of barley and a measure of wine." (3.2) But even Hosea's capacity for love had its limits. He bought his wife back, but enforced her chastity. With this comment the facts about Hosea's life and marriage come rather sadly to an end.

The mirror of human love

Chapters one to three illustrate by means of Hosea's marriage the love of God for Israel, the love which cannot tolerate rejection. Like Gomer Israel had been unfaithful to her covenant with God. The people had turned to the local godlings to give them grain and wine, wool and flax, to make their flocks and herds fertile and to enjoy their feasts. God's anger moved him to rejection and punishment, but his compelling love drove him to go after his people who had ignored him. "I will tenderly love 'Not-Loved' and I will say to 'Not-My People,' you are indeed my people..." (2.25) It is of vital importance to note that although Hosea's marriage to Gomer and her unfaithfulness went before Israel's unfaithfulness, God's forgiveness of Israel comes before Hosea's forgiveness of his wife. All human grace and love and forgiveness are reflections of God's. St. John said, "We love one another because he first loved us." Even in the Old Testament we find the principal theme of the Christian Gospel that it is God who takes the initiative of love in his dealings with men and women.

Hosea lived in troubled times. He prophesied from approximately 746-721 B.C. in the days when the power of Assyria was growing ominously to the east. Political and social conditions in Israel were unstable and, like Amos some twenty years before him, Hosea was politically astute enough to read the signs of the times. He anticipated the coming destruction of Israel and the deportation of its inhabitants to Assyria or the escape of some to Egypt: "They shall not dwell in the Lord's land; Ephraim (Israel) shall return to Egypt or they shall eat unclean food in Assyria." (9.3) This would be the inevitable result of the people's continual rejection of God's love. This is the theme of the second part of the book *chapters four to fourteen.*

These chapters are united by their themes only. The Hebrew text is very poor and often impossible to restore adequately. There is no order in the arguments which drift into one another. The prophet uses strange and unusual Hebrew words, nor is it possible to provide an orderly list of conclusions. What we have to do is search for the themes which the prophet Hosea tried to convey. Most of the sayings in the book may be safely ascribed to Hosea. There are one or two passages of doubtful authenticity, but they do not bar our understanding of the book, nor do they impair the force of its message.

When God is deaf

Like Amos before him, Hosea blistered the moral and religious decay of Israel. Unlike Amos, he realized that the power of God's love was such that it would seek restoration rather than final destruction. Hosea tended to confine himself to the decline of Israel's religion into the debased customs and practices of the Canaanite fertility cults. In all of this the Israelites expected the Lord to come running when they called: "They go to seek Yahweh (the Lord) with sheep and cattle (for sacrifice), *but they do not find him."* (5.6a) God would not listen to their hypocritical prayers or their pious pleading. He would punish them (as lions and panthers maul their helpless prey) until they were driven to seek him.

In *Chapter 6. 1-3* we find that the Israelites suddenly decided to return to the Lord, rather like present-day nominal Christians who elect to favour their parish church with their presence once every three months, or when they are ushering. Then they have the unmitigated gall to expect God to be impressed and gratified and the minister to fall over himself with delight at seeing them. How naive people are! It is rather ironic that these verses became one of the best loved Scottish paraphrases,

"Come let us to the Lord our God,
With contrite hearts return,"

normally sung to the tune 'Kilmarnock.' When I was a wee boy at primary school in Scotland, children had to learn by heart great chunks of the metrical psalms and paraphrases. This one is forever firmly implanted in my



memory because when I arrived at school one morning having omitted to learn it I was very soundly strapped! In any case God was not prepared to be deluded by this demonstration of superficial loyalty.

From *chapter eight to eleven* Hosea turns his withering scorn on the images of the gods of Canaan which pollute the Lord's shrines and the political incompetents who mismanage the affairs of Israel. Priests kill the spiritual life instead of nurturing it. He compares them to bandits murdering on a lonely road. Moral chaos has led to political decay. With biting sarcasm Hosea compares the state of the kingdom to a half-baked muffin or a fluttering pigeon unsure where to land (7.8,11). In chapter eight God's anger turns scaldingly on the bull-statues of the Canaanite gods. These gods and the woefully inadequate rulers who promote their worship are the twin targets of his scorn through chapters nine and ten.

"I reject your calf (gods), Samaria,
my fury blazes against them...
It cannot be a god, for a workman made it;
the calf of Samaria will be reduced to sawdust." (8.5,6)

The Canaanite god of rain and fertility, *Ba'al,* was represented either in the form of a young bull, or as a man standing upon a bull's back. It is hard for us to understand that the statue was an essential aspect of Ancient Near Eastern religion. The statue was the god or goddess in that place, the living representative of the divine being on earth. So too, it is not easy for us to share the shock which must have been felt when the prophets denounced these statues as mere artifacts and then went on to proclaim a God who could not be seen. In 8.7 Hosea coins the phrase which through the King James version has become a classic in the English language: "For they sow the wind and they shall reap the whirlwind." The kingdom will be destroyed and its survivors haunted wanderers in inhospitable lands. God's first love rejected there was to be no chance. The words of the prophet are terrible: "God has spurned them for they did not listen to him and they shall be wanderers among the nations." (9.17)

A crude contrast

The themes of God's judgment and its effects are carried on to the end of chapter thirteen. In honesty one has to admit that the repetitiveness of the prophet's denunciations becomes a bit wearing to the late twentieth century ear. After all we are far removed from the days of the Canaanite fertility cults. The present-day practice of promiscuity does not even have the excuse of a religious duty. Perhaps a quotation from a Canaanite myth will help us to understand the acute concern and commitment of the prophets. The lord of fertility, *Ba'al,* has to die, to go into the gloomy and dank realm of *Mot,* the lord of the underworld, the bringer of drought, infertility and plague. To ensure the divine succession *Ba'al* couples with *Anat,* his sister/wife right on the edge of the realm of death. *Ba'al* assumes the form of a bull; *Anat* that of a heifer.

"He fell in love with a heifer in the desert pasture,
a young cow in the fields on Death's shore:
he slept with her seventy-seven times,
he mounted her eighty-eight times
and she became pregnant,
and she bore him the Lord (*Athtar,* the god of the morning-star)"[1]

If we set that against Micah 6.8 we can understand the prophetic passion and see the hand of God at work guiding us to the fulness of his revelation in our Lord Jesus Christ. Micah reads: "He has told you, man, what is good and what is it Yahweh (the Lord) asks from you. Only to act with justice, to love kindness and to walk humbly with your God."

Chapter thirteen and verse sixteen (in the Hebrew Old

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Hosea: the prophet of God's unquenchable love

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Testament 14.1) sums up the almost sickening brutality of God's judgment: "Samaria (Israel) will accept the consequences of her guilt for she has rebelled against her God. They shall fall by the sword, their children shall be smashed in pieces and their pregnant women disembowelled." The Lord will not, of course, personally perpetuate such ghastly acts. Rather we must see them as the end results of God's judgment working through history. The nation which rejects God must accept the consequences. As we look out on the world now there is no reason to doubt that God's judgment in history must come to our generation as surely as night follows day. I read recently that the humanitarian aid from Canada to the pressing needs of the world will work out to *one dollar* per Canadian this year. World news brings a sordid picture of squabbling nations, of international double-dealing which ignores the basic human rights of millions, of religion excusing brutality and misery, of the very real possibility that someone or some group is masterminding campaigns of terrorism on a global scale. If we believe at all in the relevance of God then we must believe in the inevitability of his judgments in history and time. And that judgment will represent the extent of world ignorance and exclusion of God.

The toothless reformed

It is sad to say but the church reflects the world. Reformed Christianity seems to have lost its bite. That does not mean that we should look for a revival of some kind of Fundamentalism or modified Orthodoxy that solves nothing. But we no longer speak an authentic and prophetic voice to our day. Our "bull-gods" are figurative rather than literal. We pay slavish devotion to all kinds of gimmicky ideas; we mouth the empty phrases of "with it" sociological jargon; we scuttle around pathetically trying to prove our validity and our relevance to a world which no longer cares. And why does it no longer care? Because the church no longer summons it to judgment in clear and ringing tones. Instead we usually appoint another committee or some sociologist masquerading as a minister of Word and Sacraments to tinker with the works. And even then, as the pages of this excellent journal show, we cannot find Christian agreement among ourselves. How can we expect the world to take us seriously? When the prophets of the Old Testament spoke the people listened. They may not have agreed or responded, but they listened with respect. If we are not speaking the authentic word of God, then God will look elsewhere and that will be our judgment.

Amos would have left it there, one last searing word of judgment and then God's awful silence. Not so Hosea: first in chapter eleven and then in chapter fourteen he pours out the impassioned message of God's love which must prevail. In the first three chapters the love of God for Israel was illustrated in terms of the love of husband for wife. Now Hosea speaks in the terms of a father's love for his wee boy: "When Israel was a boy I loved him and called him out of Egypt ... I taught Ephraim (Israel) to take his first steps and took him into my arms." (11.1,3) Most parents know the joy of their child's first tottering steps. In the same way God taught Israel to walk and watched with love as he tottered ahead of him in harness. When he fell God picked him up and laid his cheek against his. These words convey the inexhaustible love of God which no human sin can wear out.

The surprised of Hell

Chapter fourteen concludes the book and points to a future when Israel will have rejected false gods and self-centred ways and gone back to God because, "in you (God) the fatherless find a father's love." (14.3 New English Bible) The future of Israel will be bright and bountiful. The last verse, 14.9, has been tacked on by a scribe summoning his generation to read the book and apply it to themselves. Maybe we should do the same.

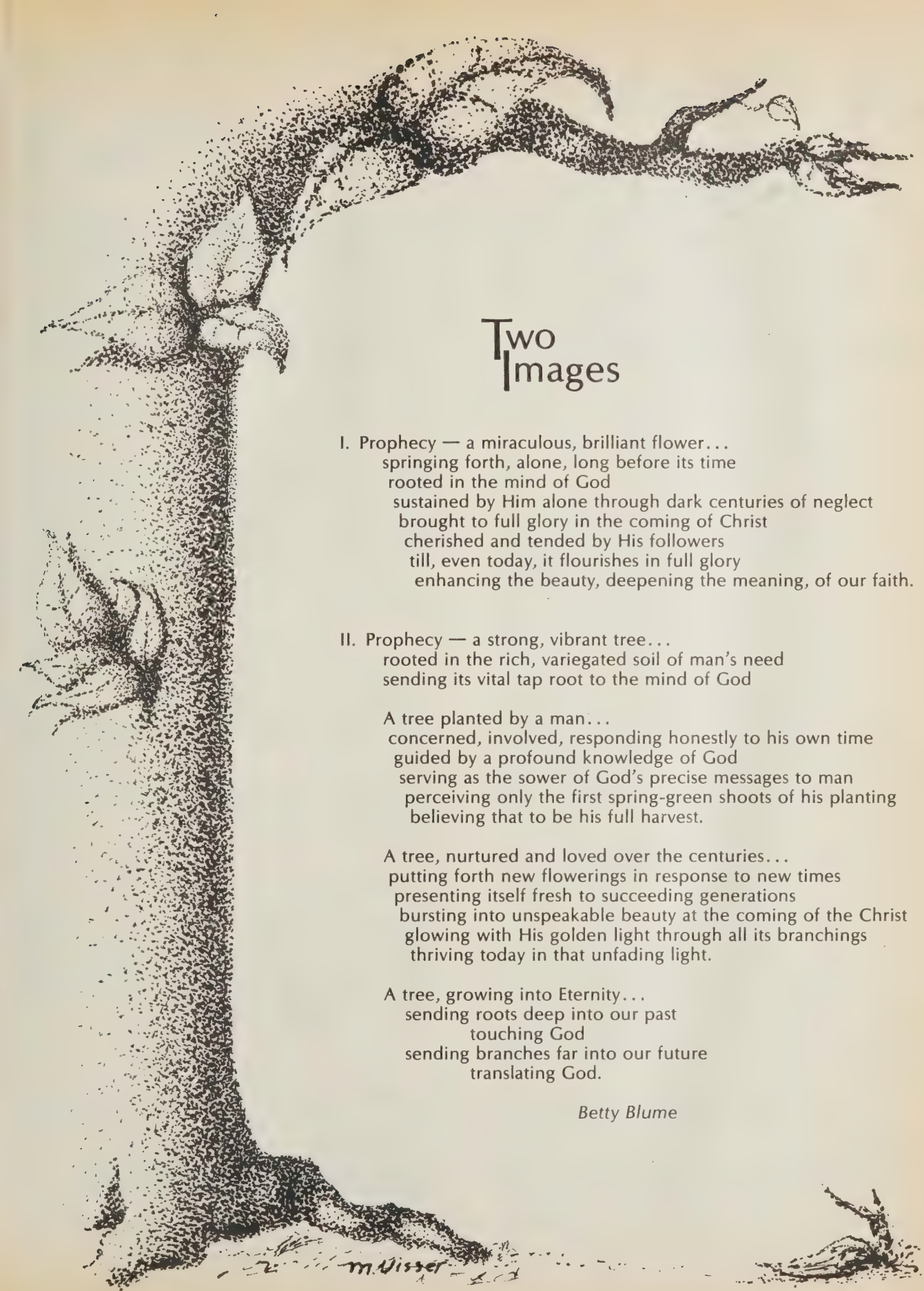
Like all the other prophets of the Old Testament Hosea is unsparing in his word of God's judgment. But more than any of them he is forced to return to the theme of God's unquenchable love which will not let go. In the vivid and perhaps shocking narrative of his own love for the promiscuous Gomer, and in the beautiful picture of God helping Israel take its first steps, Hosea points unwaveringly to that love which ultimately became man in Jesus Christ and which could not be broken on the Cross of the world's sin and hate and indifference. I think it was Dionne Warwick who first sang the song "What the world needs now is love." Love is not the shallow emotion which dissipates at the first sign of trouble. It is the reflection of God's unquenchable love in Jesus Christ, God's aching love which, although it is hurt and brushed aside so often, will not give up in its quest to elicit the response of love from every human being. There is no doubt that God's love brings him pain. And there is the sobering truth that those who finally reject God's love will one day find themselves in that state we call Hell. George Adam Smith to whom I referred earlier, describes the country of those who have scorned God's love in this way — "some ribbed and frosted Arctic zone, silent in death, for there is no life there and there is no life there because there is no Love, and no Love because men in rejecting or abusing her have slain their own power ever again to feel her presence."

If God's love is as Hosea describes it, if it is the love which endured the Cross and still struggles to reach into our hearts, surely the least we can do is to respond by loving each other a little more. In the grey and silent wastes of Hell there will be some surprised souls wandering around telling everyone "but I was on the roll of ... church." They will be the saddest for at least the godless will know why they are there.

1. M.D. Coogan, "Stories From Ancient Canaan"; Philadelphia: 1978. p. 108.

DR. BURNS, minister at Thornhill, Ontario, holds a doctorate in Old Testament studies.

□



Two Images

I. Prophecy — a miraculous, brilliant flower...
springing forth, alone, long before its time
rooted in the mind of God
sustained by Him alone through dark centuries of neglect
brought to full glory in the coming of Christ
cherished and tended by His followers
till, even today, it flourishes in full glory
enhancing the beauty, deepening the meaning, of our faith.

II. Prophecy — a strong, vibrant tree...
rooted in the rich, variegated soil of man's need
sending its vital tap root to the mind of God

A tree planted by a man...
concerned, involved, responding honestly to his own time
guided by a profound knowledge of God
serving as the sower of God's precise messages to man
perceiving only the first spring-green shoots of his planting
believing that to be his full harvest.

A tree, nurtured and loved over the centuries...
putting forth new flowerings in response to new times
presenting itself fresh to succeeding generations
bursting into unspeakable beauty at the coming of the Christ
glowing with His golden light through all its branchings
thriving today in that unfading light.

A tree, growing into Eternity...
sending roots deep into our past
touching God
sending branches far into our future
translating God.

Betty Blume

On Thinking Youth — One Approach to Group Discussion

EVELYN BALL

SO YOU TEACH a group of teenagers who are bored with the curriculum and perhaps the whole church scene. You want to recapture their interest, to liven things up, to have them participate and to realize religion is relevant. More important, you want them to come to know Jesus. But how?

The sample quiz that follows was designed for just such a situation. Similar questionnaires and the discussions they prompted have been highly successful, to the point where graduate students have returned to sit in for them.

The questions have been arranged in sets of three, a different theme for each set. The first question, in each case is of general interest, on a light but personal subject inviting conversation. The second examines a related area of the earthly life of Jesus and the third deals with ethics — seldom taught outside the home and sometimes not even there.

For the questions about Jesus, six Bible references have been supplied, one for each of an average class of six. *Good News For Modern Man* is recommended, but any version of the Bible may be used.

It is essential not only to have your pupils look up the references and read them aloud (in the order given) but to discuss them afterwards. For example, it isn't enough that they learn Jesus prayed. When Jesus prayed, significant events followed. What were some of them? He chose his Apostles; they recognized him as the Messiah; Jesus was transfigured; he gave his disciples the Lord's Prayer: Jesus walked on the water; and he accepted 'the cup.' Prayer was fundamental to Jesus' life.

Answers have not been provided for the questions on ethics but a good guideline is to ask "What would Jesus say or do?"

So now you are ready with your new approach. Be prepared for both surprise and delight from your teenagers, for they love to talk. And so they should. These are our adults and possibly our leaders of tomorrow. They are forming their beliefs and convictions — and God has placed them in your hands.

Getting To

- Describe your favourite meal.
- Does the Bible tell about Jesus eating a meal? (Luke 7:36; Matt. 9:9,10; Luke 10:38-42; Luke 14:1; John 12:1,2; Matt. 26:17-20)
- You are having a meal in a restaurant and the waitress has gone off duty without giving you a check. Your friend suggests you leave without paying. What would you do, and why?

* * *

- If you had to choose, would you be a politician or a minister? Give your reasons.
- Do you think Jesus went to church? (Luke 2:41-49; Mark 1:21,22; Luke 4:14,15; Matt. 12:8,9; Luke 4:16; John 18:19,20)
- Your class has agreed to take the Youth Service at your church on Sunday. You have received a last-minute invitation to go out-of-town for the weekend to attend a game and party afterwards. What would you do, and why?

* * *

- If you had to choose, would you prefer to read a prayer on a national TV programme or one from the platform of your auditorium at school? Why?
- Do you think Jesus ever prayed? (Luke 6:12,13; Luke 9:18-20; Luke 9:28,29; Luke 11:1-4; Mark 6:45,46; Matt. 26:36-44)
- If a person finds it really difficult to stop lieing, smoking, or cheating, do you think God would want him (or her) to pray to him? Give your reasons.

* * *

- What in life makes you feel really angry?
- Do you think Jesus was ever impatient or angry? (John 2:13-17; Luke 6:41,42; Matt. 23:14; Luke 6:46; Luke 13:31,32; Matt. 22:15-21)
- Your whole school is being punished because of vandalism by three teenagers who won't admit to it. You and your friends know who they are and you are angry. What would you do about it, and why?

* * *

Know Yourself — And Jesus — Better

- We all have our temptations. To name a few: peanuts; watching TV when we should be doing something else; speeding; flirting with a friend's date; bragging. What would you add to the list?
- Do you think Jesus was ever tempted? (Matt. 4:1-11; John 7:1-5; Mark 8:11-13; Hebrews 4:14,15; Matt. 16:21-23; Matt. 27:38-44)
- You are returning from the States with a friend who plans to cut the labels off clothes he (or she) has bought in order to take them through customs undeclared. Would you do the same? Give your reasons.

* * *

- With which famous person, living or dead, would you like to spend some time, and why?
- Do you think a person's thoughts are hidden from Jesus? And do you think he knows our names? (Luke 19:1-6; John 1:45-50; John 4:6-10, 15-19; John 2:23-25; Mark 2:4-8; Acts 9:1-5)
- If your best friend was spending more and more time with a group that skipped school, shoplifted and had under-age drinking parties, what would you do? Why?

* * *

- What is the scariest, outdoor experience you have ever had?
- Do you think Jesus has power over nature? (Matt. 8:23-27; Matt. 14:22-33; Matt. 21:18-22; Luke 5:1-11; Luke 8:26-33; Matt. 17:24-27)
- If you borrowed a flashlight from a friend for a weekend camping trip and the batteries "went dead" the first night, how would you return it? Give your reasons.

* * *

- If you had to make a choice, would you be a celebrity with crowds of people around you, or would you choose to work alone? Why?
- Do you think Jesus ever tired of having crowds around him? (Luke 4:42; John 6:24-26; Matt. 14:22,23; Luke 5:15,16; Matt. 8:16-20; Mark 6:31-34)
- If you were in a crowded store and saw a teenager slip a calculator into his (or her) pocket, what would you do? Give your reasons.

* * *

- What is the most embarrassing, or hurtful experience you have ever had? (Some may not wish to answer).
- Do you think Jesus was ever embarrassed, hurt, or humiliated? (Note which category these texts fit). (Matt. 13:53-58; Luke 22:54-61; John 18:38b-40; Mark 15:16-20; John 19:14-17; Luke 23:32-39)
- If a friend of yours had an accident on his bike in front of a group that made fun of him, what would you do? Why?

* * *

- What would you most like to be remembered for after you die?
- Did Jesus talk about life after death for people? (John 14:1-3; Matt. 22:23-33; Matt. 5:11; John 5:21; John 11:20-27; Luke 23:39-43)
- Do you think you should sell a kitten, or give it away? Why?

* * *

- What in life do you dread the most, and why?
- Do you think Jesus knew he was going to be put to death? (Matt. 26:1,2; Luke 22:21-23; John 11:53,54; John 13:1-3; Matt. 26:49-54; Luke 24:5-7)
- What do you think of the plan to lock first-time offenders in a jail cell for half-an-hour, for the experience? Why?

* * *

- If you could plan a perfect day for yourself, what would you do?
- Do you think Jesus expected to rise again from the dead? (Mark 9:30,31; Matt. 17:9; Mark 10:32-34; Matt. 16:21; Matt. 26:31,32; Luke 24:44-46)
- If you noticed an elderly person leave his change on a pharmacy counter, to whom would you say it belonged, and what would you do?

Using this framework you can now develop your own quizzes with similar themes — the teachings of Jesus, his miracles, his promises, his warnings, and his parables. Or you might consider the trials of the young Church in Acts, or the teachings of Paul and the writers of the rest of the New Testament, one book at a time. Then there is the Old Testament! The scope is limitless.

An alternative to writing the quizzes on your own is to have a planning session with former pupils. Also, with the topic supplied, more advanced students will enjoy helping to choose the references — Bible concordances, commentaries and dictionaries can be fascinating. And don't underestimate the help of the Lord, for Jesus himself has said "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy *mind*."

EVELYN BALL is a member of Erskine Church, Ottawa.

□



Good Citizenship deserves a Medal

Do you know anyone here in Ontario who–through selflessness, humanity and kindness without expecting anything in return–has made this a better province in which to live?

That's the kind of person for whom the Ontario Medal for Good Citizenship was established.

12 recipients are selected yearly by an independent Advisory Council of Ontario citizens whose honorary chairman is the Lieutenant-Governor of the Province.

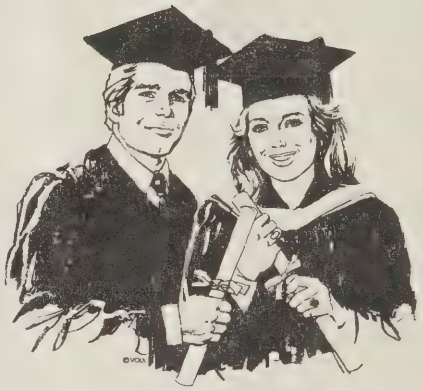
Anyone may nominate a person for the Ontario Medal, and nomination forms are available by writing:

Executive Secretary
Advisory Council
Ontario Medal for Good Citizenship
Queen's Park
Toronto, Ontario M7A 1A1

Making a nomination is itself an act of appreciation for good citizenship. All nominations should be received by April 15, 1980.

Ontario Medal for Good Citizenship

CONGREGATIONAL IDEA OF THE MONTH



Trust Fund Interest for Bursaries

What have you done with your Savings Bond bonus? The Runnymede, Toronto, congregation sent theirs on to the Second Century Advance for Christ Campaign.

The bond happened to be one of the investments of the Runnymede Memorial Trust Fund, which over the years has been built up from bequests and special donations.

The normal interest earned during each year is distributed in the form of bursaries to those studying for the Presbyterian ministry. This year nine students will benefit. Of the four at The Presbyterian College, Montreal, one is from Quebec, one from the Maritimes, one from Manitoba, and the other from the United States. A fifth is doing post-graduate work in England, and the others are at Ewart or Knox.

The most recent addition to the principal of the Trust Fund came from Mr. Stuart Dodd of Ottawa in the name of his father, William Davy Dodd, whose service on the Runnymede Session was exceptional both in faithfulness and in length.

Submitted by D.A. MacLennan, Public Relations Director of Runnymede Presbyterian Church, Toronto, Ontario.

□

YOU WERE ASKING?

Situation: Session decided to take down two flags from the front of the church. They were to be cleaned and stored. The matter became a congregational issue. Session reconsidered and put the flags back with the addition of the Canadian flag.

Q. *What is the passion for national flags in the church? Does The Presbyterian Church in Canada have an official stand on this matter?*

A. The passion for national flags in the church cannot be fully explained. It must have something to do with a very deep respect for the past, a passion for tradition as well as significant appreciation for history.

In some churches across the country, you will find not flags, but regimental colours. The latter would be found in garrison churches, and the colours would not be active, but rather "laid up." Such colours carry the battle honours that belong exclusively to that regiment.

Some people, however, particularly those who did not live in wartime, find it somewhat peculiar that there be flags and colours in church. They feel that nationalism, patriotism and war do not need to be "blanketed" under religion.

Case in point. Decisions made by Session must reflect primarily the spirit of Christ and also, must take into consideration the constituency i.e. the congregation. Session, if it is doing its pastoral job (elders who really visit) will sense the atmosphere.

To my knowledge, The Presbyterian Church in Canada does not have an official stand on flags. This would be determined by Session.

SEND QUESTIONS TO: Rev. Dr. Bruce Miles, 364 Foxdale Avenue, Winnipeg, Manitoba, R2G 1A4. Include name and address, for information only.

□

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from the moderator

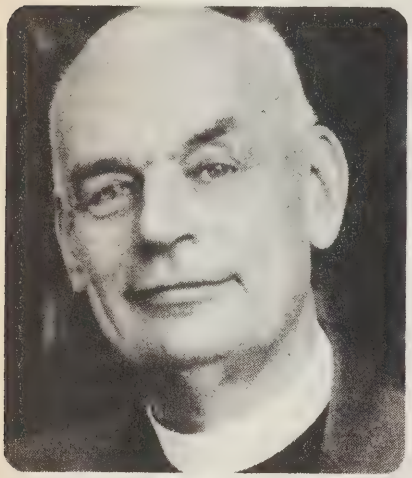


Photo credit: M. Visser

In praise of missionaries

AFTER RETURNING to Canada from a visit to the Presbyterian churches in Nigeria, Kenya and Malawi, my wife went to the public library and asked for a book on missionaries. She did this to learn what a librarian would put into the hands of a student who wants information for an essay and the type of knowledge an ordinary Canadian has available to him. One of the books she borrowed was *The Missionaries* by Geoffrey Moorhouse. It is a well-written 368-page study of the modern missionary movement in Africa. Moorhouse concedes the missionaries did some good, such as helping to end the slave trade and bringing the benefits of education. However the general impression the book leaves is that missionaries were an appendage of Imperialism and largely a phenomena of the colonial period. He finds much hypocrisy; he cites examples of missionaries summoning gun boats to wipe out 'heathen' villages; he speaks of the Battle of Mengo between Catholics and Protestants in 1892 in Uganda. This book is but one example of the information that has resulted in making "missionary" an ugly word. Those who are responsible for our entertainment and what the media present have derived much of their information from sources which are biased and unsympathetic to Christian missions. Occasionally, a journalist comes in personal contact with missionaries and provides a more balanced assessment.

That the Missionary Century coincided with the great period of colonialism is a fact. That there was a close relationship between some colonial officers and some missionaries is true. What is also true is that missionary endeavours were not always appreciated and frequently opposed by colonial powers. Above all, the suggestion that the chief motives of missions were trade and expansion is entirely false. The overwhelming passion of missionaries was to bring the Good News to the people among whom they worked. Unfortunately, many who write about missionaries have no understanding of what the Gospel is. The critics of missionaries seek to prove that they imposed their faith on unwilling natives by pointing out that it was often years before a single convert was made. They fail to see that the persistence of the missionaries was due to their deep conviction about the truth of the Gospel and that they were motivated, above all else, by the love of the Lord Jesus Christ in their hearts.

Real accomplishments...

It is important that we should understand and appreciate the reasons for opposition to "missionaries." It is also necessary for us to have facts about what they suffered and accomplished. In education the Christian missionaries led the way. In the present Parliament of Kenya half the members are graduates of the Alliance Boys School, founded, and for many years operated by, Presbyterian missionaries. In the whole of Eastern Nigeria it is difficult to find any leader in civic affairs or in the professions who is not a product of the Hope Waddell Training Institute in Calabar. This famous school was founded by Church of Scotland missionaries in 1895. The Rev. A. J. Macgregor, a missionary, was on the staff for 40 years and made an impact on the whole nation. The school not only taught academic subjects and trained teachers, but gave instruction in carpentry, engineering, tailoring, agriculture, baking, and other trades.

...whatever the faults

In medicine, even today, in many areas the people would have little medical care without the help of Christian missionaries. It is not uncommon to have one doctor for 100,000 people and for that one to be a foreign missionary. The 200-bed Eta Memorial Presbyterian Hospital at Itigidi in Nigeria was founded by Dr. Samuel E. Emoke, a product of Christian missions. This one hospital serves 500,000 people. Three of the four doctors are missionaries and the one Nigerian doctor is the son of the first ordained Presbyterian minister on that side of the Cross River. The Church of Central Africa Presbyterian Hospital in Mulanje, Malawi, has only two doctors: Dr. John A. Phillips, a missionary of the Church of Scotland and Dr. Christine Aus of Australia. In October 1979 alone, this 100-bed hospital with two doctors saw the delivery of 372 babies, 43 by caesarian sections.

Whatever the faults of the missionaries, God used their efforts to establish Christ's Church. The Church in Africa is growing faster than the population. In 1900, three per cent of the Christians of the world lived in Africa. If the present rate of growth continues, by the year 2,000 48 per cent of the Christians of the world will live in Africa. Africa may be the most Christian continent. Many Africans appreciate the sacrifices missionaries made to bring them the Gospel. Many know that the Gospel truly brought light to a dark continent. The great Presbyterian Church at Kikuyu, Kenya, called "The Church of the Torch," is well named.

A revered pioneer

In the cemetery on Mission Hill in Calabar, Eastern Nigeria, there is a monument with a large stone cross in honour of Mary Slessor who arrived there in 1876 and died, while still serving, in 1915. The inscription on the monument is:

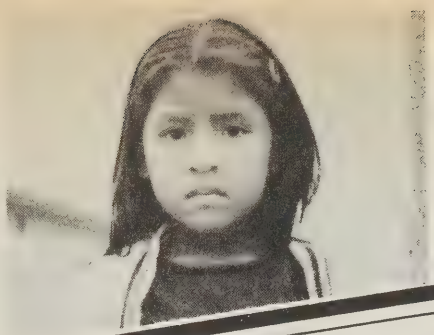
Mary Mitchell Slessor
December 2, 1848 - January 13, 1915
For 38 years a heroic and devoted Missionary, chiefly among the up-river tribes of this land. "The people who walk in darkness have seen a great light. They that turn many to righteousness shall shine as the stars for ever and ever."

Mary Slessor is not buried at Calabar where her monument stands, but at Itu, near Akpap-Okoyong where she worked and where her house, the school she built and the Court over which she presided, still stand. When she died, so highly was she revered by the Africans, that the missionaries, with the approval of the government officials, had her buried in a secret place to prevent her from being worshipped and her grave from becoming a shrine. This remarkable woman was an evangelist, nurse, teacher, administrator and magistrate. She challenged the cruel customs of the ages and she was instrumental in bringing improvements to the people. The first missionaries of The Presbyterian Church in Canada to Nigeria, Agnes Gollan and Joan Christensen, arrived there on November 20, 1954. With all lady missionaries across the years, they hold a place of special affection in the hearts of Africans, for they bask in the glory of Mary Slessor, "The White Queen of Okoyong."

Ultimate concern

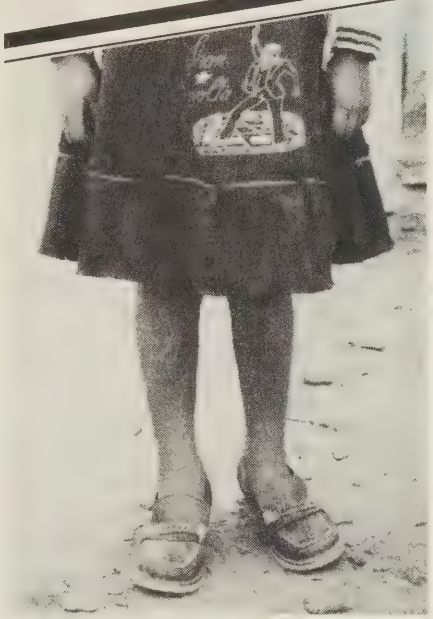
Criticism of missionaries will continue, and may increase, as those who seek to belittle their work accelerate their propaganda. But the fruits of the work of the missionaries, past and present, will continue to grow. The grave yards on Mission Hill in Calabar, and at Creek Town where the missionaries first landed, are a testimony to the dedication of missionaries who considered sharing the Good News with Africa more important than life itself.

Kenneth G. McMillan



Gladys Vera Avilia: Seven years old. Lives in a four room shack. Grass roof. Dirt floor. Nights are cold. Only three thread-bare blankets for family of seven. No improvement forseeable.

Please salvage a little girl's life



Gladys is an intelligent, obedient child. If she had been born into a family here in Canada, she would face a future bright with hope—with potential to live a life of happiness and success. But Gladys is a child of the slums. Born into poverty, raised in poverty, she has little hope of escaping its grasp. Escape takes knowledge, training, education—all vital, but all luxuries to a family who must feed five hungry children each day. Poverty is stealing Gladys' chance to succeed, wearing down her health, denying her knowledge, turning hope to hopeless resignation. But why should Gladys' life be wasted? *You* can give her the chance to succeed—through Foster Parents Plan.

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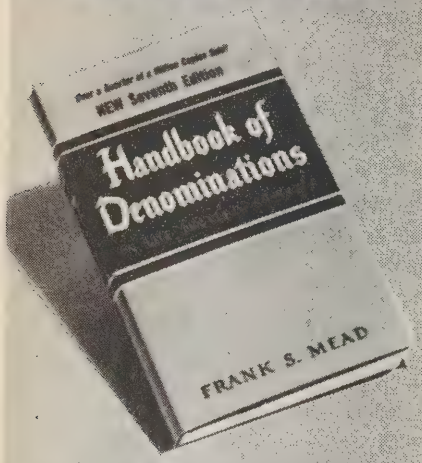
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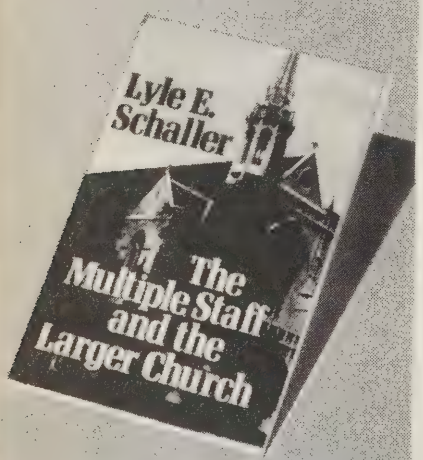
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Be Better Informed



Frank S. Mead, renowned authority on the historical and contemporary church, compiled this masterwork. Recognized as the definitive work of its kind, it lists more than 250 denominations and gives *all* their vital statistics (including doctrine, organization, number of members, etc.). $8.35



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REVIEWS books

NO OFFENSE:
CIVIL RELIGION AND
PROTESTANT TASTE
by John Murray Cuddihy.
The Seabury Press, New York, 1978.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8. Price: $17.95

One prerequisite for the growth of The Presbyterian Church in Canada is a confident and urgent sense that our increasingly secular communities need the gospel and the Lord to whom Christians profess supreme allegiance. Our properly ecumenical concept of the Church will check us (thankfully!) from the kind of sectarian denominationalism which finds it hard to distinguish between evangelizing the world and proselytizing other Christian faiths. Sheep stealing has never been our thing. But neither, sadly, have we sought to evangelize the secular goats in our midst. Conversionist evangelism seems too pushy, inappropriately aggressive and socially gauche to many Presbyterians (perhaps to most of us).

If we are to move towards our current ambitious growth goals — and to rediscover the Church's apostolic nature — we must overcome our traditional aversion to redemptive mission. John Cuddihy has given old-line denominations like ours a singularly clear insight as to how we view our place within the wider society and vis-a-vis the disparate elements of our North American plurality. Many of us who are finding that the wish for evangelistic renewal is both embarrassingly difficult and just plain embarrassing, will recognize *No Offense* as essential reading. Few who digest the author's thoughts will escape the impact of his thesis or the persuasiveness of its development.

Cuddihy's thesis is that the established American faiths have accommodated themselves to their pluralistic society with a relativizing tolerance of others and a self-effacing minimizing of their own traditional truth claims. Civil religion, he quips, has become the religion of civility. Recognizing the potential divisiveness of religion, and seeking to assure an accepted place within the social consensus, American religionists have sought to soften their denominational identity, e.g. "I *happen to be* a Lutheran..." The resulting lowest-common-denominator religious stance has deeply affected the public consciousness, Cuddihy argues:

> "Slowly, some would say insidiously, civil religion pressures the traditional believer from without and manipulates him from within, bringing him to the uneasy realization that the beliefs he takes for granted are really marginal and that what he experiences as obvious is really odd. Civil religion manages, in the end, to convince the traditional believer that to make specific allusions in public places to, say, the saving Gospel of Jesus Christ ... is to commit a social impropriety that is at the same time a religious heresy." (p. 27)

Such remarks, although related to the American context, truly illumine much behind our Canadian Presbyterian shyness in sharing our faith (even among ourselves!).

Cuddihy develops his thought with a richly detailed, entertaining discussion of Protestant, Catholic and Jewish leaders who evidence (or rage against) civil attitudes towards religions. He includes Reinhold Niebuhr's rationale against converting Jews, Rabbi Arthur Hertzberg's chronicle of the minimizing of Jewish chosenness, and Father John Courtney Murray's argument for the need to separate Church and State. All three cases, and his other supporting evidence, are presented with a wit, clarity and circumference which have rightly been termed 'brilliant.'

Cuddihy's study helps us to under-

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.....

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stand our denomination's great challenge in exchanging our safe silence (or embarrassed stammering) for a confident, persuasive and inviting faith-sharing. God keep us from sectarian fanaticism . . . but also save us from religious civility. In our context the latter seems to be the real threat.

(Dr.) Dennis Macintosh Oliver

DR. OLIVER is Church Growth Coordinator for the West Toronto Presbytery.

CHRISTIANS, POLITICS AND VIOLENT REVOLUTION

by J. G. Davies.
S.C.M. Edition, Price $8.65
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8

Warning! If you are one who believes that a Christian should never become politically involved, not even to oppose structures that foster poverty and exploitation, reading this book may make you change your mind. Politics are seen as related to ethics, and for a Christian, ethics are a necessary part of life commitment. The author, a British theologian of considerable stature, examines the theology of liberation not as a "knee-jerk response" of oppressed people in the Third World, but in the whole context of Christian faith and practice. He regards as too facile the view that by aiming to change individuals we will ultimately improve society.

Davies questions whether Christians should take an absolute stance against violence. Personal violence cannot be worse than structural violence incorporated into the institutions of politics and finance. There can arise occasions when a Christian feels summoned by God to revolutionary action in order to establish freedom and justice. (Shades of Knox and Witherspoon!) Davies illustrates by reference to the situations in Cuba, South Africa and Ireland. Finally, and perhaps too briefly, he tries to relate a theology of revolution to a theology of reconciliation. Otherwise he treats a complex subject in a thorough and yet lucid manner.

W. I. McElwain

MR. McELWAIN is minister at Westminster Church, Ottawa.

CHRISTIANS IN THE ARAB EAST

by Robert Brenton Betts.
John Knox Press, 318 pp., 1978.
Price: $14.50 — available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.

Any book that purports to discuss the contemporary situation of the Middle East (in spite of the extensive existing material) is bound to attract the attention of many. "In the hope of contributing to a greater understanding of the present-day Middle East," (p. xvii), the author plans "to look at the indigenous Christian of the Arab East today in the light of his fascinating past: his habitat, his social and religious institutions, and the role which he plays in all facets of the predominantly Islamic society that has been his environment since the first wave of Muslim invaders swept out of Arabia a third of the way through the 7th Christian century" (p. xvi).

This ambitious undertaking is, unfortunately, marred somewhat by a few blemishes that may perhaps be indicated best by a description of the contents. The book consists of five disproportionate chapters (Chp. I, 40pp.; Chp. II, 74pp.; Chp. III, 26pp.; Chp. IV, 76pp.; Chp. V, 7pp.), a statistical appendix, and an (unnecessary?) extensive bibliography.

Chapter I is a brief general survey of the rise and development of Christianity among the Arabs and "Arabacized" peoples, with a general tendency to emphasize the Muslim-Christian relationship. On the whole, the discussion is informative and accurate, but mainly uncritical and based on secondary sources.

Chapter II contains various extremely informative and reliable demographic statistics that illustrate the pattern of Christian settlement in what is today the Arab East. Here, Dr. Betts has provided the most up-to-date statistics and analyses of Christian communities, sect by sect, and country by country. As a source of reference, it is an invaluable piece of work.

Anyone (including the author) who has lived in or even visited a country in

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books

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the Middle East will quickly sense the social and cultural tensions that exist between the minority Christians and the predominantly Muslim communities. While Dr. Betts could have contributed extremely valuable insights in this area in Chapter III, he contents himself with the briefest of comments on issues such as cultural identity, education, family life, status of women, social achievement, economic control, ethical values, Western orientation, and so on. These highly significant social issues are, unfortunately, neither satisfactorily presented nor critically investigated to justify his bold (and possibly misleading) statement, "that by the beginning of this century the average Christian in the Arab East was far superior to his Muslim neighbour in terms of education and material well-being" (p. 22). Such a misrepresentation of the inferiority of the Muslim over the Christian is typically characteristic of Western bigotry and unproved in his thesis.

The political panorama discussed in some detail in Chapter IV is, fortunately, of a different calibre. Here, Dr. Betts examines the role of native Christians in the recent political developments of the Arab East, especially since the independence of the Arab states. In addition, he discusses quite accurately and lucidly the political involvement of the native Christians in the recent Palestinian nationalist movement. His main purpose is to indicate the importance of the minority Christians in their political role in shaping the future of the Arab East. And in this, Dr. Betts succeeds.

The book concludes with a brief chapter in which Dr. Betts evaluates the present situation in the light of his findings and assesses the future outcome, especially in the light of the Lebanese Christian communities. These Lebanese Christians, according to Dr. Betts, may determine the achievement of "a truly integrated and egalitarian Arab nation". That remains, of course, to be seen.

In spite of its failures and shortcomings (and typographical errors, e.g. p. 218 archibishop; p. 237 1972-1905; p. 288 the title *Desserts* should be in italics), one cannot dispute the timeliness of this book. After all, the book is interestingly written, contains a number of useful comparative statistical charts, and concentrates on the recent political developments of the Middle East. As such, it is a valuable contribution to our knowledge of the state of affairs of the Middle East.

S.A. Nigosian

MR. NIGOSIAN is an ordained minister in The Armenian Christian Church. He teaches in The Department of Religious Studies at the University of Toronto and is the author of several books in the field of biblical studies and comparative religion.

THE GROWTH OF A WORK OF GOD

by C. Stacey Woods.
Inter-Varsity Press, 1978. $6.25

The byline for this book states "The story of the early days of Inter-Varsity Christian Fellowship." One might well expect that a good deal of the work in Canada might be depicted, since Stacey Woods exercised the office of General Secretary of the Canadian movement for 18 years, before the work spread to the United States — (a truly significant fact in contrast to all the American imports into Canada in the religious sphere).

That this entire phase of the development, an important modification of the British model before it, could gain acceptance in the United States, is an important development unfortunately treated in very cursory fashion. After paying the Canadian movement and its board a high compliment regarding the first hesitant moves south of the border, the author writes, (p. 21): "The Canadian Board bravely in faith facing the inevitable consequences of this decision, nevertheless felt that they were like a mouse trying to swallow an elephant! Too much cannot be said of the vision of the Canadian leaders THEN. (my capitals)." This is immediately followed by the very condemnatory statement, "the near disaster of the late 1960's with its failure both in legislative and administrative leadership which almost threatened the life of the Canadian movement." Such an unqualified and totally undeserved statement reflects the bias of the writer, who unfortunately was not a part of the scene, and has never understood the problems peculiar to the Canadian movement at that time. I joined the staff of IVCF in 1968, and while there was much ferment then, reflecting the general ethos of the university milieu, I never sensed this legislative or administrative failure. In fact, the National Student Leaders Conference was conceived at that time which developed and reinforced the sense of a national student movement in Canada.

The book highlights the strengths and weaknesses of the early days in the U.S.A. very effectively, and fairly. The unique situation which American Inter-Varsity faced with regard to the various denominational foundations is well defined. "Religiously inclined students tended to identify with their own denominational foundations. Conversely, if they became active in Inter-Varsity they were often made to feel disloyal!" (p. 29) Stacey rightly asserts that a more serious problem existed in that there was

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a tendency to become an "Adullam's Cave, a refuge for a large number of students from small, fundamentalist denominations and sects." A very brief history follows, which I think could have been profitably expanded, in order to gain the necessary insight to the particular ethos of the American movement.

In coping with the problem of the "continuing kindergarten" Inter-Varsity stresses an essential emphasis upon daily quiet time, prayer and bible study. This represents the strength and weakness of the movement at the core of its being. This particular brand of individualistic piety, at least in North America, has often little to do with coming to terms with the Scriptures of the Old and New Testament. As an Inter-Varsity student leader, I had led hundreds of bible studies by the time I went to seminary. Imagine my surprise when I discovered that the primary teaching of the Gospels had to do with the Kingdom of God!

A brief discussion centres upon the IVCF statement of faith. The statement is held to be a minimal commitment to the shared beliefs within IVCF, but it is also acknowledged to have been largely a product of the fundamentalist-liberal controversy of the '20's. A glaring omission is the lack of any statement on the humanity of Christ. This is usually acknowledged as a weakness, but the weakness remains.

Some of the problems having to do with relationships with denominations and other Christian movements are helpfully discussed. However, just when we might expect some meaty substance, *a propos* to this discussion, we read that "Part of the reason for this decline in Christian ethics . . ." (is that) "we have lost a 'pilgrim heart'." (p. 58) Ambiguous reasoning at best.

The chapter on Leadership and Training could have been dealt with at greater length, since I found many of the principles with which IVCF was working needed to be shared with the Church at large — and represent a true strength within IVCF. The chapter on life-style was disappointing. We face so many issues in our complex world that the emphasis on quiet time, prayer meeting evangelism, and singing are only the beginning of the discussion, not the central focus. The following discussion of this important issue focuses upon the racism and women's liberation. Even here the treatment is largely anecdotal and requires much more elaboration.

Perhaps such shortcomings serve as examples of the weakness of the movement, exemplifying the confusion that sees quiet time and prayer as the primary, if not the only way of being faithful to the Biblical mandate and the demands of our Incarnate Lord.

The book is of interest to those who want an inside look at one campus organization. In keeping with the integrity of that movement, strengths and weaknesses are fairly assessed. Yet the challenge of what it means to be a 'truly Biblical movement in this day' remains largely unexplored.

Harry Klassen

MR. KLASSEN is minister at Fallingbrook Church, Scarborough, Ont. and has served on the staff of IVCF full-time.

SAMSON: A secret betrayed, a vow ignored
by James L. Crenshaw.
John Knox Press, 1978.
Price: $9.50 — Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.

In the Glasgow of my boyhood there was a popular street rhyme which ran thus:

"Samson was a strong man who lived on fish an' chips:
He went about the Gallowgate, pickin' up the nips."

The Gallowgate (lit. street of the Gallows) was one of the city's less salubrious thoroughfares and "nips" are discarded cigarette ends. If the name of Samson leaves any impression at all it is simply that of a strong man. James L. Crenshaw, Professor of Old Testament at Vanderbilt Divinity School, makes us understand that there is much more to the story of Samson than mere strength.

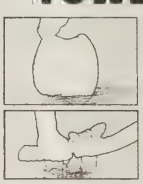
The tale of Samson and his exploits (Judges 13.1-16.31) leaves the average reader slightly perplexed as to why such an obviously amoral tale should be included in the Old Testament. It portrays a strong man who uses his strength to indulge in unrestrained sexual conquest and to destroy those who would oppose him. It displays a God whose requirements are ritual rather than ethical. Crenshaw sets the tale in its context and resolves its major difficulties.

The Introduction disposes of theories that Samson is a myth about the sun (Samson in Hebrew is "little sun"), a tale about a demi-god like the Greek Herakles (Hercules) or a legend about the natural man corrupted by civilization. Professor Crenshaw places Samson in the category of a *saga*. A saga is a tale of heroic deeds, miracles and takes very little account of historical events and personages. It was placed in the Book of Judges, because that book celebrates a heroic age which contracts historical time and exalts heroic deeds.

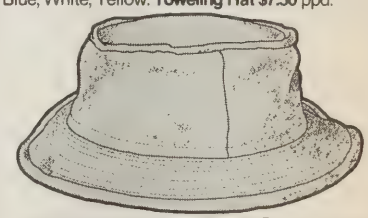
Chapter One lists the literary forms employed in the saga; prayers, actiologies (the explanation of curious topographical names, e.g. "Hill of the Jawbone"), riddles, a birth story, a recognition of divinity story. There are also folklore motifs common in Old Testament and Ancient Near Eastern tales; the barren wife, a hero enmeshed in a woman's wiles, the search for a god's name, the death wish of a hero, the loss of charisma and terror at a divine appearance. The author examines the stylistic features and figures of speech used to give the narra-

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tive excitement and appeal. He draws attention to the fact that humour must have played a large part in the telling of the tale. However as humour varies from culture to culture an even greater gulf prevents us from identifying humour in the Old Testament, of which there is without doubt a great deal. Crenshaw reminds us that Samson is not a judge in the traditional sense for he neither proclaimed divine law nor aided his people. His actions were the result of his own will and his downfall came through his own folly. The saga of Samson is legendary and of uncertain date. Its purpose is to entertain and to warn — any history is incidental.

"Passion or Charisma", Chapter Two, covers the relationship of Samson with four women; his mother, the ideal Israelite wife; the woman of Timnah, whom he married for her physical beauty; the harlot of Gaza, physical lust outside marriage; Delilah, unreciprocated love. Crenshaw suggests that part of Samson's doom was his desire for women outside Israel. In the end the relentless Delilah triumphed. "These triumphant lords gouged out Samson's eyes and took him to gateless Gaza. The rabbis caught a glimpse of rare irony in this fact. They remarked that 'In Gaza he first went whoring; in Gaza he was a prisoner' (p. 96)".

Riddles, Chapter Three, were important in the Ancient Near East often concealing or reinforcing secret knowledge. They were much more than a parlour game to while away the hours. Professor Crenshaw skilfully sets the riddle in the world of the Old Testament and goes on to analyze Samson's riddle about the honey in the carcase of the lion. He suggests that the riddle had an independent existence before it was incorporated into the saga of Samson. He concludes that the riddle contains erotic allusions and therefore belongs appropriately in a wedding context.

In the final chapter Crenshaw examines the tragic dimension of Samson including suitable excerpts from Milton's poem *Samson Agonistes*. Samson's tragedy is caught up in the higher framework of God punishing apostate Israel. God is the real hero; the judges come and go. The author deals with the various interpretations of the figure of Samson finally fixing on the one which makes him a tragic anti-hero, with comic elements attached. In sum Crenshaw says (p. 151):

"Like Samson of old, Israel frequently found herself in need of divine remembrance, and joined the ancient hero in a single request. 'Remember me, O Lord'. She did so at great risk. Failure to raise her voice for remembrance carried even greater risk."

Professor Crenshaw's exhaustive and eloquent treatment of Samson makes for easy and fascinating reading. It may be read by teacher, minister and lay person alike with pleasure and with profit.

Dr. John Barclay Burns

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LETTERS

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a grain of salt! On the other hand, I think that what he says proves my point. I was not objecting to the Knox faculty, but was simply pointing out that we have a faculty which is preponderantly non-Presbyterian-Church-in-Canada trained, yet as Charles insists, they have entered into the church life and are participating actively in it. But we did not require them to take one to three years of training in Knox College before we allowed them to teach, so why should we require this of people coming into the church from non-ATS schools, as long as they are adequately trained?

Furthermore, as he himself pointed out, the students in Knox take courses in the United Church college, the two Anglican colleges, and even in the Roman Catholic institution. Nevertheless, on completion of their studies, we accept them without question if they have taken a minimum of courses at Knox. On the other hand, an applicant who has taken a theological course in a Reformed school which does not have the anointing of the ATS must then take three more years before he can even be examined by a presbytery as to his proficiency — and this sometimes even after he has served on our summer mission fields for a number of years.

When one looks at Charles' arguments, he still has not dealt with certain matters which I raised in my letter. He has not shown why graduates of non-ATS schools should be required to take three more years in one of our colleges, when according to the regulation, a graduate of a Seventh Day Adventist seminary which belongs to the ATS would be allowed in with only one further year's training, much of which, if he should go to Knox, might presumably be taken in one of the other institutions in the TST. Nor has he shown why graduates of The Presbyterian College, Montreal, much of whose training has been taken at McGill University from members of the United Church or Anglican Church, or graduates of the Vancouver School of Theology which does not have a single Canadian Presbyterian on its faculty, should be accepted immediately into our church without question.

The situation then is this. A graduate of a non-ATS, but Reformed, school in the U.S.A. applies to come into our ministry. He is informed that although he has both Hebrew and Greek, a complete set of courses in biblical introduction and exegesis, systematic theology, church history and practical and pastoral theology, he must do them all over again because his courses have not had the sanctifying touch of the ATS. So no matter how well he is trained, he is faced with another three years of training, although a graduate of a Seventh Day Adventist School, as Charles admits, would require only one year. The result of this would be that the applicant would apply to be accepted elsewhere; and without attempting to psychologize, Charles, that would seem to be the real purpose of the regulation. It is an indirect way of preventing graduates of certain institutions from entering our ministry. Why do you not come out and say so directly?

But there is an equally serious aspect to these regulations. By them, our church is saying that we shall not deal with applicants on their merits, but on the basis of whether the school they come from has linked itself with the Association of Theological Schools. To my mind this is another of these bureaucratic regulations which denigrates the authority of both the General Assembly's Board of Education and the authority of presbytery. True, the Board of Education has proposed this regulation, but that does not mean that it has not thereby reneged on its responsibility. Furthermore, the resulting restriction of the authority of presbytery tends increasingly to change our whole Presbyterian system by depriving presbytery of one of its historic and basic functions. Again, it will no doubt be replied that presbytery must still take the individual on trial for licensure, but what does that really mean, when the Board of Education has given the seal of approval because the individual has

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LETTERS

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come from an ATS school?

Along with this, the regulation limits the freedom of the individual to go where he/she feels that he/she will obtain the best training. There are some students who apparently believe that they may obtain a better training in a non-ATS school than that offered by Knox (perish the thought, Charles!) or other ATS schools. It would seem to me that the proper way to deal with such people, is not to declare them unacceptable, *persona non grata*, but to examine them either orally or in written examinations, to ascertain if they have the proper training and adequate knowlege of our history and government, although the latter may be regarded as tokenism! Personally I am all in favour of having the best trained ministry we can obtain, but I feel that the proposed regulation will do nothing to assist in this.

Over and out to you, Charlie, my boy.

W. Stanford Reid

The *admirable* greeting

I was astounded at reading the article entitled "The Abominable Greeting." As one who has helped introduce "The Abominable Greeting" to his congregation, there are several points which I would like to dispute with Mr. Tainey.

Mr. Tainey seems oblivious to the fact of how much his concept of worship has been conditioned by tradition. For example, in reference to music, he suggests "letting Bach do his magic in evoking devotion and prayer," leaving us to wonder whether any other type of music would evoke similar devotion and prayer. Presumably, some of the more modern settings of psalm tunes may not evoke such a response from him due to unfamiliarity. When the congregation unites in singing the Gloria Patri, is it truly uniting in singing? What is meant by those words? My nephew once remarked after the service here comes "Gloria" again.

Apparently Mr. Tainey has a difficulty in seeing that worship of God cannot be separated from the horizontal dimension. This is obvious when we stress the issue of corporateness. Am I not bringing greater honour to God's name when I am in relationship with my neighbour? Jesus told his disciples to leave their offering at the altar and go make it right with their brother. While we worship God alone, surely the horizontal dimension of our relationships has much relevance to worship. Of course, I am not for a moment suggesting that a casual handshake and greeting by name in any way guarantees that a relationship will ensue. Nevertheless, the idea of expressing worship to God with several other unknown people in the pew does not constitute corporate worship. True corporate worship of God, by the people of God, can only be achieved if we are living in harmony and growing together in our mission and understanding of what it is to be the Church.

The confusion is further highlighted by the final appeal to Isaiah 6. This obviously is a personal vision which comes to Isaiah in the context of his prophetic call — "I saw the Lord high and lifted up." Is this really the example that he wants to use for corporate worship? His unfortunate conclusion that a congregation which is getting to know itself better, whose relationships are increasing in warmth, who are able to welcome strangers in their midst, (in the worship service), risks mediocrity in worship, indicates to me that he has confused tradition with reality and truth. I am certain there are many things that my congregation and I have to learn about corporate worship. Ignoring the person next to us in the pew is not one of them.

(Rev.) Harry Klassen,
Scarborough, Ont.

Kind words and welcome

I would just like to express the gratitude of my husband and myself for having the privilege of receiving *The Presbyterian Record* each month.

In our opinion it is one of the most interesting and best written periodicals that comes into our home.

We enjoy all the articles and always find "Pungent and Pertinent" very much to the point, but in the December issue the article written by Joane McEwan was the best we've ever read! It was so true and so many of our friends feel as we do. I agree heartily that we must progress but "some aspects of our lives should not be violated by the phenomenon called 'change or progress'."

Again our thanks and interest in *The Record.*

Amelia Baggs,
Bobcaygeon, Ont.

Preparing for growth

The December, 1979 issue of *The Presbyterian Record* contained, it seems to me, an even greater abundance of good reading than usual. Two articles in particular set me pondering more deeply. First, "Pungent and Pertinent" by Joane McEwan, and, second, "Is it double or nothing?" by DeCourcy H. Rayner. These two unrelated articles appear to complement each other in many ways. We have become too flippant in our approach to public worship. We do try too hard to be inconspicuous to the world beyond the church. We have an infinite capacity to forget, and to neglect. We have a tendency to shrink from challenge rather than shoulder it.

To simply double our present membership is an easy task. All that must be done is to have each member of our denomination bring one new member into our church during the next ten years. Never before has there been in this country such a potential for church membership. More people in Canada have no church affiliation than those who have. Most of this "non-church" population are crying out for the sort of things which only Christianity can provide. True Christianity that is, perhaps not the variety into which we Presbyterians may have lulled ourselves.

We have been challenged. Will we

(continued on next page)

Questions & Answers



"Sumithra" – 2 years old, Sri Lanka.

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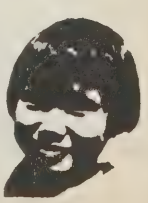
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LETTERS

(continued from previous page)

give heed, or will we choose to ignore? The challenge to double our membership will be easy if we are in the habit of practising that which we preach. Evangelism, on a one to one basis, should come easily to committed Christians both young and old. Any threat to our Lord's cause, and to our church, shall only materialize if we fail to practise that which we preach. All too often we Presbyterians have been guilty of only playing at church. Airs and graces are adopted that our Lord would condemn out of hand. Clergy and laity alike are guilty at times of outrageous pomposity. We cling tenaciously to traditions, long past their usefulness. We discard, or disregard, elements of our beliefs which are fundamental in our witness for Christ, and to our faith in him. We neglect the vows which we made to our church before God. We make ourselves too busy, both inside and outside of church life, to "Be still and know that I am God..." Our faults are legion, and most of us are aware that we fall far short of perfection. It would be meet, therefore, to examine ourselves closely, both individually and corporately. Then we should set to right that which we know to be wrong within ourselves. Only then should we consider any attempt to radically increase our membership. After all, it could be that we ourselves are to blame for the present dwindling of our numbers. Can we then, in our present state and with clear conscience, invite as many new members to join with us as we already have?

We must prepare ourselves for this challenge. We must seek, wholeheartedly, the Kingdom of God ourselves. We, as a denomination, must rekindle the lamp of Christ, which once burned so brightly within us. We must show forth the Light of the World, to a people who live in darkness. Only when we begin to do these things, shall we be ready to double our membership, but not until then. Every one of us, clergy and lay-member alike, must seek diligently to do the will of our Lord Jesus Christ, and accept the challenge before us.

Our church has, in the past, been too willing to accept failure, or second best. Too often, we have simply given up when we should have been striving even harder. For example: the objectives of our Second Century Advance for Christ campaign; our ambitions to produce children's television programmes; the 1960 call to double our membership; the diminishing of our membership; our acceptance of too high a percentage of dead-wood, and outdated thinking, in both clergy and laity — to identify but a few. Granted, we must expect to fail at times, but surely not to the degree to which we have. One cannot blame the will of God for all of our shortcomings. We must be prepared to shoulder much of the blame ourselves.

How fortunate for us that our God is both understanding and forgiving toward us, his children. How else could we have survived, as a church, were it not through his great love for us? If The Presbyterian Church in Canada is to prove true in its witness for Jesus Christ, then all of us within it must strive toward that end. We must build upon those successes which we have had in Jesus Christ. We must build upon our faith in God, and feed upon his Holy Spirit.

As said earlier, the actual doubling of our membership should be an easy task for us. The very real difficulty will be in our ability to accommodate such an influx. It would be pointless just to bring people in, for whatever reason. It would be just as pointless to attempt to wean members of other Christian denominations into our midst. Therefore, we must assume that many people will come to us with little or no knowledge of the Christian faith. All such will require to be educated and nurtured in the ways of Christ. An environment must be created that will enable and encourage this to happen. New leaders must be trained, both professional and unpaid. New or improved programmes of Christian education, for all ages, must be established. New building and existing building programmes, must be conceived and constructed, as required. As usual, we must be prepared to put our money where our mouths are to finance these undertakings.

Everyone of us, young and old, rich

and poor, must commit ourselves fully to the tasks ahead. We must put aside all past differences. We must steel ourselves for success. Failure must not even be considered. We must strive toward the high calling, which we have in Christ Jesus, our Lord.

These next ten years may not be easy for us, but we shall receive sufficient strength from God. So let us now get on with the job, giving thanks to him that he has seen fit, to use us as instruments in his Divine Plan. Success shall be the Lord's, through the Father and the Holy Spirit, working within us.

Robert C. Campbell,
Willowdale, Ont.

The Charismatic Movement — Take an honest look

I have been following with interest the articles and letters published in *The Record* in regards to The Charismatic Movement. Since the publication of "The Neo-Pentecostal Movement and The Presbyterian Church in Canada" I have been quite interested in seeing what other Canadian Presbyterians thought of it. I, like many others, was very disappointed with this publication. After reading the Report of The Committee on Church Doctrine to the 102nd General Assembly and comparing it to this publication, I find myself asking the question, "what happened to the good things that are in the report?" It seems to me that whoever put together "The Neo-Pentecostal Movement..." ignored anything positive about the Charismatic Movement. This is especially vexing to those of us who are members of The Presbyterian Charismatic Communion.

As we see our sister denominations in the United States, UPCUSA and PCUS, becoming more open to their members who are Charismatic, we find our church seemingly becoming more closeminded. Although I do not always agree with the ideas of these churches, I find in this case that they are more willing to take an intelligent look at the Charismatic Movement than we are. In fact we note that one of the special features of General Assemblies of both these churches in 1979 was a Charismatic Worship Service which was well attended by members of both churches.

Worthy of note in this connection is the story of New Covenant Church in Pompano Beach, Florida. Here is a church that was founded in July of 1977. In January of 1979, New Covenant Church was granted a charter as a full member of UPCUSA. This church has 546 members and is growing in all ways. As we in The Presbyterian Church in Canada start this new decade with the idea of doubling our membership in 10 years, maybe we should take a closer look at what is happening in Charismatic churches.

Mr. Zegerius in his article (January, 1980) seems to have the right idea. I would doubt if Mr. Zegerius would call himself Charismatic but at least he is willing to be honest with himself and us when he looks at the movement. It does not seem that the authors of this year's (1979) report were willing to do that.

The Charismatic Movement, like all other movements within and without the Church, is not perfect. There are those who go beyond the bounds laid down within Scripture. There are those who try to force their experience down the throats of everyone. But these people are in the minority. The majority of Charismatics are not like that. We see that each of us has different experiences and different gifts.

I would pray and hope that this report would be revised and reissued in a form that would take into account the good things about The Charismatic Movement as well as the bad things.

John Stephenson,
Lay Missionary,
Northwest Saskatchewan
Territorial Mission,
Buffalo Narrows, Sask.

In answer to Mr. Hayes

Why object to the line-up of critical observations in the Church Doctrine Committee's booklet on Neo-

(continued on next page)

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LETTERS

(continued from previous page)

Pentecostalism? For the same reason one must object to the claim that a booklet would be a true representation of the prophecies of Isaiah, if in it only God's condemnation and threats of judgment were brought together, with no mention of assurances of mercy and promises of salvation! Wouldn't that be ludicrous?

Mr. Hayes, who is a member of the Church Doctrine Committee, attacks one of the conclusions in the 1976 Report, asking, "Can it be that simple?" and says finally, "Both groups have done their best." I can hardly believe my eyes. WHAT BOTH GROUPS? The Report of 1976 was a Report of the Church Doctrine Committee. I merely chaired the subcommittee which prepared it. The Report is now the position of the church. To speak of two "groups" may create the very wrong impression that the Church Doctrine Committee is justified in opposing that position and trying to alter it, as if that Committee had not presented it to the church itself! Surely, they know better than that!

I am sorry to see that a glaring mistake like the booklet at issue is seemingly being justified by such fallacious arguments.

Hans W. Zegerius,
Arthur, Ont.

An open letter to the Postmaster General

Communication is the life and breath of a nation, and your department carries a ponderous responsibility in enabling us to communicate with one another in a reliable and efficient way. Thank you for the amazing fact of the hundreds of letters and papers and parcels that arrive at my home each year.

My concern at the moment is one of *WHAT* we communicate. I have found last year's issue of "Christmas" stamps were an offence to me. It is totally unacceptable that by these stamps, we are saying to all of Canada, and to the rest of the world, "Christmas for Canadians is summed up, and indeed is symbolized by a wooden horse and a wooden train."

We have had some very beautiful Christmas stamps in past years, although we have had some that were as materialistic and secular as last year's issue. The scope for a true and beautiful representation of the nativity record is almost limitless. Beyond that there is the basic message that CHRISTMAS IS LOVE. Surely we could proudly give this message to each other, and to the world.

May I strongly urge that this year, and every succeeding year that your department produces a CHRISTMAS stamp issue, they will bear suitable pictorial representations. How sad that in the International Year of the Child we did not have on our Christmas stamps a picture of the Christ Child.

Mrs. K. Denton (Margaret) Taylor
Belleville, Ont.

The Post Office replies

...We should like to explain first that the motivation behind the use of toys was to stress the lighter and more playful side of childhood. This was in deliberate counterpoint to the rationale for the International Year of the Child, which dwelt on the role of adults in righting the wrongs suffered by unfortunate children. The designer of these stamps therefore concentrated on presenting a series of antique toys as simply and as graphically as possible, in order to appeal directly to the vision of young children.

As you know, we vary our Christmas designs from year to year. Since 1977 for instance, stamps have presented the Nativity in stained-glass windows, illustrations of the first Canadian carol, "Jesous Ahatonhia," and reproductions of the Madonna and Child, from fine art in the National Gallery. We will be continuing with similar traditional themes in the future.

We very much appreciate your informed and constructive criticism therefore, and will pass it on to the Department's Stamp Advisory Committee. Thank you for writing.

R.W. Eyre, Director, Retail Marketing,
Canada Post, Ottawa, Ont.

□

NEWS

Küng replies to Vatican order

Tübingen, W. Germany *(RNS)* — Hans Küng, the Swiss-born professor of theology at the University of Tübingen, has replied to a recent Vatican order silencing him, declaring he was "deeply ashamed of my church," which, he said, "has now begun to defend human rights" while it "defames and discredits its own theologians."

Küng, 51, vowed to fight the disciplinary declaration of the Sacred Congregation for the Doctrine of the Faith, which states that "Professor Küng, in his writings, has departed from the integral truth of the Catholic faith and therefore can no longer be considered a Catholic theologian nor function as such in a teaching role."

The theologian said, "I plan to continue as a Catholic theologian, in the Catholic church, to be an advocate for numerous Catholics. And I know that I have behind me countless theologians, pastors, religion teachers, and lay people in our church. At the same time I shall fight in my own church until this disciplinary measure is formally revoked."

UPCUSA minister faces judicial case

(RNS) — A minister of the United Presbyterian Church USA (UPCUSA) who has been accused of denying the divinity of Christ denies that he has made such a denial.

Instead, says the Rev. Mansfield Kaseman, he is simply reflecting his former church's historic position which is that while "Jesus is divine, God is central."

Mr. Kaseman has become a noteworthy figure in the UPCUSA because of objections raised to answers he gave in an examination for entrance into the Capital-Union presbytery. Transferring from the United Church of Christ, Mr. Kaseman made it clear in his answers that he does not believe that Jesus Christ should be thought of as God.

When the presbytery received him in spite of that answer, an appeal was filed with the UPCUSA's Synod of the Piedmont, which upheld the presbytery. The issue was then appealed to the denomination's Permanent Judicial Commission.

Mr. Kaseman told Religious News Service in an interview that while affirming Jesus' divinity, "I still want to hold God as being supreme." He said the problem is partly one of semantics.

Mr. Kaseman also said in the interview that he considers the controversy "much more political than ecclesiastical," pointing out that a number of conservatives in the UPCUSA have indicated that they may leave the church if his position is upheld.

Jesuits work out of Presbyterian church

The Jesuits have opened a new centre in east-end Toronto. In announcing the opening of the Jesuit Centre for Social Faith and Justice, its first director, Father Michael Czerny described the purpose of the Centre as "a focused Jesuit effort to collaborate with ecumenical and other action groups in witnessing to justice and furthering social change."

Founding staff of the Centre will include Father Gordon George, S.J., Provincial of the Jesuit Fathers in English Canada from 1958-64, and former General Secretary of the Canadian Conference of Catholic Bishops; Father Michael Stogre, S.J., M.D., one of the few priest-physicians in Canada; Father Michael Czerny, S.J. who holds a doctorate in interdisciplinary studies from the University of Chicago and is a member of the executive of the Inter-Church Committee on Human Rights in Latin America (ICCHRLA); and Father Jim Webb, S.J., who has been active in social issues in the Riverdale area of Toronto where the Centre is located and who is currently chairman of the Taskforce on Churches and Corporate Responsibility (TCCR).

The Centre's location in Riverdale expresses its desire for roots in a working class neighbourhood. Out of its local base at Queen Street East Presbyterian Church, the Centre will work with various ecumenical coalitions like ICCHRLA and TCCR. "Problems in the neighbourhood and the work place have to be linked with wider issues," said Father Czerny, "and at the same time we'll try to bring some of the acute internation crises home to Canadians."

The Centre will also develop a particular focus. Its first project has been to join with the Ontario Federation of Labour, the Social Planning Council, the Ontario Welfare Council and other groups in a campaign to curtail the present erosion of medicare and to promote a new perspective on health care for Canadians. □

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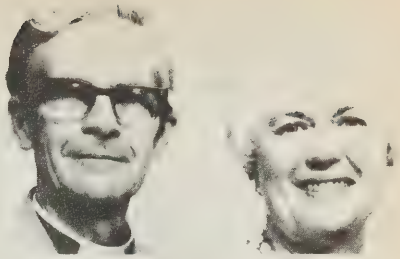
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CAMEOS



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THE KENORA FELLOWSHIP CENTRE, Manitoba, was reopened on Saturday, December 1, 1979 after a closed period to repair the roof. Shown at the tea to celebrate the occasion are: seated l. to r. Mrs. Tom Williamson, Rev. W.K. Palmer, missionary to Shoal Lake, Mr. Tom Williamson, Rev. J.R. Wyber, Probation Officer; standing, Rev. Florence C. Palmer, Director of the Centre, and Mr. S. T. Robinson, a past Director.



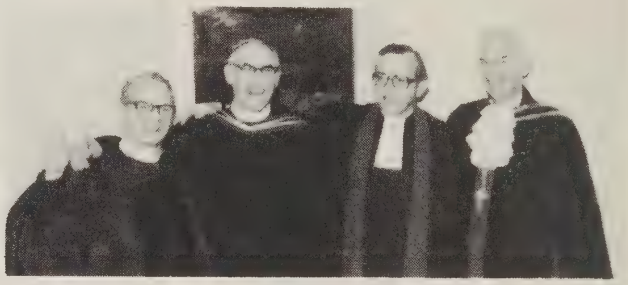
A CHRISTMAS CRECHE was donated to the Sunday School of Alma Street Church, St. Thomas, Ont. by the Beecroft family in honour of Mrs. Beecroft's parents. It was dedicated during the worship service on the first Sunday of Advent by Rev. Hugh Creaser, minister. Pictured on the left of the creche are Mrs. June and Mr. Harold Beecroft with daughter Pauline; and on the right of the picture with Mr. Creaser are Wesley Beecroft and (sitting) Annette Beecroft.



THE JUNIOR HIGH STUDY GROUP of Cooke's Church, Chilliwack, B.C., pictured at the start of their Bike-a-Thon to raise money for their special mission project, raised $300 by cycling 20 miles into the Fraser Valley. The proceeds were sent to Rev. Richard Fee of Nigeria towards the roofing of a local church. The adult advisor to the group is Mrs. Doreen Roper.



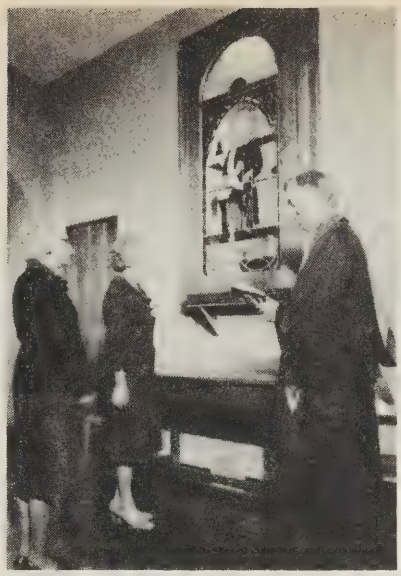
THIS MEMORIAL WINDOW was dedicated on November 25 in Leaside Church, Toronto, Ont. in honour of Rev. Christian and Hannah Bunting who were missionaries in China for 40 years. Pictured with Rev. J.D.C. Jack, minister, is Miss Margaret Bunting, who unveiled and presented the window in memory of her parents.



THE DEDICATION of a new church is indeed a happy occasion, as illustrated by four of the main participants in the Service of Dedication of Brant Hills Presbyterian Church, Burlington, Ont., on Sunday, January 6. The Moderator of the Presbytery of Hamilton, Rev. Gary Morton, dedicated the Sanctuary to the Glory of God; the sermon, entitled "Living Stones" was delivered by the Moderator of the 105th General Assembly, Rev. Dr. Kenneth G. McMillan; and the dedication of the special gifts was performed by the minister of Brant Hills, Rev. Charles Shaver. The Clerk of the Presbytery of Hamilton, Rev. Donald J. Herbison, participated in the Service along with other members of Presbytery, and the Superintendent of Missions for the Synod of Hamilton and London, Rev. J.C. Elder. Over 350 people took part in the service and the fellowship period that followed. Pictured from left to right are: Rev. Don Herbison; Rev. Charles Shaver; Rev. Gary Morton; and Rev. Dr. K.G. McMillan.



PICTURED AT THE dedication of the recently installed Conn Electronic Pipe Organ in St. Andrew's Church, Geraldton, Ont., from left to right, are: Rev. Ian A. Gray, minister; Mrs. Audrey Cunningham, who donated one of the sets of pipes in memory of her mother, Mrs. Johanna Walterson; Mrs. Dorothes Neill, who donated one set of pipes in memory of her husband Dave Neill; and Bill Vander Ploeg, Chairman of the Organ Fund Committee.



TWO MEMORIAL STAINED-GLASS WINDOWS depicting the Flight of the Holy Family into Egypt and God's Covenant with Noah (The Ark) were presented to New Westminster Church, Hamilton, Ont. by the Thompson family and dedicated on December 23 to the glory of God and in loving memory of their parents, Mr. and Mrs. John Hamilton Coulthard Thompson. The windows were hand-crafted by the eldest son, Dr. Walter Thompson of Cranbury, New Jersey, U.S.A. in the manner of 12th century glass work. The two daughters of the late Mr. and Mrs. Thompson made the presentation and are pictured at the dedication of "The Ark" from left to right, Mrs. Norman Anderson and Mrs. Frank Flett; the Rev. John J. Hibbs, minister, performed the dedication.

□

personals



REV. RUSSELL GORDON, minister of St. George's Church, London, Ont. for the past 17 years, was honoured at a congregational reception on Dec. 30 to mark his retirement from the active ministry of The Presbyterian Church in Canada. Mr. Art Springett presented Mr. and Mrs. Gordon with a colour T.V. and a gift of cash on behalf of the congregation and friends, and several other presentations were made on behalf of the various church organizations. Pictured at the reception, from left to right, are: Mrs. Noel (Lois) Gordon; Rev. Russell Gordon, Mrs. Russell (Anna) Gordon and their son, Rev. Noel Gordon of St. David's Church, Scarborough, Ont.



JOHN R. FROST (Jack Frost!) retired in December, 1979 after 33 years as Clerk of Session of St. Andrew's Church, Whitby, Ont. and was honoured at a congregational reception with a Certificate of Appreciation from the Session and a suitably-engraved silver tray from the congregation. An elder in St. Andrew's for 44 years, Jack has served as church school teacher; superintendent; tenor soloist in the choir for 30 years; choir president; chairman of the board of managers; church treasurer; auditor; trustee. In St. Andrew's, Jack Frost has held every office a layman can hold.

He has also been very much a community man — having served for 47 years as clerk of the town of Whitby, for which he has received the Canada Medal, the Queen's Medal, and the Freedom of the town of Whitby. Jack Frost intends to extend his record of "faithfulness" as an active elder of his church and a board member of the Dr. J.O. Ruddy Hospital.

Pictured at the reception, from left to right, are: G.A. Anderson, Marjorie Frost, Jack Frost, Rev. W.J.S. McClure, minister of St. Andrew's.

The *Rev. and Mrs. C.J. Su* and family visited Canada in December on their way back to Taiwan. Mr. Su, a recipient of a Board of World Mission scholarship, recently completed graduate studies in Christian education in England and will serve as senior chaplain at the Chang Jung Middle School in Tainan on return to his homeland.

□

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deaths

EADIE, THE REV. CHARLES McKIMM, 62, retired Presbyterian minister, died in University Hospital, London, Ontario on January 4. The funeral service took place from Geneva Presbyterian Church, Chesley, Ontario where he had ministered for sixteen years prior to his retirement in 1977.

Born at Newtownards, County Down, N. Ireland, he received his education in Ireland, graduating with a B.A. and later an M.A. from Trinity University, Dublin. He was ordained in Ireland after graduating from The Presbyterian Church in Ireland's Theological College in Belfast, and served pastorates in Co. Donegal and Co. Tyrone before emigrating to Canada in 1957. Mr. Eadie ministered to congregations in Ontario at Carluke and Binbrook; Arthur and Gordonville; and Chesley.

Mr. Eadie is survived by his wife, Doreen, and four children — Christine, wife of Ieuan Jones-Ashton of Sudbury, Ont.; Lorna, wife of James Binns, Bearskin Lake, Ont.; Trevor of Chesley, Ont.; and Stephen at home in Hanover, Ontario.

PAULEY, REV. DR. FRED, 74, a retired Presbyterian minister, died suddenly in Belfast, Northern Ireland, on December 28, 1979.

Born in Belfast, Dr. Pauley emigrated to Canada in 1953 with his wife, May, and served as Catechist in the Oxford, Riverview, Pugwash Charge, Pictou Presbytery from 1953-1956. He then studied at The Presbyterian College, Montreal, graduating in 1959. He was ordained by the Presbytery of Pictou and appointed to the same Charge, which he served until 1962. Still within the same Presbytery, he moved to the Durham, Green Hill, Salt Springs Charge, which he served until his retirement in 1975.

In 1970, Pine Hill Divinity Hall, Halifax, N.S. conferred on Dr. Pauley an honorary D.D. in recognition of his work on the history of the churches in Pictou County, and his major effort in having built a replica of the log church at Loch Broom, site of one of the first churches in Pictou County, originally erected by Dr. James MacGregor.

Dr. Pauley served the Courts of the Church well on many committees and as Moderator of the Presbytery of Pictou in 1964, and of the Synod of the Atlantic Provinces in 1969-70.

Active as supply after his retirement, Dr. Pauley returned to Belfast, Northern Ireland, in October, 1979.

Dr. Pauley is survived by his wife, May, in Belfast, and a brother in England.

ANDREW, MRS. MARGARET IRENE, wife of the Rev. B.F. Andrew, retired Presbyterian minister of Maple, Ontario, Dec. 25.

BALLENTYNE, MRS. BERENEICE, 77, member of St. John's Church, Pittsburgh, Kingston, Ont., long time member of W.M.S. former president of the Ladies Aid, Sept. 11.

BECKWITH, JOHN HAROLD, 87, long time elder of Bethel Church, Sydney, N.S., former church school superintendent and rep. of the Canadian Bible Society, Jan. 1.

BOISNER, WILLIAM A., elder for 24 years of Zion Church, Charlottetown, P.E.I., Dec. 12.

BURNS, WALLACE, 86, member of Westmount Church, London, Ont. for the past few years, formerly an elder for over 40 years of St. Andrew's Church, Windsor, Ont., Dec. 12.

CALLBECK, LORNE C., 67, elder and choir member of the Kirk of St. James, Charlottetown, P.E.I., Dec. 28.

CARNIE, MS. KATHLEEN MERCER (KAY), 67, long-time active member of St. Andrew's Church, St. Lambert, Que., elder since 1972 and clerk of session 1978-79, died Jan., 1980.

DIXON, MRS. PHILIP (EMMA), 95, long time member and church organist of St. Andrew's Church, River View, N.S., life member of W.M.S. and treasurer of the society for 38 years, Jan. 1.

GILBERT, MRS. PETER (CATHERINE NAOMI), wife of the Rev. Peter Gilbert, minister of Wick and Cresswell, Ont., recently of Toronto, Jan. 18.

HARROWER, WILLIAM (BILL), 60, elder, trustee and chairman of the board of managers of Grace Church, Castlegar, B.C., Jan. 8.

KENNEDY, JOHN H., elder of St. David's Church, Kirkland, N.B., Dec. 31.

MacLEAN, DONALD G., 58, elder and secretary of the board of managers of Bethel Church, Sydney, N.S., Dec. 3.

MacLEOD, HAMISH, for many years elder of St. Andrew's Church, Humber Heights, Weston, Ont., Dec. 25.

MacLELLAN, MISS REBECCA, R.N., 84, long-time member of Bethel Church, Sydney, N.S., Sunday school teacher, member of Luther Young Missionary Society, Dec. 28.

MAINPRIZE, HARRY, elder for almost 50 years of Knox Church, Acton, Ont., Sept. 4.

McALPINE, MRS. J.C. (NELLIE), member of Appin Presbyterian Church, Ont., for 72 years, long time member of W.M.S., Dec. 11.

MORTON, JOHN, long-time member and elder of St. Andrew's Church, Valley Centre, Alta., Dec. 24.

MUNDLE, ALLISON, elder and former clerk of session of Zion Church, West Branch, Kent Co., N.B., Dec. 31.

NICKELL, MISS MINNIE, 93, long-time member of Rockwood Presbyterian Church, Ont., life member of W.M.S., died in Lethbridge, Alta., Nov. 27.

RIDDELL, JAMES D., elder of St. Andrew's Church, Fergus, Ont., Dec. 25.

ROBSON, MARY ANN, 93, charter member of St. Giles Church, Calgary, Alta., life member of W.M.S., Sunday school teacher at North Hill, Calgary, Jan. 12.

RUSSELL, D. CAMERON, 72, elder for 24 years, clerk of session for 17 years of St. Paul's Church, Black River Bridge, N.B., Aug. 22.

SANGSTER, ROBERT, 62, elder of Westminster Church, Ottawa, Ont., Dec. 31.

SMITH, G. HERBERT, 64, elder and clerk of session for 25 years of First Church, Port Colborne, Ont., Jan. 11.

SMITH, LEWIS I., elder of St. Andrew's Church, Fergus, Ont., Nov. 17.

TIER, MRS. J.B. (LULU), 93, member of Motherwell-Avonbank Presbyterian Church, Ont., hon. life member of W.M.S., former recording secretary of Stratford Presbyterial and member of the Synodical Board, Dec. 24.

VANHORNE, SAMUEL ALEXANDER, 61, elder for 15 years of St. John's Church, Pittsburgh, Kingston, Ont., long-time member and manager, Dec. 4.

WISEMAN, MRS. BARBARA JESSIE, 76, member of St. Mark's Church, Moose Jaw, Sask., life member of W.M.S., mother of the Rev. J.H. Wiseman, Avonmore, Ont., Dec. 27.

WOOD, ALBERT EDWARD, 71, elder and long-time member of First Church, Prince Rupert, B.C., Dec. 16.

□

calendar

INDUCTIONS

Bibawi, Rev. Venus, Thedford/Warwick/Watford pastoral charge, Ont., Dec. 14.

Carpenter, Rev. Evelyn, New Glasgow, First Church, N.S., Feb. 28.

Creaser, Rev. Hugh M., Duart/Turin pastoral charge, Ont., Jan. 13.

McNeil, Rev. William, Trail, First Church, B.C. , Dec. 7.

Reed, Rev. Fred J., Hamilton, St. Andrew's Church, Ont., Jan. 3.

Rodger, Rev. T.A., Sarnia, Paterson Memorial Church, Ont., Sept. 9.

Sams, Rev. Major Lyle, Quebec City, St. Andrew's Church, P.Q., Sept. 5.

RECOGNITIONS

Armstrong, Mrs. Jean, Edmonton, Dayspring Church, Alta., Sept. 5.

Smith, Rev. Helen, Edmonton, St. Andrew's Church, Alta., Sept. 6.

Smith, Rev. Robert, Edmonton, Millwoods Church, Alta., Sept. 6.

Young, Rev. D. Allan, Fort McMurray Presbyterian Church, Alta., Sept. 11.

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West River charge, N.S., Rev. Lloyd Murdock, 9 Prince St., P.O. Box 1003, Pictou, N.S., B0K 1H0.

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Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.
Iroquois, Knox Church, and South Mountain, St. Andrew's, Ont., Rev. N. Vandermey, Box 94, Prescott, K0E 1T0.
Kirk Hill, St. Columba Church, Ont. Rev. Robert Martin, Box 41, 31 St. John St., Vankleek Hill, K0B 1R0.
Lachute, Margaret Rodger Memorial Church, Que., Dr. R. Stuart Johnston, 124 Linwood Cresc., Town of Mount Royal, Montreal, H3P 1J2.
Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.
Montreal Chinese Church, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, H4L 2K1.
Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.
Ottawa, Parkwood Hills Church, Ont., Rev. D.L. Campbell, 971 Woodroffe Ave., Ottawa, K2A 3G9.

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Brampton, St. Andrew's Church, Ont., Dr. R. G. MacMillan, 52 Highland Rd., Oakville, L6K 1S7.
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Campbellville, St. David's Church, and Nassagaweya, Ont., Dr. A. Bethune, P.O. Box 10, Milton, L9T 2Y3.
Port Credit, St. Andrew's Church, Ont., Rev. R.C. Taylor, 237 Savoy Cr., Oakville, L6L 1Y2.
Toronto, Chinese Presbyterian Church, Ont., Rev. P.G. MacInnes, 32 Bayfield Cresc., Toronto, M4K 2V4.
Toronto, Glenview Church, Ont., Rev. James S. Roe, 77 Davisville Ave., Apt. 802, Toronto, M4S 1G4.
Toronto, Rexdale Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.
Waterloo, Knox Church, Ont., Rev. R.A. Jackson, 191 West River Rd., Cambridge, N1S 2Z9.

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Dresden-Rutherford Charge, Ont., Rev. Ernest Herron, 520 Elgin St., Wallaceburg, N8A 3C2.
London, St. George's Church, Ont., Dr. L.R. Files, New St. James Presbyterian Church, 760 Wellington St., London, N6A 3S3.
Niagara Falls, Stamford Church, Ont., Rev. Steve Dunkin, 8280 Willoughby Dr., Niagara Falls, L2G 6X2.
St. Thomas, Alma Street Church, and Tempo, Ont., Rev. Ken Oakes, Box 56, Belmont, N0L 1B0.
Tara, Knox Church, Allenford, St. Andrew's Church, Dr. R. D. MacDonald, Box 1239, Port Elgin, N0H 2C0.
Welland, St. Andrew's Church, Ont., Rev. John Kurtz, 2 Aberdeen Circle, St. Catharines, L2T 2B8.
Wyoming, Camlachie and Bear Creek charge, Ont., Rev. C. Cunningham, Box 636, Petrolia, N0N 1R0.

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Neepawa, Knox Church, Man., Rev. Graeme E. Duncan, Box 429, Carberry, R0K 0H0.
Thunder Bay, First Church, Ont., Rev. J.C. Hood, 15 Royston Court, Thunder Bay, P7A 4Y7.

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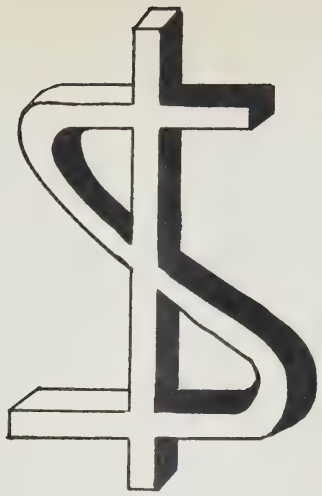
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Deaconess for Central Church, Vancouver, B.C. for Christian education and outreach.
Information for the above position available from the Board of Ministry, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

ANNIVERSARIES

174th — St. Andrew's Church, Kingston, Ont., Feb. 24, (Rev. W.F. Duffy)
75th — Grace Church, Calgary, Alta., Feb. 23, (Rev. Samuel J. Stewart)

□

MEDITATION



The "Costs" of Jesus' Trial

"And he (Judas) ... went and hanged himself" (Matthew 27:5). "... When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee wither thou woulds't not" (John 21:18). "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). "These that have turned the world upside down are come hither also" (Acts 17:6, KJV).

WE ARE MORE AWARE of how much it costs to bring one another into court than were the people of New Testament times. Most of us know that the witness to a case heard in the courts is paid a fee for the time he/she must take from work in order to respond to a subpoena. The officers who laid the charges must subsequently appear in court, and must be paid, as must the judges, the court stenographers, the bailiffs, and any other persons whose services the court requires. If a jury is needed, the jurors must also be paid for their time away from work — and many protest the fee to be inadequate. These fees naturally add up to a tidy sum of money. An attempt is made to recover some of it by assessing parties found "guilty" certain sums of money for "costs."

In the days of Jesus' earthly ministry, the costs of operating the courts was doubtless charged up to the Jewish people whom the Romans had subjugated. Tax money was used for roadwork, maintaining the military, and the famed Roman system of law and order, including the courts. When any person was found guilty of a crime so heinous that proper punishment required the life of the law-breaker, probably no other costs were levied. When a person had lost his life, it seemed that everything worthwhile had been removed. Their personal property was often confiscated as well.

The "costs" of Jesus' trial seemed obvious. He was sent out with the other criminals to be crucified. Life on earth was finished. He was unmarried and childless, with no material heritage to pass on to the next generation. It must have seemed enough to the authorities; there were no rubies or diamonds to be taken from this person, who, on occasion, lacked even the necessary funds to pay his poll tax (Matthew 17:24ff.).

Accordingly, Pilate did not reckon with the costs to others that would inevitably arise from the execution of the man some called "Lord." Nor the cost to Judas of his contributory treachery! Even though this Jesus was resurrected, thus removing the disciples' fear, he suggested to Peter that that disciple's trials were not at an end. In the book of *Acts,* Luke spelled out something of what the trial and crucifixion of Jesus early began to cost the world. Jesus himself had warned them (John 12:32).

Without a serious thought about the matter, we aver that things would be different now. Certainly, we know that the trial of Jesus completed together with its execution within a twenty-four-hour period would drag on almost interminably. We know, for example, that even criminals who have been condemned, may appeal their cases — waiting sometimes for months, if not years, for their cases to be heard. Courts are now jammed up with so many cases it almost seems as though our judicial system is breaking down. And things would be different now, we claim, if Jesus stood before Pilate! Studdert-Kennedy paraphrased the changes that have come about in a poem that has become well-known over the last generation:

"When Jesus came to Birmingham, they only passed him by — They would not hurt a hair of him, they only let him die."

Things have changed so much! They executed our Lord, and gambled for his robe at the foot of the cross on which he died (John 19:23 f.). The stand he had taken had removed his family, with the exception of Mary who, also at the foot of the cross, mourned. It had seemed to remove even the concern of his heavenly Father, God (Mark 15:34). It truly is amazing how costly it all was — this putting of Jesus on trial for *his* life. Are we to suppose that things have changed so greatly that it costs little to put Jesus on trial now? Are we to think that the costs are insignificant today? Or are we only judging by the amount we commonly pay?

PRAYER

God and Father of your creatures, who desires not that any should perish but sent your Son for the redemption of us all, we thank you for your costly care of us. We thank you for your readiness to offer as a Sacrifice your Only-Begotten, and for his readiness to lay his glory by, living as one of us, dying at our hands. Help us now to accept the responsibility of living for him, and of offering our lives in his service. May this be an acceptable sacrifice in your sight, through him who so readily offered all for us. We ask it in his Name. Amen.

by D. Glenn Campbell



yes
you are
supporting
mission in
TAIWAN
JAPAN
NEPAL
INDIA
NIGERIA
MALAWI
GUYANA

and also in

WABUSH
WATERLOO
WINNIPEG
WHITEHORSE

that's great!

but. . .

don't forget the mission field on your doorstep!

Board of World Mission
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, Ontario M3C 1J7



PRESBYTERIAN RECORD

APRIL, 1980

The following article is here reproduced, (from the pages of Christian Century*), with a degree of uneasiness. Not because the article is anything less than an excellent piece of satire, rather because many Presbyterians seem to have been inoculated at birth against any appreciation of this literary device. Then too, the setting, and some of the references, are particularly American. (Do Canadians know much about the* Total Woman *movement?)*

Nevertheless here it is, the best warning that I have come across that the road to Church Growth, like another well travelled road, can also be paved with good intentions.

The Evangelization of a Family named Fulp

WILLIAM H. WILLIMON

IN A SPARSELY populated corner of southern Iowa there lived a farm family by the name of Fulp. There were six Fulps. They farmed a hundred-acre plot of corn wedged between broad expanses of wheatfields, with an occasional house. The Fulps subsisted on what they grew in their garden, plus canned salmon, three turkeys a year, shredded wheat and one carton of soft drinks per week.

The Fulps were contented folk who minded their own business and gave rides to hitchhikers (if they passed any) when they drove their pickup truck into town (seven miles away) for groceries each Saturday afternoon. They usually voted a straight Republican ticket. On the Fourth of July they set off a few firecrackers. In winter they mostly sat by the fire and watched reruns of "Gilligan's Island" and had popcorn and hot chocolate. On Saturday evenings, after all the little Fulps were in bed, Mr. and Mrs. Fulp each had a glass of Mogen David's before retiring. On Sundays they slept late, occasionally arising in time to watch Oral Roberts.

No Fulp had ever been a member of anything — except for Mr. Fulp's brief stint in the American legion after the war. The Fulps were not opposed to clubs or organized activities; the fact of the matter was that they had never been moved to seek membership. When a Fulp felt the need of companionship or intellectual stimulation, he or she simply sat down with another Fulp or else forgot about it.

* * *

One October, the Methodist, Baptist and Presbyterian churches in town got worked up over evangelism and launched a big community crusade to attract the unchurched. The Lutherans were worked up too, but since they were between pastors, they did not participate. The churches rented a billboard on the road into town and posted a message for the unchurched with a phone number for them to call if they were interested. The churches also took out a full-page ad in the weekly newspaper listing the hours when they had worship services. Prayer and study groups met each week in members' homes in town, to study why the unchurched were that way and to pray that they would change. They studied a book by a religion professor at Wilson College, available for $3.50 from Artos Publishers, Inc.

The Methodists and Baptists met each night for a week, sang some songs, prayed, took up a collection, and heard an evangelist from Texas who told them that their churches would "dry up and die" and be "as bad off as the Episcopalians" if they did not get some new members and if there was not a "rebirth of commitment to Christ." The Methodists hired an expert from Nashville who came in for a day and told them about the Church Growth Movement and said that what they needed to do was to reach out and love and go to where the people were. The Methodists decided to start a bridge club in their fellowship hall for the town's senior citizens.

As for the Baptists, they hired a man from Nashville who came in for a day and told them that what they needed was to do a community religious survey to determine where the unchurched were, to ask them why they were unchurched, and to get them churched. The Baptists did the survey, knocking on every door within a ten-mile radius. The survey revealed that the pickings were slim, so far as the unchurched were concerned. One lapsed Roman Catholic, an angry Baptist who was still mad about having lost out in the row over the church parking lot, and a woman who said that she went out of town to visit her

aunt every weekend — these were the sole prospects to be found.

Except for a family outside of town by the name of Fulp.

When two women from the Baptist church, accompanied by a woman from the Presbyterian church, called on the Fulps, they were welcomed warmly by Mrs. Fulp, who offered them coffee, and by the little Fulps, who, in responding to the women's questions, informed them that they were five, eight, ten and fourteen respectively and that Mr. Fulp was fixing the gears on the tractor. After a while, Mr. Fulp came in and the women talked to him too.

The women, upon discovering the Fulps were utterly unchurched, encouraged them to decide on one of the town's churches and to start attending. They also urged the little Fulps to come to Sunday school where they would be with lots of other nice boys and girls. The Presbyterian admitted that her church had too few children to have a Sunday school but added that they did have a nice young minister fresh out of seminary. One of the leaders from the Baptist church told Mrs. Fulp that the Baptists taught only the Bible in their Sunday school and that their church youth group went on a choir tour to New Orleans every spring.

The Fulps listened politely, asked no questions, thanked the women for coming, and told them to come back any time they wished. Mr. Fulp excused himself and went back to work on the tractor.

* * *

Rushing back into town, the women alerted their pastors to the plight of the Fulps. One said she detected that the Fulps seemed to be searching for something. Another visitor noted that Mrs. Fulp had a pleasant voice and could probably sing in a church choir. The pastors speculated that Mr. Fulp was probably your irresponsible type of father but that he could possibly be reached if he were visited by a couple of businessmen from town.

The response of the churches and their members was immediate and gratifying. A prayer group covenanted to pray for the Fulps each day, at noon and at 4:30. The owner of the Ford dealership in town volunteered to call on Mr. Fulp, while a delegation of women called on Mrs. Fulp on six separate occasions, taking her a chocolate pie and a cassette recording of an inspirational address by Dale Evans. Members of the youth group at the Baptist church decided to adopt the Fulps as their fall project and to have a party for the two older Fulp children. The Methodists focused on the two younger Fulps, mailing them a "We Missed You" postcard each Sunday after Sunday school. Local merchants were asked to watch for the Fulps when they came into town on Saturday afternoons and to try to get a commitment from them to attend church the next day.

All of the ministers called upon the Fulps every week, each one leaving a stack of membership materials from his church and a copy of the *Upper Room.* The Methodist minister spent an afternoon explaining, in some detail, the Methodist Social Principles and clarifying why the church's General Board of Discipleship had gone on record recently in favour of binding arbitration in labour disputes.

The Fulps themselves were a bit overwhelmed by all the attention. The little Fulps started attending church, which meant that they were hardly ever home anymore. Mrs. Fulp now spent most of her day on the telephone talking to women from the various churches or else listening to her latest cassette of *The Total Woman.* Mr. Fulp stopped making the weekly pilgrimage into town on Saturday with his family since he felt harassed in every store where they shopped. He also started avoiding Mrs. Fulp after she returned from town one Saturday with a pair of hot-pink baby-doll pyjamas. Eventually, Mr. and Mrs. Fulp stopped speaking to each other altogether after a three-hour argument one night over prevenient grace. The 14-year-old Fulp, who had learned to smoke on a recent youth retreat, was becoming insufferably rebellious.

* * *

Finally, the pressure got to Mr. Fulp. One night, after their new practice of family devotionals, he climbed into his pickup truck and headed for Des Moines, never to be heard from again. It is assumed that he probably perished there as a wino, following several months of dissipation. The younger Fulps became regular Sunday school attenders, two at the Baptist church and one at the Methodist church. The eldest Fulp offspring ran away with a 17-year-old majorette while they were in New Orleans together on the spring choir tour. From New Orleans they made their way to California, where it is rumoured that they now live together out of wedlock.

Mrs. Fulp sold the farm and moved into town where she was led to join the Presbyterian church, an action on her part which led nearly half the women in town to vow never to speak to her again and which led the Methodist minister to phone the Presbyterian minister and tell him what he thought of his proselytizing. The Baptist minister said that he had detected, early in his acquaintance with Mrs. Fulp, that she was emotionally unstable and he hoped that the Presbyterians could give her whatever it was that she was looking for.

Mrs. Fulp now does workshops in Parent Effectiveness Training and can be booked through the Presbyterian synod office at 203 Maguire Street, Iowa City, Iowa 52240.

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EDITORIAL

Tiptoeing into the '80's

GEORGE ORWELL'S classic novel *1984* has hitherto stamped this new decade with an ominous imprint. One hesitates, even from as little as four years away, to say that he overstated his case in presenting the kind of omniscient, repressive statism that chills the spirit as one reads or re-reads his book. Certainly the grim picture contained in its pages has been realized in many parts of the world.

Yet totalitarianism, whether of the right or of the left, (there really is no substantial difference), whether wearing the collective face of a military junta or the almost "trendy" beret and battle fatigues of some "liberation" movement, is still regarded in some quarters as no *real* threat to the human spirit but rather a quite natural, and indeed, admirable, way-station on the road to utopia. If these people behave on rather uncomfortably frequent occasions with beastliness, it is because we don't understand them, haven't made the effort to meet with them in an atmosphere of reason and trust, or fail to understand that their inhumanity is justified by preceding inhumanity on the part of the old management. As Kurt Vonnegut would say, "So it goes."

In this world there is no evil, just "misunderstanding." Indeed there are no degrees of evil: a miscarriage of justice revealed by due procedure in some American or Canadian court is equated with Hitler's ovens. (If Hitler had not existed, certain trustees of public indignation would certainly have had to invent him.) Original sin is an embarrassing and rather antique bit of dogma useful only in self-castigation. And a wicked naivety reigns.

Why then the almost palpable feeling of trepidation as we enter this as yet almost untarnished decade? Certainly most commentators on the secular and the sacred seem to cherish no fond nostalgia for the 70's. Maybe the heart speaks truer than the party-line hand-out.

.....

It is this writer's heart-felt opinion that the 80's will prove a decisive ten years for The Presbyterian Church in Canada, if not for anything else. Is there a "palpable feeling of trepidation" among Presbyterians? I don't know, but I doubt it. Those who are old enough to remember the years immediately following 1925, will think that the editor of *The Record* is (again perhaps) over-dramatizing. Indulging in melodrama. "We went through worse then, and survived." Indeed. But in making the choice then, people, for whatever the reason, presumably knew why. We have been living on the strength of those decisions for too long. Why do we now continue?

We have had ten years of constant decline. Ten more and we are reduced to the status of a sect; an orthodox, respectable sect, to be sure, but a sect, something less than we have been.

Consider. The last eight *years* of church extension have produced in congregations founded in and through those eight year programmes, approximately 800 Presbyterians. The Second Century Advance for Christ has, after spending over $210,000 in operating costs, been able to raise 27% of its objective. The Double in a Decade Committee (now called CODE — Committee on Doubling in the Eighties) has met with scepticism, intransigence and out-right cynicism in some sectors of the church, not to speak of a decided unwillingness to find the funds necessary if we are to run, not limp, with the idea. We have, at a time when society has, by and large, rejected rigid stereotyping by sex, a *Women's* Missionary Society with an aging and diminishing membership, and a Presbyterian Men's organization that numbers less than 400 openly identifiable members nationally. As for the young people, the Presbyterian Young People's Society, it seems to have more lives than Count Dracula, dying and rising again across the map, but forever anaemic.

I know, I know, to dip into the currency that never seems to be debased — fluent cliché — I am "fouling my own nest," am guilty of "negativism." I am a denizen of church offices — Wynford Drive — "and is it not Wynford Drive that is itself responsible for our many woes?" Partially. But it was not Wynford Drive that launched us into the Second Century Advance for Christ Campaign but General Assembly — on the open enthusiasm of seven presbyteries out of forty-four. It was not Wynford Drive, but General Assembly that unanimously approved the Double in a Decade (CODE) Campaign, as well as the Joint Task Force on Church Growth that preceded it.

All of us are a part of what has happened and a factor in what will happen. It is because I believe in what we have been and what we can be again that I mimic Jeremiah. We have people who continue to be committed to the best in our tradition; the selfsame people responsible for supporting the church financially with increases to the General Assembly's Budget averaging out at 10% over each of the last two years. We have a theology and a way of living it that may not be pretty in a rococo sort of way, but it is functional and solid and satisfying ... if we but elucidate it ... more so in an age adrift from principle, meaning and purpose. We have not been seduced by simplistic solutions and pop piety ... at least not yet, not totally.

To dip into the currency of cliché once again, "It is always darkest before the dawn." But even cliché often carries the germ of truth. Was it not "darkest before the dawn" at the first Easter weekend? After all, if you turn the initial numeral of the decade, "8," on its side, do you not have the symbol for infinity? We may have to do some fancy manoeuvering, some thoughtful and decisive retrenching to restore our church to the strength that it should have. But if we really believe the words of the hymn "Let Christian faith and hope dispel / The fears of guilt and woe" we can make the eighties a decade in which the Lord of all time ... of infinity ... is served by The Presbyterian Church in Canada as never before. After all, to quote from the same hymn, "He loved us from the first of time / He loves us to the last." That includes the next ten years, does it not?"

JRD

FROM THE MODERATOR

Church strategy for a changing nation

IF YOU start at the West Coast and travel east, you reach the Manitoba border before you pass through an area of Canada in which ten percent of the members of The Presbyterian Church in Canada live. Consider, along with this statistic, the fact that Saskatchewan, Alberta and British Columbia are the provinces which will have the greatest growth in the Canadian nation in the next couple of decades. In a world where energy and food are becoming ever more scarce the Western Provinces, with oil, gas, coal, potash, uranium, minerals, forests, wheat, agricultural products of all kinds and an abundance of other resources, will attract more and more people. They will possess increasing economic power and will demand political power. Will The Presbyterian Church in Canada be present in strength in the West of the future?

In each of the past two years construction in Calgary has been valued at over one billion dollars. Calgary, with a population of 550,000, has had more building than Toronto with two million. This type of growth is going to continue and our church ought to be growing where Canada is developing. When I suggest it would be "good business" to invest money in new congregations in the West, I will be accused of being unspiritual, but such new congregations are needed and in ten years could become strong churches which would both witness to the people where they are located and provide resources for outreach and ministry everywhere. When one compares the response of The Presbyterian Church in Canada today to what it was to previous waves of western expansion, one wonders what has happened to our missionary zeal. We do not appear to have a "burden" for the new areas nor a passion to plant our Presbyterian witness in the midst of these new and growing com-

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RECORD

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COVER STORY

Our cover, composed of symbols of the Easter season, comes to us courtesy of *Miller Services*.

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PUNGENT & PERTINENT



When your child smokes marijuana

by Kenneth L. Gibble

IT'S LAUNDRY DAY. You've been doing it for years — routinely turning Mark's pockets inside out before tossing the jeans into the washer. Over those years you've come across enough unusual items — whistles, baseball cards, nails — so that you doubt if anything can surprise you. But when you pull out the little plastic bag containing dried-up bits of something-or-other, you are perplexed at first.

An unthinkable thought worms into your brain. No! It simply couldn't be...

The first reaction of parents when they discover their children are using marijuana is usually that of disbelief. They know that "grass" has been a problem in their community. They've known that other kids the same age as their own children use it. But the actual discovery that marijuana has invaded *their* son's or daughter's life is incredible.

How could my child do such a thing?

How could it happen in a "good" family like ours?

How could I have been so blind that I did not even suspect anything?

All these questions are struggles to come to terms with the truth of a situation which seems truly unbelievable. What happens after this initial shock, however, is the really important thing. Many parents go through several stages of feelings as they begin dealing with the problem.

Anger. Parents can feel betrayed by their child. Or they may see the use of marijuana as an act of rebellion. In either case, an outburst of anger is not uncommon.

Anger itself is not wrong or bad. But if anger leads to violent abuse of the child — either through physical beating or irrational verbal attack, great harm can be done. Some parents, while still in the anger stage, turn their children over to the police. "I'll teach him to break the law," they say. They forget that no solutions should be attempted while boiling over with anger.

Fear. What will happen to me? To my child? This kind of fear may stem from the unknown. A parent wonders what the legal implications are. What will happen if Susan is arrested? Or perhaps fear is directed to the effects of the drug. What physical or mental damage is my child subject to? Is he or she addicted to marijuana?

Grief. Grief may seem like a strong word to describe what parents feel. Yet the tears that are often shed give evidence that grieving is a common reaction. And, in fact, there have been losses suffered in the discovery that a child has been using marijuana. There is a loss of trust, a loss of respect. A father and mother may lose confidence in their ability to be good parents.

Guilt. The sense of failure is quite often one that hits parents, especially those who have tried to build a Christian home. This guilt may be so strong that it keeps them from sharing their problem with anyone. To have relatives or friends or the people at church know what has happened seems devastating. Guilt feelings may prevent parents from telling their minister about the situation.

These stages of feelings are all normal reactions. Should you discover that your child has used marijuana, you may experience some or all of them.

There is no point in berating yourself. What you should be aware of is the tendency to get bogged down in any one of these feelings — anger, fear, grief, or guilt. If they dominate your thinking for a long period of time, you will find yourself immobilized, unable to deal realistically with the situation.

You should try to be as free of these feelings as possible when you make decisions about what you will do to resolve the problem. Counseling with your pastor or a professional counselor may be needed to help you deal with feelings that will not go away.

Well, what can you do?

What are some practical, positive actions parents can take after they have discovered their children use marijuana and have worked through their feelings about it?

1. They can become more informed about the effects of the drug. Many

people are relieved to discover, for example, that marijuana is not an addictive drug, nor is there potential for overdose. The belief that "grass leads to hard drugs" is one that has been challenged by a number of studies. Evidence suggests that psychological and environmental factors are far more influential in this regard than the physical properties of marijuana itself.

Your family doctor can talk with you about the effects of marijuana use. Perhaps your local community has agencies that deal with drug problems. Contact them for information. Or you can write for pamphlets or books to organizations such as the Addiction Research Foundation of Ontario, 33 Russell St., Toronto, Ont., M5S 2S1. (Similar foundations and organizations exist in most other provinces.) A full-length treatment of the subject can be found in *Marijuana and Your Child* by Jules Saltman (Grosset and Dunlap) available in paperback. Ask your local bookstore to order it for you.

2. Parents should attempt to talk *with* rather than *to* their children about drugs.

"What ever ailed you to smoke marijuana? Don't you have any respect for what we've tried to teach you?" That is talking *to* somebody. Such questions do not give the child the freedom to respond meaningfully.

A more helpful approach will begin with the parents inviting their child to say how she or he feels about drug use. If the atmosphere of this discussion can remain calm — without tears of disappointment, shouts of recrimination, or threats of punishment — parents may learn a great deal about their offspring's attitudes.

There are, after all, any number of reasons why young people begin using marijuana. It may be the age-old longing to experiment with the unknown, to do it for a "thrill." It may be a defiance of parents' values. It may be a bid for the parents' attention. These and other reasons may emerge in serious, unemotional conversations.

3. Parents can take steps to resolve the problem. It is important that parents recognize that the "problem" may more likely be the factors that have led to the use of marijuana rather than the use of marijuana itself.

Instead of imposing punishment or restrictions on their child, parents may choose to involve their daughter or son in a plan for accountability. Parents certainly have the right to demand that their children refrain from using drugs. To compromise their own values on this issue would be a failure of their parental responsibility. But allowing their child to participate in a course of action for the future will give him or her a feeling of worth. The child will see that he or she will have to demonstrate trustworthiness. Incentive for doing so will be greater if the child has a voice in how it can happen.

KENNETH GIBBLE is minister of Ridgeway Community Church in Harrisburg, Pennsylvania and has had articles printed in nearly thirty different religious periodicals.

□

barsanuphius

is on vacation
for this issue.

WATSON'S world

is in the mail
somewhere over
the Atlantic Ocean.

PRESBYTERIAN
RECORD

Your comments in The Record are always welcome. Feel free to write to us at any time.



Did they never think of putting it in alphabetical order?

NRBannerman

PERSPECTIVE

by Wade Rowland

Editor's note: *Mr. Robertson was on vacation at the time the April issue was being prepared. Our guest columnist for "Perspective" is Mr. Wade Rowland, a writer at CTV and a colleague of Mr. Robertson's.*

Mr. Rowland's most recent book is Making Connections, *an account of the making of the T.V. documentary on crime in Canada. It is published by Gage, is currently available in stores and has been chosen as a Book-Of-The-Month Club selection for later this Spring.*

(Author's note: *The following conversation has been edited for a family audience: mature readers may wish to re-insert expletives in the appropriate places . . .)*

"I think we oughta just pull out of the country. We now have a government in Ottawa that has no representatives in the West whatever. Have you ever heard of 'No taxation without representation?' That's what the Boston Tea Party was all about."

"I think you've been watching too much American television. First of all, there's more to a government in Ottawa than the executive branch, or even the party that happens to have a majority of the seats in the Commons. Government includes the opposition. And the Senate for that matter. Anyway, the government represents you whether or not you voted for the majority party. Cabinet ministers swear an oath to do just that. And so does every MP. Do you seriously think that because my own riding returned an NDP member that I should be demanding independence for my little corner of Toronto, and that I should refuse to pay my taxes?"

"Don't try to bamboozle me with your slippery Eastern logic. I'm not talking about one small riding. I'm talking about an entire region of the country — everything west of Winnipeg. And I don't care what oath they take, the political realities are that a government pays attention first to the regions that got it elected. And in this case, at the expense of those that didn't. Look at oil pricing. You say we're greedy out here for demanding the world price for oil. Or something close to it anyway. All right then . . . how about this: we'll sell you our oil below the world price if you'll sell your manufactured goods to us at below the world price. Let's put the shoe on the other foot and then see who's screaming."

"That's a dumb argument. Our manufactured goods are priced according to what it costs to produce and distribute them, plus a reasonable profit. The price of oil on the world market is set simply according to what the market will bear. It has nothing at all to do with the costs involved in producing the stuff. In fact, the system used by OPEC in pricing oil is exactly the same system used by any other extortionist: 'How much can I get away with?'"

"There you go again, trying to slip one past me. If you knew anything about economics, you'd have heard about a thing called economic rent. When a resource gets scarce, its price goes up..."

"Oh, so we're saying oil is scarce this week, are we? I thought I had heard a lot of talk out there about an oil glut..."

"You didn't hear it from me. Oil is scarce and that is why it's expensive. Sure there's a cartel, but it couldn't hold together if oil were plentiful, like it used to be."

"Sorry. The cartel works not because oil is scarce, but because most of it is concentrated in a few places in the world. Scarcity is irrelevant; it's geography that makes OPEC work. And in any case, oil may be scarce in some places, but Canada isn't one of them. Ever hear of the tar sands? Is it reasonable to expect people in Miami to pay the same price for orange juice as they do in Tuktoyuktuk, just because orange trees are scarce in Tuktoyuktuk? Why should that affect the price in Miami?"

"All right, I'll grant you that there is lots of oil in Canada if you consider the tar sands and the heavy oil deposits and so on. But that kind of unconventional oil is very, very difficult and expensive to produce. And there's the biggest reason why we need the world price . . . so that the industry will have enough money to develop those expensive non-conventional sources, and to explore offshore and in the arctic. We may have the resources, but we've also got a terrible production and distribution bottleneck and it'll cost plenty to get rid of it."

"Aha, so you finally concede that oil is not — or at least need not be scarce in Canada. Well, I agree that these new sources are expensive to develop and money has to be set aside to do it. But how much money? And who should get it? If you had any newspapers worthy of the name out there you would know that the big oil companies have been making staggering profits in Canada; that they ship most of that money back to head office in Houston or wherever; that they are already invested up to the hilt in tar sands and arctic exploration and what-not, and that a lot of the money they get from higher prices goes into diversification and not oil development. Did you know that oil companies now own most of the world's uranium reserves? I wouldn't be nearly so opposed to higher oil prices if I thought the additional revenue would be invested properly. For that to happen the money would have to go to the federal government, or at least be controlled from there. But your Mr. Lougheed won't go for that. He wants most of the money for his Heritage Fund and for the oil companies. And what do they offer in return, in terms of long-term energy security? Nothing that we don't already have with prices the way they are today. It all comes down to simple avarice."

"Now, let's not get belligerent..."

"Avarice is precisely the right word, and I'll prove it to you. You want more money for your oil, right? How much more?"

"We want the world price."

"You don't understand. I'm asking you: How much is enough? When is the world price high enough to satisfy you? $35 a barrel? $50 a barrel?"

"We want the world price. If others are getting it, we have a right to get it too."

"However high it goes?"

LETTERS

A Welcome Correction

I would like to reply to an incorrect statement in the February *Presbyterian Record,* page 36, regarding the election of the late Rev. W.G. Brown, as member of Parliament for Saskatoon.

The Rev. W.G. Brown was elected in the December, 1939 by-election in Saskatoon, by a large majority. He took his seat in the House of Commons on January 25, 1940, and was introduced by Agnes MacPhail, M.P. from Grey-Bruce. It was the first time in the history of the House that a woman had presented a member. Joseph Needham, M.P. for the Battlefords accompanied Miss MacPhail in her presentation of Mr. Brown.

Mr. Brown was taken ill shortly after dissolution of Parliament and had to campaign from a sick bed for the March, 1940 general election. He defeated two other candidates by a large majority. Unfortunately he died April 1, 1940.

St. Andrew's Church in Saskatoon was not split over his election. Fewer than half a dozen families left for various reasons.

St. Andrew's congregation went on to build a beautiful new church. Across the front of the church are three colourful stained glass windows dedicated to the memory of my father, the late Rev. W.G. Brown.

Helen M. Brown,
Ottawa, Ont.

Ed. note: *Our sincere apologies to Miss Brown and to the two others who have written to set The "Record" straight.*

The item referred to was composed with the courier waiting to take the magazine to the printer, parliament dissolved, and no time to check the facts. (Always a dangerous situation.) We remind our readers that no names were mentioned.

I am pleased that the congregation didn't "split" over the efforts of one who was obviously a courageous and able man. I am also pleased to report (a non-paid, non-political pleasure) that the Rev. Walter MacLean was re-elected in spite of the shifting fortunes of his party — thus laying to rest (forever I hope) any idea that Presbyterian clergy in politics are "jinxed."

Where is the Westminster Confession?

One of the questions to be put to elders before ordination is: "Do you believe the Westminster Confession of Faith . . . to be founded and agreeable to the Word of God?"

Invariably the elder answers "Yes." In many a case the answer should be: "I do not know, as I was not able to procure and read this Confession of Faith." In this way many a prospective elder is put in an impossible situation. If even he wanted to read the Westminster Confession of Faith, he would not be able to get it. As it appears it is out of print. A few

(continued on page 25)

"Right."

"That, my friend, is the definition of avarice: not knowing how much is enough."

"You always were too glib by half . . . of course there is some upper limit. All I know is that we're a long way away from it. For one thing, in spite of all the oil price increases we've had over the past few years, consumption keeps on going up. People are still buying big cars. The price obviously isn't high enough to get people to conserve the way they ought to be. . ."

"And why should they be conserving? I thought we had agreed that oil isn't really scarce in Canada?"

"It may not be scarce, but it is pretty darned expensive and getting more expensive all the time. The cost of producing a barrel of tar sands oil is enormous. We've got to cut down on consumption because it adds to inflation."

"Look who's accusing whom of not knowing economics! Consumption of a product adds to inflation only if the price of the product is out of line with the cost of producing it. In other words, only if the price is *inflated.* If you spend more on something than it cost to produce and distribute it . . . more than it's worth . . . you are guilty of debasing the value of your money. *That's* what inflation is all about. Higher prices and inflation aren't always synonymous: inflation is always an evil, and something to be avoided, but higher prices are sometimes simply an honest reflection of higher real costs, particularly when you're dealing with a non-renewable resource like oil."

"So you want us to continue importing billions of dollars worth of oil from the Ayatollahs of the world every year. Is that it?"

"I didn't say that. I said that paying $20 a barrel for synthetic oil from a tar sands plant is one thing, and paying that for oil from a mature well in southern Alberta is quite another. And anyway, imports are a separate issue. Of course we should cut down on our imports . . . eliminate them altogether if that's feasible. But why do it by raising the price of domestic oil? That's throwing the baby out with the bath water. That way everybody has to pay through the nose, rich or poor. The rich can afford it, and the poor get shafted. Is that fair? If we want to cut down on imports, we ought to impose import restrictions, and then set up a fair system of rationing if that proves necessary. That way, everybody gets a fair shake. What is really crucial is that we invest our money wisely, to reduce our dependence on oil from whatever source. Because it's a lead-pipe cinch that it's going to keep on getting more and more expensive. So the more we can do to substitute cheap energy for expensive energy, the better off we'll be. I don't trust your pal Peter Lougheed, or the oil companies, to do that. Neither is really committed to the national interest."

"Well, I don't trust Trudeau and his Bay Street cronies."

"Frankly, neither do I."

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CHARLES H.H. SCOBIE

THE BOOK OF REVELATION has caused Christian believers more problems than any other book in the New Testament. It has been the happy hunting ground of religious cranks who will use it to explain to you in great detail, (if you let them get their foot in your front door), exactly how and when the world is going to come to an end. In the early centuries it was the last book to be accepted into the New Testament. At the time of the Reformation Martin Luther seems to have doubted whether it should be part of the Christian Scriptures; he felt that in Revelation Christ is "neither taught nor recognized." It is a book which makes almost no reference to the earthly life of Jesus; which has little to say on such Christian virtues as humility, love and forgiveness; which makes a rigid distinction between the righteous and the wicked but seems to have little or no interest in redeeming the wicked. Yet it cannot simply be handed over for the sects to exploit. It is part of the New Testament and while it deals with only some aspects of the Christian faith what it has to say holds much more significance and relevance for the 20th century than most Christians realize.

Apart from the first chapter which serves as an introduction, the book clearly falls into two parts: in chapters 2 and 3 we have the Letters to the Seven Churches, while in chapters 4 to 22 we have the Revelation (or Apocalypse) proper.

Lucid letters and strange visions

The *Letters* are not too difficult to understand. They were written to Christian congregations in the Roman province of Asia (the Western part of modern Turkey), at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. Each letter follows a standard format but the varying mixture of praise and blame shows that the writer is well acquainted with what is happening in each individual congregation. It is possible that a messenger travelled round the seven churches, delivering the letters as he went, and that they were later copied and collected.

The main problem in reading the letters is that we know so little about these cities and about the groups of Christians who are being addressed. In modern times, however, historical research and archaeological discoveries have shed a flood of light on the letters. For example, the letter to Laodicea (3:14-22) really comes alive when we know that Laodicea was a rich and proud city which, after an earthquake in A.D. 60, actually scorned federal government assistance and rebuilt itself entirely from its own resources. The city was noted for its *wealth*, for it was a great centre of trade and banking; it was noted for its *clothing industry,* based on a highly prized, dark, soft, glossy wool produced in the area; and it had a famous *medical school* with a related drug industry which produced a special type of powder for treating eye diseases. Evidently the church at Laodicea mirrored the pride and self-sufficiency of the community in which it was situated; it said "I am rich, I have prospered, and I need nothing." Obviously the writer has the local background very much in mind when he tells the Laodicean church sharply that they are in fact "poor, blind and naked." He counsels them to buy "*gold* refined by fire"; they imagine that they are rich, but they are poor in the things that really count. He tells them to buy "*white garments* to clothe you"; rather than their expensive black coats, they need to wear the pure white robes of the saints. He advises them to purchase "*salve to anoint your eyes*"; they have to come to see themselves as they really are. A knowledge of the local references thus opens up the message of the letter, a message which is surely just as relevant today when the church exists in an affluent society and in a world where so many think they have no need of God.

When we study these letters, (preferably with the help of a good commentary), we discover that each congregation had a character of its own, and that several of them bear an extraordinarily life-like resemblance to churches and congregations with which we are familiar! The church at Laodicea doubtless had a healthy bank balance but it is condemned for its complacency: "Because you are *lukewarm*, and neither cold nor hot, I will spew you out of my mouth." This is the kind of word we need today to shake us out of the comfortable pews in which we are so often content to sit.

Chapters 4 to 22 are written in a style and format which seems very strange if not incomprehensible to most of us. We have to realize that it would not be strange to the first readers of Revelation. The "apocalypse" was a popular type of book especially in the period between the Old and New Testaments. Many such Jewish works are known to us such as "The War of the Sons of Light with the Sons of Darkness" which was discovered among the Dead Sea Scrolls. The word "apocalypse" means literally an "uncovering," i.e. a making known or a revelation of something previously hidden; but it is used particularly to refer to those Jewish books which claimed to reveal truths concerning the struggle between good and evil climaxing in the final defeat of evil and the ushering in of God's Kingdom.

Imagery, symbolism and secret codes

The New Testament Book of Revelation uses the apocalypse format (though with some changes). There are two features of an apocalypse which we must recognize straight away. The first is its use of *imagery* and *symbolism.* When the author speaks to us of the coming reign of God he is really seeking to describe the indescribable. Jasper walls, golden streets and pearly gates are not to be taken literally; the most beautiful and precious things we know here on earth are being used as symbols or signposts pointing us towards a reality which our eye has not seen nor our heart conceived. In order to understand the vision of the Holy City in Revelation 21 we are likely to get much more help from an artist or a poet than from a quantity surveyor. The second notable feature of an apocalypse is its use of a *secret code.* The books were usually written in time of persecution and if they fell into the hands of the enemy the code ensured that they appeared to be meaningless and thus harmless. But believers, who knew the code, could understand exactly what was being said. Thus it would be dangerous to write a book prophesying the downfall of Rome, the power which was persecuting the



Rev. 5:1

The Making and Meaning of Revelation

Christian Church. So Revelation says, "Babylon the great city shall be thrown down" (18:21), and if you are on the same wavelength as the writer then you know that "Babylon" is actually the code-word for "Rome."

Fortunately modern scholars have been able to decypher the symbolism and the code of Revelation to a considerable extent. As a result a further point is abundantly clear. The book was not intended to reveal what is going to happen in 1984 (what could be more irrelevant to a little group of persecuted Asian Christians in A.D. 95?); it does not provide a crystal-ball prediction of the history of the next twenty centuries. Rather, it is to be understood in the first instance in terms of the period in which it was written.

In the reign of the Emperor Domitian, around A.D. 95, the Church in Asia evidently found itself on a collision course with the state on the question of Emperor worship. For Rome this was really a test of political loyalty; once you had made a token offering of incense to the Emperor you could go back home and follow your own religion. But Domitian claimed to be "Dominus et Deus" — Lord and God — and this is a claim no Christian could accept. What the Church faced was a form of *totalitarianism* where the state (in the person of the Emperor) claimed a person's total and ultimate loyalty. Christians sought to be good citizens, but they believed that our ultimate loyalty must be to God alone. They were prepared to pray *for* the Emperor, but not *to* the Emperor. Thus the Church found itself subject to a fierce persecution. Totalitarianism has not been confined to the first century: our own century has seen only too many examples of dictatorship, of the worship of the state and of the terrible results which flow from such misplaced loyalty.

Jewish apocalypses were always anonymous, but the author of Revelation identifies himself by name as "John" (1:1, 4, 9). He was, he tells us, "on the island called Patmos on account of the word of God and the testimony of Jesus." John evidently had been exiled to this lonely spot in the Aegean Sea because of his Christian profession. To the seven churches on the mainland he was obviously a person of considerable authority. Later tradition identified him with the apostle John but it is not certain whether or not this is correct. When he speaks of "the twelve names of the twelve apostles of the Lamb" (21:14) on the foundations of the Holy City it certainly sounds more like someone who is not himself one of the twelve looking back with reverence on the founding fathers of the church. The only title the author claims for himself is that of prophet, and the fact is that we cannot identify the author with certainty. Fortunately this in no way detracts from the message which he was inspired to write.

A tremendous act of faith

John's message was directed in the first instance to the seven churches of Asia yet once we have grasped what he was saying to these early Christians we can hear him speaking to our own day also. Revelation presents us with a tremendous vision of God as the ruler of all of human

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history. Again and again the author returns to the symbol of "the throne of God." It may not be too difficult for us to say that we believe in "the sovereignty of God"; but for John, living in a situation in which sinister forces of evil seemed to be everywhere triumphant and in which it looked as though the Christian Church would be crushed out of existence, it was a tremendous act of faith to assert that God is still on the throne.

Revelation also teaches, (despite Luther), that God is supremely revealed in Jesus Christ. In the circumstances we should not be surprised that attention is focused most of the time on the risen, triumphant and exalted Christ. (Here, of course, Revelation needs to be supplemented and balanced by the reading of the Gospels.) But if Christ is portrayed as the conquering *"Lion* of the tribe of Judah" (5:5), he is equally presented as "the *Lamb* who was slain" (5:12). John shows us a Christ who conquered not by force of arms, but by his own self-sacrifice on the Cross and by shedding his blood to "ransom men for God from every tribe and tongue and people and nation" (5:9).

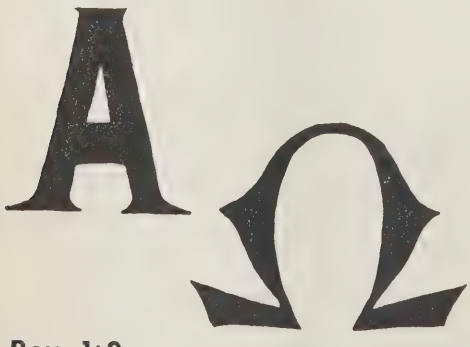
No easy optimism

John constantly reminds us that evil is a real and powerful force in history. God rules, but in the present age he is opposed by Satan and the powers of evil. With keen insight John sees how a system like the Roman empire, when it goes beyond its God-given limits, can become demonic, i.e. controlled by the powers of evil, and how an individual can even be seen as a personification of these powers. Such a view was very unpalatable to the liberal optimism dominant in Victorian times and in the early part of this century which was so confident that mankind was on an escalator, steadily progressing upwards, and that with universal education and the spread of science the world was bound to get better and better. A century which has seen two World Wars, the Holocaust, the atom bomb and endless examples of man's inhumanity to man may now be readier to concede that John's analysis of the human condition is not so much a pessimistic one as the only realistic one.

The reference in Chapter 20 to the thousand year reign of Christ (the Millenium) has aroused endless controversy. Perhaps it suggests that there can be limited progress within history. There can be periods (the 1000 years is surely not to be taken literally) when the Gospel will spread, when the martyrs will be vindicated, when both individuals and societies will be won for Christ. But we must never forget what comes immediately after the millenium: "When the thousand years are ended, Satan will be loosed from his prison" (20:7). Here we have a vivid symbol of the persistence of the powers of evil. The Christian can never afford to rest on his oars. Just when we think we have made progress in one area, evil is liable to pop up again in some other area in a new and terrible form. History therefore is a constant struggle between the forces of good and evil, a struggle in which *we* are summoned to participate. Of course the final victory will be God's (20:7-22:5), but this lies beyond history rather than within history as we know it.

Revelation reminds us that the Church has a leading part in God's purposes. John does not call the Christian community to be successful, but to be faithful. The Christian's prime task is to witness to his faith in whatever situation God has placed him and at whatever cost may be involved. In 2:13, Antipas, a member of the church at Pergamum, is called, "my witness, my faithful one"; the Greek word for witness is *martus* from which we get our word "martyr" and the context shows that Antipas was one of those who was faithful even unto death. How can a Church endure such a time of trial and testing? Part of the answer lies in the emphasis on worship which pervades the book. It is during Sunday worship that John hears the risen Christ speaking to him (1:10). The heavenly hosts are repeatedly portrayed as praising God, but the church on earth is linked with the church in heaven and the two can join together in one great song of praise, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and given him the glory" (19:6, 7).

Here is a book which offers no easy optimism or superficial faith but rather a profound Christian interpretation of the problems of sin and suffering. In a day and age when many can only survey the future with pessimism and despair it both challenges us to a more faithful witness and assures us that "the sovereignty of the world has passed to our Lord and his Christ, and he shall reign for ever and ever!" (11:15).



Rev. 1:8

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Part II



CULTS CULTS CULTS

COLIN CLAY

(Part One appeared in the March, 1980 issue.
A third installment — an interview with a representative from The Council On Mind Abuse will appear next month.)

Krishna

The International Society for Krishna Consciousness has its origin in the Hindu religion of India, although authentic Hindus criticize the distortions presented by its teachers in North America. In the 1960's and to a certain extent today, eastern religions have held a fascination for many young people. In Hinduism, Lord Krishna is the eighth *avatar* or incarnation of the god Vishnu, (Vishnu has a total of ten incarnations, the most popular of which is Krishna.) Krishna is portrayed in Hinduism as both a sprightly, somewhat amorous young man who dallies lovingly with young maidens, and as a serious war-hero who demands the total obedience of those who follow him.

From the sixteenth century, there have been Hindus who have concentrated their devotional attention almost exclusively on Lord Krishna, and in 1965, one of these devotees, the seventy-year-old Swami Bhaktivedanta Prabhupada, came to the United States. Swami Prabhupada was quite unknown in New York city and his first contacts were with drop-outs and drug addicts on the Lower East Side. With a store-front operation, and meetings every evening, the Swami introduced his disciples to the strange rituals and the odd dress of Krishna disciples. The Swami moved to San Francisco in 1967 with 15 disciples from the east, an excellent decision from the Swami's point of view because so many young people were moving into the area that he had no problem finding recruits.

Along with a rejection of the world and the world's values goes a rejection of family and former friends. Parents have accused Krishna Consciousness of brainwashing, isolation and alienation from family, regimentation into virtual slavery, and in some instances, shipment out of the country under assumed names. Will Blackman, a former member of Krishna Consciousness in Portland, Oregon, has said:

> *I read no literature except that written by cult leaders ... The sect was telling me what to think ... You had to follow the orders of the spiritual master submissively and without mental speculations, without using one's mind to think of good and bad. To do that would hamper your spiritual progress ... The monotonous repetition of mantras was a self-hypnotizing means much used by the Krishnas.*

Blackman added that he lost a lot of weight on the poor diet (mostly overcooked vegetables scrounged from wholesalers), was almost always tired, was sometimes dizzy, and was kept so busy he did not have time to think or question.

There are two other cults which are based on Eastern religion, primarily Hinduism — the Divine Light Mission and Transcendental Meditation.

Divine Light

Maharaj Ji, sometimes called "the boy guru" was born on 10th December, 1957 in India. His father, Shri Hans Ji, was considered to be the Perfect Living Master of the Divine Light Mission, and when he died in 1966 Maharaj Ji, at 9 years of age, became leader of an operation which not only controlled religious institutions (such as 480 *ashrams* (communes) in thirty-eight countries) but also a movie company, a theatre chain, a recording studio, a publishing house and a commercial airline. Maharaj Ji became the playboy leader of approximately 50,000 Americans and Canadians and about six million in his native India. He rides around in a $50,000 Rolls Royce motorcar, and maintains luxurious homes in Denver, Colorado and Malibu, California. Large sums of money are acquired by Divine Light Mission from new recruits,

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or "premies" as they are called, who are expected to hand over their possessions as well as their personal income when they join the cult.

Guru Maharaj Ji's disciples claim to have a direct link with the force that controls the universe — no one can "know" that force, which is naturally God, but you can experience "knowledge" of him through the meditations offered by the Divine Light Mission. Disciples are also to meditate daily on the Word or Name of God — the latter imparts an awareness of an internal vibration. In addition to this meditation, which is called *Darshan,* disciples must participate in regular discussions with fellow cult members *(Satsang)* and perform work for Maharaj Ji which may be soliciting support and money in public, or travelling to other cities (or even other countries) in order to be with Maharaj Ji.

Only about four per cent of the members of Divine Light Mission are engaged in full-time service, although many live in the *ashrams* and continue their regular jobs turning most, if not all of their money over to the organization. The national headquarters are in Denver, Colorado.

To all those who follow Maharaj Ji, his words have the authority of God himself: "Give me your love and I will give you peace. Give me the reins of your life, and I will give you salvation. I am the source of peace in this world."

Like the other cults we have examined, Divine Light leads to total submission to its leader. One girl reported:

> *Having been initiated ... I was now ripe for further manipulation ... I was asked one day whether I would die for the Guru Maharaj Ji, and when I replied that I would, I was told I was making progress quickly. In fact, if the Guru had instructed me to murder my mother at that time, I would have done so without hesitation, confident that I was doing her a favour. It was about this time that I began to lose my possessions. Some things I gave to the guru of my own free will, because the other devotees made me feel guilty if I didn't, but other things were taken away and sold without my consent.*

Transcendental Meditation

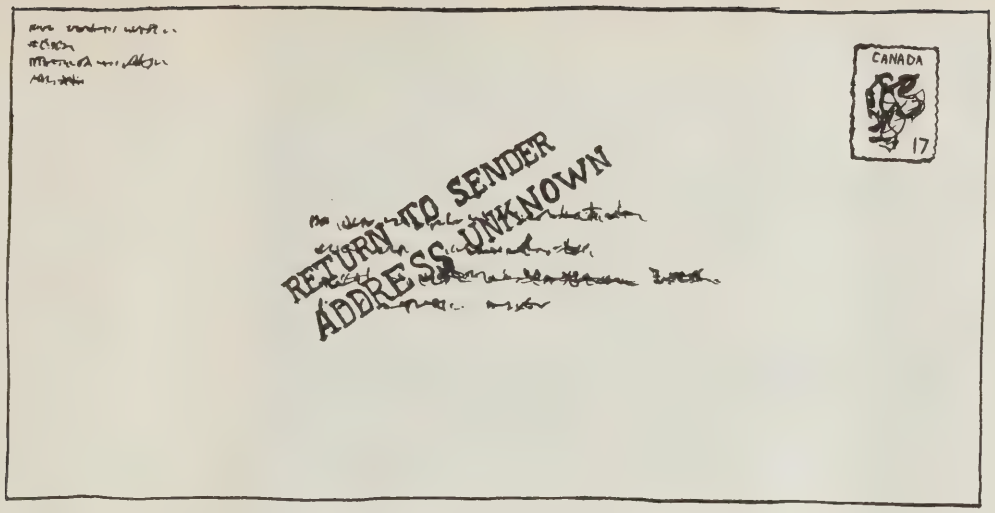
Few of us would be inclined to describe Transcendental Meditation as a cult. For many it is merely a programme of relaxation and meditation practised for about twenty minutes each day, a help in coping with the tensions and problems of the day-to-day world. But the truth of the matter is that Transcendental Meditation (or TM as it is popularly called) does have very real dangers. While some can leave the system after an introductory course, there are always others who continue with more and lengthier — and more expensive — programmes, so that in a year or two they are as committed to TM as a Moonie is to the Unification Church or a "premie" is to the Divine Light Mission.

The international network of TM groups is headed by Maharishi Mahesh Yogi who was born in India about the time of World War I, and after training as a physicist came under the influence of a Hindu religious leader Guru Dev, who urged him to start a meditative movement. The Maharishi (which means "great sage") was unsuccessful in India, so he went to the United States in 1959, where he established the Spiritual Regeneration Movement. With clever publicity, and the use of such titles as Science of Creative Intelligence, the Maharishi has been able to acquire a high degree of acceptance on college campuses and in the community at large, not only in North America but the world over.

The enormous success of TM has led, of course, to great financial prosperity. Ronald L. Carson, in his book, *Transcendental Meditation — Relaxation or Religion?* describes some of their acquisitions and gives a scale of fees. Across the United States, and in Canada, several hundred "city academies" or "World Plan Centres" have been established.

The initiation ceremony is based on a Hindu religious ceremony, a fact that is not fully recognized by many Christians who participate in TM although it might well be at odds with their own religious profession should they ever stop to think about it. After the initiation, the *mantra* is given together with further instruction on meditation. The new member is asked to return for further lectures and discussions covering the next three days. After this, he is considered ready to practise Transcendental Meditation alone, although the participants are encouraged to return for periodic check-ups. But naturally, the initiates are urged to take advantage of more advanced programmes, and this is where the real danger begins. TM has come into prominence because it meets a need: there are hundreds of thousands of people who wish to find release from the tensions of life. The Dean of Harvard Divinity School, Dr. Drister Stendahl has said, "A genuine hunger for mystical experiences is the most significant fact about the TM craze." If we are going to discourage people from a participation in this powerful and wealthy organization, we have to take man's spiritual dimension seriously. It is interesting to note that the United States' Supreme Court recently ruled that Transcendental Meditation is primarily a religious organization and its programme may not be included in the curriculum of public school.





The Way International

An organization well known in Canada, The Way International, recently made headlines in *The Detroit News* (7 January, 1979) when 700 members of the cult were given weapons' training by the Kansas National Guard. "We had no idea who these people were," said Colonel Richard Eckert, chief of staff of the Kansas National Guard in Topeka. "The first we heard that they were a cult was a few weeks ago when there was a story in the media about them being like the Moonies."

The Way International was founded by a Christian minister, Victor Paul Wierwille, who served two years with a congregation before deciding that the Church was too shallow and he felt called to preach God's Word in what he believes to be its original form. The result is a bizarre collection of doctrine, most of which was condemned as heresy by the early church; but the danger is not so much its confused theology as the militancy of its tightly structured organization and its involvement in extreme right-wing politics. These make it a threat to national security in the United States, and a potential danger should this neo-Nazism spread successfully into Canada. Members are referred to as "Corpsmen" and are trained rigorously at The Way College in Emporia, Kansas. The Way International has been growing steadily since 1971, and from the cult's headquarters in New Knoxville, Ohio, correspondence courses (at $100 each) are sent around the world. Those who join the cult, the Way Corpsmen, are required to work full-time without pay at the homestead and farm at New Knoxville for two years. As with other cults, stories of mind control, sleep deprivation and extremist propaganda are legion. In the newsletter sent out from New Knoxville, the head of the printing operation, Milford Bowen, has warned that the members of The Way may take to the streets with rifles if religious freedom is threatened.

It should concern us that organizations such as The Way International so frequently have, as one of their goals, control of government. A former state senator from Maine, and now a member of The Way, has said, "Our goal is to put men of God in government." It is disquieting to remind ourselves what this ex-politician views as "a man of God." Would we want Victor Paul Wierwille anywhere near the reins of power in Washington — or Ottawa?

Children of God

Most of us have heard of the Jesus People who figured so prominently in the San Francisco Bay area of California in the early 1970's. In many ways, they encountered and met a genuine need among those overwhelmed with the temptations of drugs, alcohol and promiscuous sex, and some of the communes they founded helped many disillusioned young people turn off drugs and turn on to Jesus. But the Jesus People spawned some very undesirable cults, and the worst of these is probably the Children of God, headed by David Moses Berg, a self-styled messiah who claims to have been spirit-filled before he was born on earth in 1919.

Berg and his followers were encouraged by local churches, but tensions between them developed when his "Teens for Christ" started to recruit members from church youth-groups. Churches, university campuses and city centres were assaulted with exuberant cult members singing and shouting and at least one city took up a collection to pay the expenses to run them out of town.

While most cults practise a rigid, puritanical policy with regard to sex, the Children of God are notoriously promiscuous. Berg himself is clearly a sexual deviant, and his writings are lurid and offensive. One of his pamphlets,

(continued on next page)



... the leaders are on the look-out for an acreage or a farm where, one day, the group can build their communal home.

Photo credit: M. Visser

Cults

(continued from previous page)

Flirty, Flirty, Little Fishy (equal in authority to the Bible in the cult), encourages young, female members to obtain money and new recruits by sexual means. It has been said that the Children of God make pimps out of the men and prostitutes out of the women, and this is probably close to the truth.

Since 1974, Children of God have appeared under many different names in an attempt to hide their true identity: "Christian Faith Association," "The Toronto Christian Truth Ministry" and others. They are still active in North America, although Berg himself is thought to be living luxuriously on the estate of an Italian supporter near Florence.

Scientology

One of the most incredible cults to exist anywhere is the one founded in 1951 by Ron Hubbard — it goes by the name Scientology — and it is very active in the United States and in Canada.

In 1951 Hubbard wrote a book to explain a new form of psychotherapy he claimed to have discovered, "Dianetics." A digest of the theory first appeared, appropriately enough, in a volume entitled *Astounding Science Fiction.* According to Hubbard, it is possible to divide the mind into the conscious, rational brain on the one side and a storehouse of guilty memories *(engrams)* on the other. In 1955, Hubbard decided to bring his ideas together under the umbrella of a "church," so he created the Church of Scientology in Washington D.C. and surrounded it with all the trappings of a conventional religious system. The pseudo-theology Hubbard introduced is based on spirits which can reside in the physical body, spirits to whom he gave the name *thetans.* Interested people who wish to learn more about the ministry of the Church of Scientology are introduced to the primary counselling session which makes use of the notorious E-meter — nothing more than an ordinary Wheatstone Bridge (a simple electrical instrument which measures resistance).

In his "processing" a new member is told of the *engrams* that possess his mind, and a course of lessons is arranged to clear them away. It is unlikely that many are ever completely free, for that would mean an end to the lucrative counselling sessions which net thousands of dollars for the Church of Scientology (and Ron Hubbard) from each victim. Reprisals of some kind or another may be expected from any cult when a member is removed from their control, but Scientology is particularly vicious. One clergyman told me that, after successfully "deprogramming" a member of Scientology, the cult sent letters to all the congregations in his diocese containing malicious attacks on his character.

Scientology is in Canada, and some fairly large groups are known to exist in the western provinces, especially in Alberta.

I AM Incorporated

The Institute of Applied Metaphysics is not well known in North America, but nevertheless this cult, founded and headed by Winnifred Barton of Ottawa, has been responsible for a great deal of heartbreak. Like most other cults, the Institute of Applied Metaphysics operates under several names; you may have heard of the Bartonian Institute or, using its "official" title, "I AM Incorporated" of Box 4022, Station E, Ottawa. This organization, founded in Ottawa in 1963 by Winnifred Barton, now has a corporation administered by eight directors, and three Canadian centres: Gravelbourg, Saskatchewan; Madoc, Ontario;

and Nominigue, Quebec. A new centre has recently opened in Baltimore, Maryland. "I AM" has deliberately kept a low profile and given the impression that it is a study programme of particular appeal to students. One student working in Swift Current in the summer of 1978 told me that she regularly attended evening lectures sponsored by the cult, and was quite unaware of the organization behind the sessions. She went along because there was "nothing else to do" in the evenings. Only when she was asked to attend a three-week seminar at a cost of something like $1,500 did she become suspicious.

While the "purpose" sounds laudable — "bring about a change in the orientation of human thought" and "to provide positive, practical solutions to the problems facing mankind" — the actual contribution to the well-being of society appears to be minimal; and as with the other cults, those who join sacrifice all their possessions to the organization, work long hours without pay and reject their former way of life, their family and their friends. While one may not find the political intrigue of the Moonies or The Way International nor the sexual promiscuity of the Children of God, yet one can recognize in the Institute of Applied Metaphysics the same denial of rational understanding, the same rejection of parental love and concern, and the same submission to an authority who claims to have discovered the key to fulfilment. What is particularly disturbing, as is the fact that the Institute operates in Canada under a Federal Charter granted in 1967, and that it is considered to be a charitable, cultural organization registered in both Canada and the United States for income tax purposes. I have a rather bitter feeling towards our National Revenue Service which helps to support an organization which I know to have been the cause of much family trauma and heartbreak.

A Warning

I have mentioned the need to distinguish between a cult and what should properly be recognized as a sect. In most instances, there is not much difficulty separating one from the other. But from time to time, we encounter congregations which do not have communal living, and are open enough for people to join or leave at will, and yet possess many of the major features of a cult. For this reason, I have left to the last the particular group I wish to mention at this time, although, for various reasons, I am not able to give you the exact location of its operation, even though it is well-known to me. I am convinced that we have in Canada a fair number of autocratic local churches, many of whom are linked, directly or indirectly, with a parent body in the United States, often located in California. We are living at a time when many people are searching desperately, and often irrationally, for an authority. Almost all the main churches have small groups within them — fellowship of renewal, charismatic fellowship, born-again revival — attempting to provide a definite guide for living the Christian life. The Hebrew faith has an equivalent in Hasidic Judaism. Outside the main churches, we have seen a proliferation of various forms of pentecostal, alliance and gospel-hall ministries, all stressing the literal interpretation of the Bible and the imminent return to earth of Jesus Christ as Lord and King. For some, even the Pentecostal churches evoke too much of the respectable establishment they are trying to escape. The result is often a search for a very tightly-knit, supportive, but very authoritarian community, and it is these congregations which lie somewhere between a sect and a cult that such people join. Others may come because they are in trouble — spiritually, morally or mentally — and the group offers immediate warmth and encouragement. But we should not have any illusions about these congregations: they bear all the marks of a cult save one, communal experience. And from what I have learned about one group in particular, and it is probably true of others as well, the leaders are on the look-out for an acreage or a farm where, one day, the group can build their communal home.

There is a congregation in Saskatchewan where the leader is convinced that God speaks to him, and he has the responsibility to relay those words to his elders. The authority resides with those officials and with them alone. The only earthly guidance comes from California, where a number of former Campus Crusade officials resigned their positions several years ago and formed what they called the New Covenant Apostolic Church, with an "academy" in Goleta, near Santa Barbara. Members of the Saskatchewan congregation are frequently sent to Goleta for training in church doctrine, which includes, in addition to early church history, the rule of submission which every woman must show to her husband.

In this congregation, members are not permitted to disagree with the elders: if they do, they face excommunication. Women who are not submissive to their husbands, or children who are disobedient to their parents or the church's elders, may be subjected to an examination in their home which amounts to a trial conducted by the elders. In one family I know of a teenage girl who was ordered out of the home for disobedience, and a younger sister who was "sentenced" to eat all her meals in the kitchen.

It is tempting to draw parallels between this kind of church and the institution in San Francisco that was led by the Reverend Jimmy Jones. Not many congregations end their lives so tragically as did the People's Temple in their Guyana commune. But comparisons cannot be avoided, and I wish to stress the need to avoid any cult, any church, any congregation, any educational institution which threatens, in any way at all, our freedom of thought and freedom of expression. It is not wrong to doubt or question; it is, in fact, the mark of a mature person, whatever his religious beliefs. So long as people continue to join the kind of groups I have discussed there will also be the possibility of tragedy on a major scale, like that in Guyana, or on a smaller scale, as parents mourn the estrangement of their children and members submit to the heavy yoke of a self-appointed spokesman for God.

COLIN CLAY, an Anglican clergyman, is a chaplain at the University of Saskatchewan.

□

know your national staff



Photo credit: M. Visser

Norman Creen

WHAT KIND of person would you imagine the Comptroller of The Presbyterian Church in Canada to be?

Do you perhaps picture an elderly man with a green eye-shade and sleeve-garters bent over enormous ledgers, scratching in credits and debits with a quill-pen, rising from his work but occasionally and then only to bark out "You can't have it. There's no money!" to some hapless supplicant? If you do, you would be in for a shock on meeting Norm Creen.

Norm is 29 years old, a native of Waterdown and Hamilton, Ontario (before assuming his present position), and a graduate of McMaster University with a Bachelor's degree in Computer Science and a Master's degree in Business Administration. Prior to coming to church offices he worked for Dofasco in the General Accounting Department. After commuting between Hamilton and Toronto for some months, Norm is now settled in Scarborough with his wife, Marg, and their two daughters, Heather, (two), and Karen (fifteen months).

He responded to an advertisement placed by our church in *C.A. Magazine* seeing the opportunity "to use my own particular gifts within the structure." He was chosen over a number of candidates by a committee of knowledgeable professionals from the business world.

The Comptroller's duties, as Norm sees them, are to keep the church solvent by overseeing all of the day-to-day financial operations. He carries out the policies of the General Assembly and the Administrative Council, providing advice on the feasibility of all proposals that cost money. He is responsible, at least in part, for the maintenance of the physical plant at Wynford Drive, and must be in on the approval of purchases for the various Boards and Committees. Finances, financial policy, budgets, investments and properties all come under Norm's purview, "virtually everything that has a dollar sign attached to it comes across my desk sooner or later."

A pleasant surprise for the Comptroller has been the way in which he was received by the people with whom he has to work. Noting that he came to the church from a junior position he has not found that his relative youth has been a problem. What has been a problem is the many-faceted nature of the job. "When you split yourself between eight or ten tasks you run into time problems. You could be working away happily on something and an emergency arises forcing you to drop what you are doing immediately and tend to it."

What kind of an emergency? Property transactions, sales that must be properly approved and signed according to our system, for example.

Another, not dissimilar problem is the fact that the Comptroller serves as the secretary of so many committees — seven! There are at least three others where he is asked to be present when at all possible.

One of the big projects for Norm is the institution of Zero-Base Budgeting. He sees it as a device that will "...help us to concentrate the most important tasks before us" ... "an equitable way to divide up our scarce resources. If we don't do something like this now, in a very short time we would hit a panic situation in terms of finances and I don't like making decisions on a panic basis."

Another hoped for innovation in the mind of our Comptroller is the purchase and use of a computer for the everyday work of church offices. "There are many things that we should be doing now that we can't because we would have to double the clerical staff. With a computer we would have greatly improved financial control in a time when the church needs precisely that. Most of our 'fights' are over finances." Better planning for the future would be another benefit from having a computer. "Any planning is better than none at all. A budget is *not* a plan, but the financial expression of a plan. In a lot of things we are doing we have to sketch out the consequences for future years and we have no way of doing it now."

Norm has found insight and solace in the works of Peter Drucker, (see February *Record* Book Reviews) and John Dickson Carr. An appreciation of music runs in the family. Norm's brother, the Rev. Ted Creen of Stouffville, Ontario, is a member of the musical ministerial ensemble known to many of you, "The Lost and Found." Norm himself plays piano, organ and guitar and his personal tastes in music are eclectic, running from "The Band" to Joni Mitchell and the works of Vaughan Williams. It would be wrong to conclude this profile without mentioning that Norm has been an avid runner since school days, competing nationally, and long before Adidas adorned suburban feet and jogging became trendy. We didn't ask him whether or not being fleet of foot was an additional qualification for his demanding work for our church.

JRD

CONGREGATIONAL IDEA OF THE MONTH

On Worshipping in Summer

It is common for two congregations to cooperate and share their ministers in the summer vacation period. Guildwood and Melville, West Hill, two congregations in east Scarborough located about two miles apart do this — with a difference. Instead of combining to provide a service in one church and closing the other, they provide a choice of hours of worship for both by having a service at one at 9:45 and at 11 at the other.

Discontinuing services for a month in the summer, even with an alternate place of worship really says, "We don't expect you to worship at this time of year." Providing only one hour of worship says, "If you do want to worship, come at the time which suits us."

These congregations have found that these and other negative messages about summer church attendance from the church does as much to cause the "summer slump" as the fact that many people are on vacation or away for the weekend. The fact is that many more member families are at home on summer Sundays than show up at church.

The summer attendance at both these churches has more than doubled in the 10 years since they began the struggle to replace negative attitudes about summer worship with those which are positive. This plan should prove to be of even more advantage in rural towns and holiday areas where people are more on the move on summer weekends.

Submitted by the Rev. Gordon Beaton (Guildwood) and the Rev. Wallace Whyte (Melville), Scarborough, Ont.

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(Advertisement)

REVIEWS books

BEGINNINGS BUT NO ENDINGS

by Nevile Davidson.
Edina Press, Edinburgh, 1978.
Price: $4.00

At the time of his death on 20th December, 1977 Dr. Nevile Davidson left behind him a recently completed autobiographical manuscript. This book is Dr. Davidson's manuscript in abbreviated form. Dr. Nevile Davidson was, for over thirty years, minister of Glasgow Cathedral. He headed many influential Church of Scotland General Assembly Committees and was Moderator for the year 1962-1963.

His autobiography begins in the regulated and pious atmosphere of a Scottish Victorian Free Kirk manse. Like most Victorian and clerical households it was dominated by his father, a devout, scholarly and devoted minister who came from farming stock in the north-east. The influence of his mother was equally strong. It is safe to assume that he inherited his love of order and beauty in the church service from her, for her church background was Anglican. Though the narrative ranges far from his childhood home the ideals and the faith of his parents obviously continued to dominate Dr. Davidson's whole life in the best possible way.

The book moves on to days of study at Edinburgh University in philosophy and theology under the "Free Kirk giants" of the day; H. R. Mackintosh (Dogmatics), William Manson (New Testament) and A. C. Welch (Old Testament). Dr. Davidson's theological studies were preceded by a brief spell of teaching in the Department of Philosophy at Edinburgh and a short time in the army towards the end of World War I.

A spell as assistant minister at "Free St. George's" (now St. George's West) in Edinburgh was followed by two pastorates in Aberdeen and Dundee. From his manuscript we learn that Dr. Davidson believed firmly that the basis for a satisfactory ministry lay in thoughtful preaching, careful study and wide reading and diligent visiting. Time and again he returns to the theme of a minister's knowing his parishioners well. In these two parishes we may detect the beginning of his desire to bring order, dignity and beauty into the church service — not without opposition as many of us who have followed in his footsteps have discovered. During his years in Dundee-St. Enoch's he introduced a Christmas tree lit by wax candles. Dr. Davidson writes: "I was astonished to receive a letter from one of our older members saying that she had never expected to see Popery in this form at St. Enoch's . . . A long and friendly conversation persuaded her to change her views . . ." (*plus ca change!*)

Against this must be balanced the entry in his diary for January 13, 1927: "Went out to the Bridge of Don to the Roses and was just in time. He died five minutes after I got there, very peacefully, at 7.55."

Chapter 4 is titled simply "Glasgow." The title and, I think, the chapter fail to do justice to the tremendous contribution which Dr. Davidson made to the life of the Cathedral and the city, for which he was awarded the St. Mungo Prize (Mungo being the first bishop and patron saint of Glasgow). It is unfortunate that modesty has prevented a full recital of over thirty years in what used to be "the second city of the empire." Dr. Davidson was responsible for ensuring that the Cathedral has the finest collection of modern stained glass in Europe and an unsurpassed liturgical heritage.

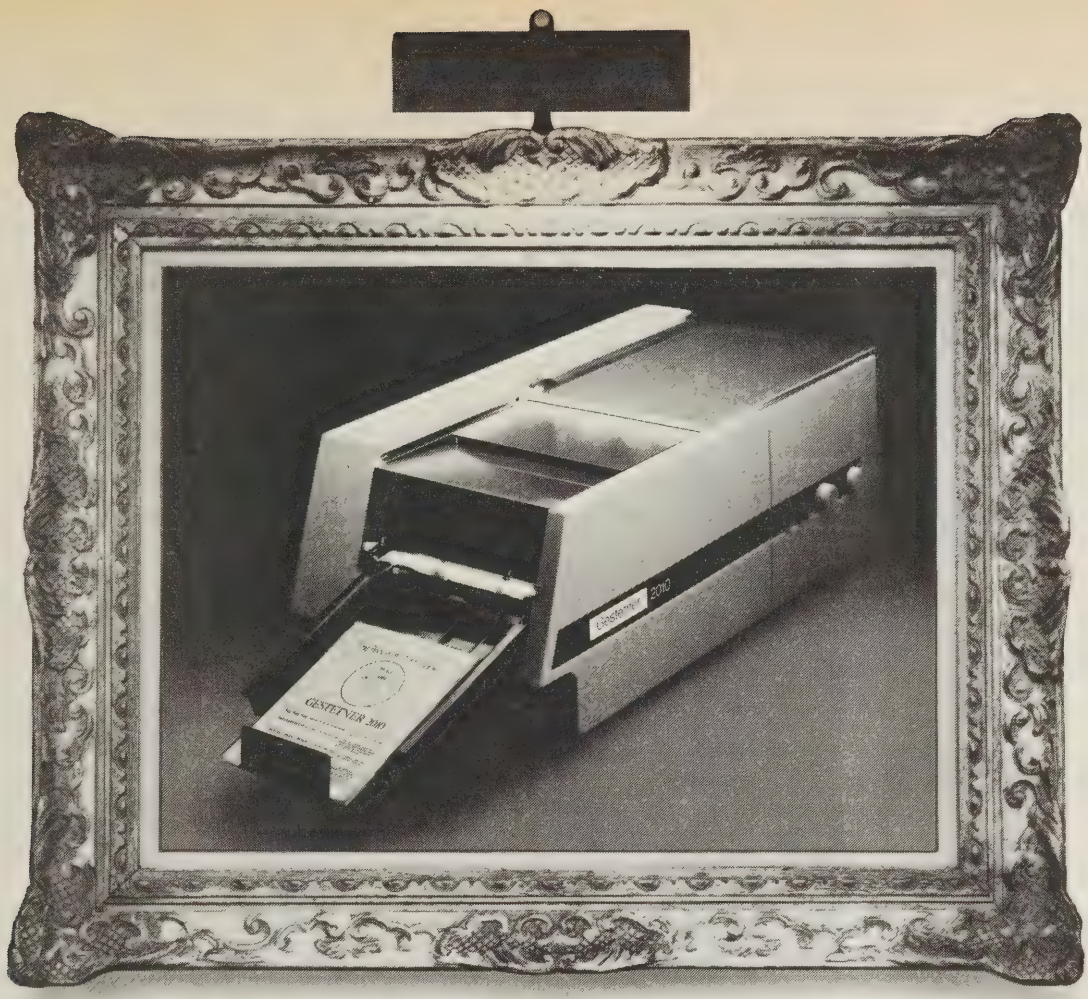
Soon came the Second World War and another longer spell in the army as Chaplain to the King's Own Scottish Borderers. Again Dr. Davidson plays down his very heroic role at the time of Dunkirk when the KOSB formed the rearguard against the advancing Germans. His coolness and sense of humour find expression in the sentence on the Dunkirk evacuation: "But we all felt a sense of relief and satisfaction as we steamed out of Cherbourg in the small crowded pleasure steamer, the Manxman, accompanied by a hail of bombs and bullets from enemy planes overhead." During the war there came his marriage.

The book tells of a life crowded with incident and activity. He was convener of the Church and Nation Committee and the Inter-Church Relations Committee. As convener of the latter committee he was the target for much criticism and rudeness from those whose outlook cannot encompass the universal church. Naturally Dr. Davidson courteously refrains from mentioning this in his auto-biography for he was by nature gracious and charming to everyone — even his ill-informed critics. Amidst all of this he found time for leisure; for walking and gardening, for browsing in antique shops and buying old paintings and for the tasteful restoration of old houses.

One of the highlights of the book is his account of his meeting in India with the great Mahatma Gandhi in 1947. "As our conversation finished he said that they always had prayers in the garden at that hour and invited me to accompany him." One month later Gandhi was assassinated by a Hindu Youth, a Brahmin from Poona. At a memorial service Gandhi's favourite hymn was sung, "When I survey the wondrous Cross."

"Retirement" is a chapter still furiously active but an activity without pressure of the clock. The chapter is dominated by his continuing interest in people, the church, the ecumenical movement and liturgical renewal. Like all the previous chapters it breathes a courtliness and graciousness which come from a day before two world wars. This very courtliness tends to obscure the fact of an intensely committed and dedicated man, to Christ, to his Church (in all its branches) and to his fellow men. Once I jokingly remarked on his Victorian attitude to something. "My dear boy," he said, "I am Victorian." As is clear from the book, however, nothing escaped his interest and attention and no-one was

(continued on page 22)



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books

(continued from previous page)

beyond the reach of his affection.

"My last word must be one of thankfulness . . . And over-arching all the years there is the unfailing providence and kindness of God, the great Father and King, to whom be praise and thanksgiving."

Autobiographies do not record death. In the foreword Dr. James Bulloch writes: "On 20th December, 1977 he had called at a house in Edinburgh and returned to his car to drive away. A passing policeman found him seated at the wheel, but there was no answer. Only those who lived and worked with him will know how kind and good he was."

Like all autobiographies the book is intensely personal but therefore vivid and interesting. I commend it in the highest possible terms.

John Barclay Burns

DR. BURNS is minister at Thornhill, Ontario.

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THE BOOTSTRAP FALLACY
by Robert K. Hudnut.
Collins, Publishers — $9.95.

This book was a disappointment to me for two reasons. I had read other material by Robert Hudnut, that I had found exciting and helpful. This book did not live up to my high expectations.

Secondly, the sub-title of the book is: "What the self-help books don't tell you." This led me to believe that Hudnut would provide a thorough going analysis and critique of the many self help programmes and theories that are around today. Again, that did not happen. Instead, he makes only general comments and criticisms, that the self help programmes, though sometimes helpful, never go far enough. The most that they can provide of what we need is 49%.

The answer to mankind's problems, he claims, is found not in the self help programmes, but in the very opposite approach to life that they advocate. "It is in the crisis of our inability to do anything . . . that we experience . . . an ability that is 'beyond us'." Self help programmes can make us into achievers, but this approach can make us super-achievers. It is the power of the passive, of 'letting go and letting God,' versus the active. All of the opposition, disappointments and disasters we face can become means of grace for us.

This then becomes the main theme of the book which is played over and over again from every point of view and angle. His examples are drawn from Jeremiah and Jacob to Jesus and persons in his own congregation. The debate is as old as theology itself, it is between "faith" and "works." Hudnut's contribution is that he puts the debate in psychological jargon, which may be helpful to some modern readers.

The book reads like a series of sermons on the subject of grace, written in the language of psychology. As such, it may very well achieve its purpose, but unfortunately for me, the book was more like some Christmases where the expectation far exceeds the realization.

John Congram

MR. CONGRAM is minister at St. Mark's Church, Don Mills, Ont.

THE CANADIAN CROWN
by Jacques Monet, S.J.
Published by Clarke Irwin.
Price $9.95.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.

"The Queen, the Governor General and the Lieutenant Governors are the custodians of the constitution. Their responsibility is to see that the rules are followed, both the written and the unwritten. This is why they hold the royal prerogative. This is also why they are given a number of powers." So writes the author of this volume.

His book is timely, because not a few Canadians are puzzled over the place and purpose of the Crown in Canada and few of us really understand its role.

This book, beautifully printed and excellently illustrated, describes how that role evolved through the history of our country, and shows how the Queen, the Governor General and the Lieutenant Governors participate in the political and social areas of life in Canada today.

Father Monet, an eminent historian who at one time served as research officer to the Governor General, traces the place of the Crown back to the colonial era. He points out that "the Fathers of Confederation wanted a head of state who was 'respectable' in the political sense — someone who was entirely dissociated from any involvement in partisan controversy." For this reason the office of Governor General, and the provincial offices of Lieutenants Governor were created. The pomp and ceremony that attend the opening of Parliament and of the Legislatures is symbolic of the authority vested in the Crown, seldom used except "on the advice" of "responsible" ministers.

This is a well-written book, informative and illuminating. It should be read by all Canadian citizens.

DeCourcy H. Rayner

□

TRACHOMA

ONE OF THE SCOURGES OF DEVELOPING COUNTRIES WORLDWIDE

Some call it the Egyptian eye disease. Others know it as red eye. It is in fact one of the most easily preventable causes of blindness. Trachoma.

It is now estimated that more than fifty million children in the poorer regions of the world are suffering from it.

Like a scourge of evil, it spreads across all the dry regions of Central Asia, and the North and East of Africa. Altogether, more than five hundred million people are afflicted by this infectious virus.

Every other child in Afghanistan suffers from it

In that tragic country of Afghanistan for example, which has been in the focus of all our news casts, almost every other child suffers from the inflammation of the eyelids that leads eventually to blindness.

The virus itself causes the eyelid to scroll, turning inwards, and causing the eyelashes to scrape against the cornea like a wire brush. It is this scarring which finally prevents any light from penetrating into the eye itself.

But like so many of these tragic diseases with crippling effects, it can be prevented. In this case, the most simple means is by basic hygiene education, early examination and specialized treatment, with a relatively cheap and available concentrated eye ointment – tetracycline.

17% of Kenyans are threatened by Blindness

In Kenya, 37% of the population suffer from trachoma. It is concentrated upon the nomadic shepherds who live around Lake Rudolph in the North.

Since a recent famine, much has been done to provide them with a permanent settlement and give them an education. But one of the most enormous obstacles preventing this rehabilitation is the eye disease which cripples both young and old.

It is proved insufficient just to provide a curative programme by means of a mobile ambulance. CBMI has launched a massive programme of supporting national health care workers who move into these remote, rural, and yet heavily populated communities, who are entirely devoid of outside medical care.

Concentrating on the children

They concentrate upon the schools and the children in the area. On the first visit, all the children are examined, and those suffering from the eye diseases are registered. For the next three weeks, the teacher of the class administers the tetracycline eye ointment to them every day, and records this treatment in the class register.

The next time the health workers return, they hold classes on improved hygiene, as well as on the early recognition of the treatment of trachoma. Once again, the teachers co-operate with enthusiasm, and unwashed children are sent home again at the morning roll call, to underline how important personal hygiene is in the prevention of disease and sickness.

Astonishing results

The result of this simple, yet very effective programme: Within twelve months, seventy-five thousand school children were examined, and, where necessary, those suffering from eye diseases were treated effectively.

The next step is now for the ten thousand mothers who will be included by the health workers in the next stage of the educational programme.

As a result of this successful operation, at least twenty-five thousand cases of potential blindness have been prevented.



LOVE BRINGS SIGHT & HOPE

"My eyes were burning and watering. I fought to keep them open. For days they had been swollen and inflamed.

I lived in fear of the corn which I threshed hour after hour. It engulfed me in its chaff and dust.

I felt trapped in a prison of poverty and blindness. Where could I possibly get the money which would be required to save my sight and to give me some hope for the future?"

Those were my thoughts until I was found by a Christian worker supported by the Christian Blind Mission International.

At first, it was too hard to believe that *somebody* cared for *me*. *Somebody* loved *me*. *Somebody* could help *me*.

But now I know that love. And that care. And that help. They have not only saved my sight – they have given me hope.

In CBMI's world-wide programme of preventing early blindness, no less than forty five thousand trachoma patients are treated every month. That means that forty five thousand people a month, somewhere throughout the world, are having their eyesight saved because someone back home has felt led to support the work of CBMI.

THE STICKS SPEAK FOR THEMSELVES

"Deep in the heart of Africa, night had fallen over the Nebobongo hospital. The patients were asleep. As I walked across the yard to my apartment," writes eye nurse Valerie Chatterton, "I saw sticks lying everywhere – sticks that had outlived their usefulness and were unwanted. They had been thrown away carelessly, or even vehemently"

"Until a few days ago, they had been the major support of many blind persons. Following cataract operations, however, these people had found 'new eyes' and needed now no sticks.

"If ever you see a stick lying on the ground, think of all Africa's blind people and pray for them. They cannot see the beauty of this world and cannot read the Word of God which adds dimension and purpose to our lives – they see nothing today, nor will they in the future. But with the help of our CBMI eye services, things are changing". The sticks speak for themselves.

PLEASE HELP AS QUICKLY AS YOU CAN

The cable was marked — **urgent**, important. It arrived at CBMI headquarters. It had come from Tanzania in Africa. It simply read, "Tetracycline eye ointment needed for thousands of trachoma patients. Please help as quickly as you can".

It was confirmed that the ointment was impossible to locate anywhere in the country at that moment. The response was instaneous, phone calls, cables confirming letters. And within hours the operation was under way, to transfer the supplies of this sight-saving treatment to those who so desperately required it, and it is wonderful to know that two tubes of this ointment costs no more than two dollars.



GRATITUDE UNLIMITED

With expert medical knowledge, efficient medicine and loving care, this child can be spared the suffering that would eventually lead to blindness. Her gratitude knows no words.

And think how the child's mother will feel as a result of the treatment her child will receive.

They are just two of the hundreds of thousands around the world, who at this present time are thanking God for the CBMI Christian medical workers and their supporters back home, who enable them to extend their medical care to the desperately needy people.

"THE DOCTOR SAYS WE NEED THE MEDICINE TO SAVE MY BABY'S SIGHT. BUT WE CAN'T AFFORD IT"



That's the plight faced by millions in Africa, Asia and Latin America. Here there are no social services. And insurance is unheard of – even if it could be afforded

It's these tragic situations that CBMI is seeking to counter in its world-wide service dedicated to saving eyesight. It deliberately sets up and runs dispensaries where poverty affects most people, and then provides the urgently needed medicines free of charge.

The underlying purpose of this medical service is that nobody should lose his sight simply because he happens to be poor

CBMI runs one hundred and sixty of these dispensaries round the world Avoiding the use of a "middle man", medical supplies are delivered directly from the manufacturer to African jungle dispensaries, Latin American bush clinics and mobile ambulances in Asia

The need for ointment and eye drops increases week by week as more people suffering from eye diseases are reached through the work of CBMI

THE COST OF SEEING

What we in the West are concerned about cost of living ... many throughout the developing countries of the world, one of their major concerns is about the cost of seeing.

Just think, in relative terms, what that cost can mean.

With five dollars, you could help prevent blindness for ten children by supplying them with enough vitamin A ... stop them ... to be blind for the rest of their life.

... and just two dollars will purchase ... vaccine ... without which someone will spend their life in darkness.

On behalf of the Christian Blind Mission International, thank you most sincerely for helping us to meet some of the needs we have been able to share with you in this edition of our news letter, "Light".

Art Brooker, Canadian Director

Christian Blind Mission International P.O. Box 800 Stouffville, Ontario LOH 1LO.

LIGHT

Newsletter from the Christian Blind Mission International

World Wide Services to the Blind and Handicapped

NUMBER 801 CBM INTERNATIONAL STOUFFVILLE, ONT



"TWELVE MONTHS AGO I COULD HAVE TORN MY EYES OUT"

Last year, this young African teenager was going blind. Her eyes an head were racked with pain. She would have done anything to relieve the agony – yes, even to the point of plucking out her own eyes!

But that tragedy was averted through the ministry of the Christian Blind Mission International. One of their mobile eye patrols found her in her home village, deep inside the Southern Sudan. Along with hundre of others, she had become a victim of painful disease that eventually leads total blindness, unless it is treated effectively.

When the village was located by th CBMI, every one was given antibiot treatment with tetracycline. And no in this graphic visual aid, you can see the results.

But let Deganish speak for herself a letter she wrote to the CBMI headquarters just before Christmas

"After I received the treatment, I formed a Christian singing group, together with some friends, in order bear witness to my Saviour, Jesus Christ, and to express my thanks and gratitude to Him".

"Then", she continues proudly, "O September 12th, I was baptised, together with three friends. To my great joy, my father also made a decision for Christ last week

"Now I ask you all, please do not forget to pray for us. We are now so happy that through your help, so many in our village have been saved from a lifetime of blindness – and eternal darkness"

Tabita Obugo – Fate between Darkness and Light



Tabita was fortunate. Being one of four daughters of a poor peasant's widow in Nigeria, she was the only one who could attend school. Unlike so many children in West Africa who are uneducated, for her things seemed to turn towards the sunny side of life. However, one day darkness came into the life of little Tabita: she became troubled with terrible pain in her eyes. Her eyesight was threatened by trachoma.

At first, nobody seemed to pay attention to her red swollen eyes. Shortly afterwards, the girl's sight rapidly failed, to the point that she could no longer follow the instruction given in her class. Must the Obugo family lose their only hope? It began to look as if Tabita was headed for the cruel hopeless existence of a blind, despised beggar woman on the street.

During a medical check-up in her school, one of our CBMI flying eye doctors discovered the girl was going blind. But just a three week treatment with tetracycline ointment succeeded in healing her eyesight, and Tabita was spared the bleak destiny of a life captured in endless darkness and misery. Now, her eyes are full of happiness and gratitude.

That is not the end of the story. From the nurse who attended her Tabita heard for the first time the good news about the "Great Friend" who healed the sick and the blind, and who so loved her that He gave His life for her on the cross.

One morning, long after Tabita's eyes were healed, she stood up during a worship service and said, "from now on my life belongs to the Lord. And when I grow up I will serve Him as a teacher for the blind, because", she said with shining eyes "I want to show my gratitude".



Blind – because they couldn t afford the treatment ... just five dollars.

* ... because with one tube of eye ointment impending blindness can be avoided. Five dollars can banish it for life.

For example: to protect a child in Africa from going blind from trachoma, it is only necessary to apply tetracycline ointment costing five dollars or more.*



But often because such a small amount is not available, someone in the world must go blind and live in darkness forever.

If you will help – this need not happen!

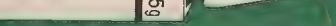
Just think: by declining a box of sweets or one meal you can protect someone from a lifetime of darkness and existing as a beggar.

How else could you accomplish so much with so little? Five dollars will save the eyesight of a fellow human being. This is indeed is good news. Especially to those who are unable to provide this help for themselves.



A CBMI mobile eye dispensary in East Africa

Now The Good News:



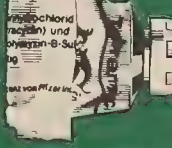
When we first met Ferketa in a CBMI East African hospital, tears streamed from her inflamed eyes. An examination revealed a serious case of trachoma. The damaged eyelashes constantly irritated the cornea and required treatment at once. She was just one of over 500,000 patients CBMI was able to save from the grim fate of lifelong blindness in the past year.

"Three months later", relates Richard Schiel, a CBMI doctor, "someone tugged at my sleeve and bent down to try to kiss my feet. It was Ferketa. She wanted to give me a present of five eggs. I took one of them to avoid hurting her feelings. Then, looking at me with clear eyes, she said, 'may God reward you for all you have done for me'."



A Full Tube Saves Eyesight*

The Tube is Empty ...



First The Bad News:

For Those Deprived of Sight – a Ray of Light

There are over 50 million children in poor underdeveloped areas of the world suffering from the dreaded eye disease – trachoma: the sickness that causes blindness. This ailment starts with a swelling of the eyelids. At first it is no bigger than a grain of barley. Gradually the lid turns inward and the eyelashes break off and chafe against the cornea. This becomes so scarred that finally no light can penetrate. The result? A cruel blindness for life accompanied by bitter physical and spiritual suffering.

In an all out effort to eradicate this horrible scourge in the poor regions of Africa and Asia, Christians of all denominations – from North America and Europe – have united to sponsor the Christian Blind Mission International. This evangelical mission has sent qualified medical experts to the areas of greatest need. Well informed regarding the critical situations, they have achieved remarkable success in the fight to combat trachoma. During the last twelve months 1.3 million eye-diseased patients have been cured and will not go blind.

Free Medicine

In poorer countries like Bangladesh and Sudan the Christian Blind Mission International has established more than 40 mobile dispensaries where any destitute eye or leprosy sufferer can obtain, without payment, the medicaments he or she needs.

Never should a man, woman, or child with eye disease be permitted to become blind just for the sole reason, that he is poor and does not have the few dollars to buy the eye saving medicine. That's why CBMI maintains 120 eye clinics and dispensaries in trachoma stricken areas of



Asia and Africa where doctors and nurses dispense every day over 3,000 tubes of eye ointment. This means that 18,000 human beings every week are able to retain their precious eyesight. Requirements for eye ointment increase constantly as CBMI reaches more and more people in its world-wide medical mission

And the demand for eye ointment is growing steadily. So please don't let our call for help fall on deaf ears. Help us to carry on this sightsaving task with a single donation or a regular contribution. Both ways, you will prevent unnecessary suffering from blindness. In gratitude for your own precious eyesight, please help somebody who cannot help himself.

Since 1908, CBM's ministry to help and heal eye-afflicted people has expanded to more than 70 poor countries across the world. During the last 12 months its dispensaries for the poor have prevented 1.3 million eye or leprosy sick people from going blind. Furthermore, CBMI doctors restored the eyesight of more than 55,000 blind people through eye surgery.

But this mission of healing depends on people who consider this ministry worthy of their support. Could five dollars be better invested than saving a child from the misery of a lifetime of blindness? How else could such a sum be better spent? If you want to give a very special gift – give sight One of the most precious gifts in the world.

Help need not be expensive

Often, we find that people are willing to help, but they are not quite sure – there are so many appeals for charity that it is hard to know where the money is needed most. Some people do not like to make just a small donation. Others, again, may not be sure that their money will go towards the designated purpose.

In this little brochure, we have tried to show how you can save people from the misery caused by blindness for just a few dollars. Is there a greater gift than that of healthy eyesight? It is incalculable!

The enclosed envelope makes it easy for you to act right now. We guarantee that every dollar given will be used in the treatment of people suffering from eye diseases.

Make your help visible

Give Sight

together with the Christian Blind Mission International (CBMI).

In 1908, the German Pastor, Ernst Christoffel, established the Christoffel-Blindenmission (CBM) – in North America known as "Christian Blind Mission International", an interdenominational Christian relief organization. CBMI is supported exclusively by donations freely given from friends around the world. CBMI helps the blind and those afflicted with eye-diseases in 70 poor countries

CBMI donors maintain: (as of 1979)
120 Dispensaries for the poor – treating approximately 1.3 million patients per year
121 Eye Hospitals and Leprosy Clinics – with 4,600 beds
52 Mobile Eye Clinics – where more than 110,000 patients per year are operated on
61 Homes and Schools for the Blind – caring for 4,390 people who are permanently sightless
Wouldn't you also like to join CBMI's family of supporters?

CHRISTIAN BLIND MISSION INTERNATIONAL
P.O. Box 800, Stouffville, Ontario L0H 1L0,
Phone: (416) 640-6464, Bank: The Canadian Imperial Bank of Commerce Stouffville, Ont. Account No. 27-00816



If You Contribute to CBMI You Should Know:

- that your gift does not obligate you any further;
- that donations reach their destination through our own workers or through our Christian partners who are stationed in these desperately poor locations;
- that the administrative costs of CBMI are fully covered by legacies and other sources so that all designated gifts will reach the poor and the blind without any deductions;
- that CBMI's accounts are strictly audited every year;
- that CBMI is incorporated and officially recognized by the revenue office, as a charitable non-profit organization;
- that your donation is tax deductible. We will send you a receipt for Income Tax purposes.

And something more

Wherever CBMI is in action, the good news of God's love and salvation through Jesus Christ, "the Light of the world", is being proclaimed.
"God is love. And He loves you". This is our message. The "great commission" is that all men should come to know God's love, and His salvation, and thus experience how Jesus can change their lives.

Coupon

Please cut out and send to CBMI
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☐ Further information on the work of CBMI

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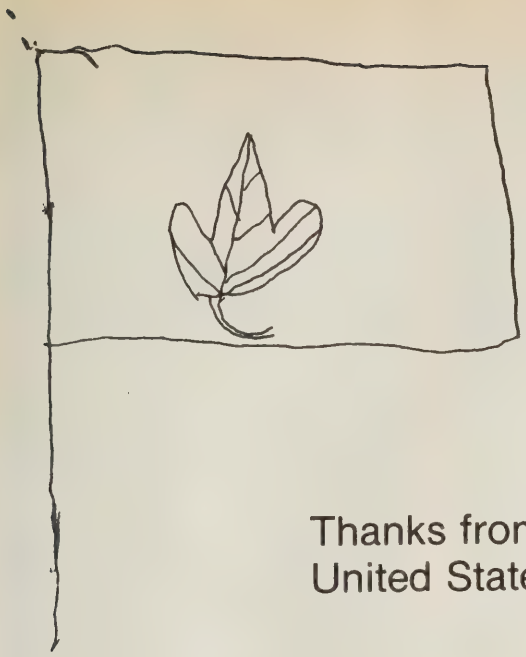
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Thanks from the United States

Prayers for the hostages

Dear Dr. MacDonald:

Your timely response to my telegram conveying President Carter's request for prayers for the Americans being held hostage in Tehran, and your prayers are greatly appreciated.

We at the Embassy in Ottawa were heartened by your letter and by your expression of concern for our fellows in captivity. We thank you and the Canadians of the Presbyterian community for we feel that it is through the prayers of all people of goodwill that this ordeal must finally terminate in the safe release of our colleagues.

You have my regards.

Kenneth M. Curtis,
Ambassador,
Embassy of the United States,
OTTAWA, Canada.

Dear Canadians,

Thank you for getting those guys out of the Canadian Embesy.

Thank you so much for the help your country gave to our fellow citizens in escaping from Iran.

Our church school children would like to express their thanks to your church school children with their letters and cards.

We have never felt as close to our northern neighbors than when we became the recipients of such a humane and generous act. We thank God that you and your fellow citizens could respond so unselfishly on our behalf.

Carolyn Templeton,
The Presbyterian Church,
Sewickley, Pennsylvania, U.S.A.

Thanks for releasing the hostages in Iran.

Chad McFarland

Thank you very much for releasing the 6 Hostages !!!!!!

Ned Morgens

Thank you so much for saving our six fellow Americans. We can really count on our next-door neighbors to be friends. I'm sure you can count on us too.

Jane Riley

Thank you for releasing the six hostages.

Lynn McFarland

Thank you so very, very much for saving our people. It is terrific Americans can count on their next-door neighbors, it's super. It's nice that you have helped us in the time of crisis with Iran.

Lisa Smith

Thank you for releasing the Americans in Iran. God bless you all.

Karen Sutton

□

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YOU WERE ASKING?

Q. *I often think of present world conditions. Some scientists figure that by 1982 six or seven planets will all be in line with the earth and moon. The moon controls the ocean tides. What will the other planets do to this world then? Revelation 16:20 says, "All the islands disappeared, All the mountains vanished." (Good News Bible)*

A. I'm not up on planetology. My futurology isn't too reliable either. From what you say, it sounds as if there is a collision coming in 1982. If there is something in the way of the earth and moon, then naturally, there will be a violent face to face. This little column won't matter anymore, will it? Not even *The Presbyterian Record* will count.

I believe that when we try and predict the end by interpreting "the signs of the times," we are really saying that God had better do what we tell him to do. (Recall there have been many predictions about the end of the world.) Why not leave it in God's hands and live our lives in such a way that whatever happens we are ready. We don't know what is coming but we do know Who. And as someone said, "He'll be on time too!"

Q. *In the courts of the church, what is the proper way to address the Moderator?*

A. The enquirer has in mind the probability and possibility of the Moderator being a woman. The enquirer was wondering how "Mrs. Moderator" sounded, or "Miss" or "Ms."!

My solution is as follows. Don't elect a woman Moderator. That eliminates one problem and raises a host of others! There is only one viable solution: The Moderator, be it a she or he, should simply be addressed as "Moderator."

SEND QUESTIONS TO: Rev. Dr. Bruce Miles, 364 Foxdale Avenue, Winnipeg, Manitoba, R2G 1A4. Include name and address, for information only.

□

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LETTERS

(continued from page 9)

months ago I asked a well-known publisher to get me a copy, and so far he has not been able to get it. It could be procured by writing to publishers in Scotland, which would take some time and effort.

The best solution of the matter would be for the Presbyterian Church to print an up-to-date Confession of Faith, and request the congregations to present every elder with a copy before ordination. The question to the ordinand is a serious question, and demands an honest answer. I am certain that the knowledge of this excellent Confession of Faith would deepen the faith, and increase efficiency of the elder.

(Rev.) Michael Fesenko,
Toronto, Ont.

In praise of "Greeting"

I was disturbed to read in the January issue, the Rev. Tainey's reaction to greetings in the church. To me, greeting members of the congregation gives one a sense of belonging and feeling welcome. We have one of the largest congregations. It is impossible to know everyone. For some, the only time we see each other is Sunday. People greet each other, exchange pleasantries; and our ministers are always there greeting, laughing, joking and shaking hands as we leave. I always leave church with such a "good" feeling, so glad I went and grateful for the privilege of belonging.

The small Baptist church in New Brunswick where I grew up, has this same welcoming spirit. During the summer, with frequent visitors, someone is always at the door to welcome them, and members of the congregation seek them out. It is a pleasure to return home and visit with the friendly church people.

Last year I visited my sister in the mid-western States and attended a Catholic church with she and her husband. In the middle of the service the priest asked us to extend the hand of fellowship. He came down out of the pulpit and extending his hand to me said, "welcome to our church." I left the service and church with a very warm feeling.

In this age, where we are losing close family ties, and there is less emphasis on neighbourliness, let us do whatever we can in our church to bring people together.

Ella MacLeod,
Charlottetown, P.E.I.

In reply to Dr. McKinlay

Where the private judgment must issue in abrasive and disturbing public action it cannot be other than divisive in a congregation. What would be the effect of a minister absenting himself from his congregation when women are being elected and ordained to the session? Would women be willing to serve on a session knowing that the presiding minister considered their presence there illegitimate in the sight of God? Returning to Canada in 1969 I found the presence of women on the sessions of congregations the greatest single step forward our church has taken in recent years, a great enrichment of the life of the church. How Paul would have rejoiced at the multiplication of Phoebes and Priscillas! Certainly there are matters in which private judgment can be permitted but not where it works injury in an important aspect of the life of the church.

(Rev. Dr.) James D. Smart,
Toronto, Ont.

Double our caring

Last fall, seven of us from Knox, along with similar groups from five other Ottawa area churches, attended a ten-week course in Pastoral Care. We learned what pastoral care was and that *everyone* has anxieties, fears, joys and expectations which need and ought to be shared with others. Sessions in the course covered listening skills, visitation, death and bereavement, old age and aging, and so on, with the emphasis throughout on being present to the person and caring for his feelings and needs — very practical Christianity. A team approach to the pastoral needs of the congregation was stressed in the course — a concept of considerable working merit since it combines the talents and mutual support of a group of dedicated individuals.

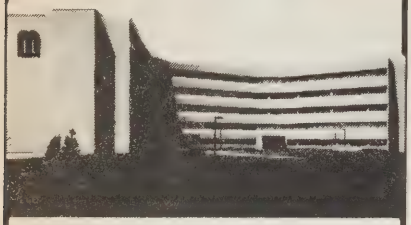
Pastoral care is not however restricted to select groups and each Christian has a responsibility here. Jesus' command was that we love one another. Pastoral care is a response to that command, yet it is a response few of us exercise. Part of the reason may be that we feel genuine humility about our abilities and station. "Who am I to solve so-and-so's problems or interfere with so-and-so's life?" But we need not be concerned with this question because pastoral care means helping people to solve their *own* problems. Let us not become betrayed by humility, but be moved to respond.

Every Christian has both the ability and responsibility to pastor. Each of us can improve his pastoring skills: listening, caring and communicating, concentrating on and recognizing the feelings and needs of another, extending a warm hand and an empathetic heart. Dr. Smart *(Record,* October, 1979) is right when he claims that the extension of pastoral care will play an important role in our ability to *Dou-*

(continued on next page)

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LETTERS

(continued from previous page)

ble in a Decade, but our congregations should also realize the need to support our ministers in this calling. Courses in pastoral caring can make us more aware and better able to respond to the needs of our fellows.

R.K. Hawkins,
Ottawa, Ont.

Pentecostal example

Regarding the article in the January issue of *The Record,* "Doubling our membership: Is it realistic?" by Dennis M. Oliver; in this article Mr. Oliver quotes a leader in our church as being sick of being reminded how the Pentecostals are growing. Mr. Oliver also quotes an Anglican friend, the Rev. Don Clark, "Churches can grow and will grow if they want to grow, and if they are willing to pay the price for growth."

Well, the Pentecostals besides having a Sunday morning service, have an evening service. They have Sunday school in the afternoon or at another hour, so the children and teachers can attend church. They keep the Sunday schools open in the summer.

The Pentecostals have prayer meetings or mid-week services. They have Bible study groups. They also encourage their members to tithe.

If we want to grow like the Pentecostals are we willing to pay the price?

The Church is not a club or a charitable organization. It is the Body of Christ in the World, and to grow it must use spiritual means. The Church must put first things first. We have been lukewarm too long.

(Mrs.) Mary Quinn,
Sault Ste. Marie, Ont.

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On being open and frank

I have wanted to express to you for some time my appreciation for the new spirit which has been evident in *The Record.* Your openness to everyone, your willingness to let people express themselves (even when they can't sign their names), your frank editorials . . . all of it, along with the excellent articles has been very heartening to me. I was particularly happy to read Hans Zegerius' brief article in the recent issue, and the way in which he sustained the 1976 report on the Neo-Pentecostal movement. I am looking forward to reading the presentation to be made by the Church Doctrine Committee. That ought to spark off a very stimulating debate in the church on a subject which has not been given very much attention despite the growth and maturing of the Charismatic Renewal.

Thank you again for the quality of *The Record.* I wish you every blessing in this very significant ministry you have been called to.

Calvin H. Chambers,
New Westminster, B.C.

Endorsing Zegerius

I want to endorse the statement of Hans Zegerius in the January *Record,* as he "sets the records straight" in connection with the so-called "Popular Report" of the Church Doctrine Committee, on the Neo-Pentecostal (charismatic) movement.

I was privileged to be chairman of the Special Committee appointed by the Ninety-ninth General Assembly to study and report on the Charismatic Renewal. In this capacity I worked closely with Mr. Zegerius, an experience which I deeply appreciated.

As a result of the two-year study, the Special Committee was convinced that the Charismatic movement was an authentic work of God in the twentieth century, and urged the church to be sensitive to what God was doing by his Spirit all over the world. Our report in 1975 called for a spirit of mutual understanding and Christian love throughout the church, on this spiritual phenomenon of our time. With Mr. Zegerius, and many in

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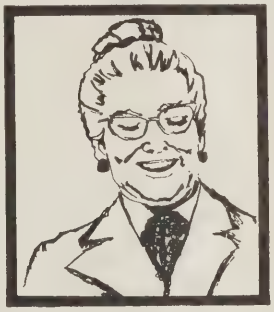
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our church today, I have found the "Popular Report" circulated at the 105th General Assembly very disappointing.

The previous report of the Church Doctrine Committee to the '76 Assembly has been widely acclaimed by the church, as being compatible with our Reformed position. Why then has the Committee on Church Doctrine reversed itself, and taken an extremely negative stance, on the Neo-Pentecostal movement?

One of the marks of the Church Doctrine Committee over the years, has been the sound, scholarly, Biblically-based submissions made to the church. That cannot be said of the "Popular Report." Some errors have already been pointed out, and equally disturbing is the threatening tone of the report for those who are interested in things charismatic.

We recognize that the misuse of religious experience is a dangerous possibility in congregational life. Surely that is no reason to deny the reality of it or suppress its appropriate expression. A prominent layman has put it this way.

> "Truth divorced from experience always remains in the realm of doubt."

Our church needs the enthusiasm and joy of those who have come into a deeper experience of Jesus Christ, and have been filled with the Holy Spirit. Let us not forget that scripture commands this for all Christians.

Whatever our personal views and opinions of the Charismatic Movement may be, there is one fact which we cannot deny. It has forced the main-line denominations to re-examine, the person and work of the Holy Spirit, as well as up-date their thinking on spiritual gifts, and ministry, in relationship to one of our foundational doctrines, the priesthood of all believers. As in the report of our Special Committee I continue to plead for mutuality of respect and affection in facing all the issues related to the Charismatic Movement.

(Rev. Dr.) Max V. Putnam,
Vanvouver, B.C.

Shudder for shudder — Reid replies to McLelland

Naturally I feel rather pleased that I have been able to make Dr. J.C. McLelland "shudder" as he has done that to others on more than one occasion! But I am still not quite sure of the cause of his shuddering. I certainly did not suggest that Presbyterians had a monopoly of the Gospel. But the shudder effect seems to have resulted from the idea that we have a responsibility to preach the Gospel to

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LETTERS

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the French-speaking inhabitants of Quebec. Perhaps he feels that we should have a referendum on "Gospel association" despite the fact that many Quebecois have left the Roman Catholic Church and have no religious beliefs. Or perhaps he feels that as "Protestants" we have no right to preach to Roman Catholics although our forefathers in the faith, Luther, Calvin, Vermigli, Knox and others certainly did. After all, many of the earliest *habitants* were Huguenots or French Presbyterians, and our church before 1925 had quite a number of French-speaking churches. Does not the Great Commission still apply to Quebec as much as it does to Ontario or Taiwan and Japan?

I am interested to hear that the programme of the Faculty of Religious Studies at McGill has now been accredited by the ATS, although when I made some enquiries about this some time ago, I was given to understand that this was not the case. Presumably the accolade was received fairly recently. It is interesting that none of the participating theological colleges has enough independence left to have their own programmes approved.

I am proud to hold a degree which does not have to be accredited by the ATS, from the P.C. Did Dr. McLelland shudder as he presented me to receive the degree last spring?

(Rev. Dr.) W. Stanford Reid
Lake Placid, Florida.

Can the church fly on one wing?

The sentiments of Dr. W.S. Reid expressed in the January issue of *The Record* are to be applauded, particularly those in which he deplores the move within the church to compel theological students to train either at Knox or at schools taking the same theological stance as Knox. As Dr. Reid pointed out A.T.S. membership by no means guarantees scholastic excellence nor does non-membership show a lack of scholastic standing. James Robertson, to whom most of our western congregations owe their existence, declined, and perhaps with good reason, to take his training at Knox.

If this move succeeds it will go a long way toward excluding the members of that wing of the church to which James Robertson belonged.

The current move to impose the will of the courts upon all its members regardless of conscience will give additional support to the exclusion of that wing.

Isn't it rather inconsistent to profess to be an ecumenical church while at the same time we attempt to cut off one wing? the right wing at that?

(Rev.) Everett R. Hawkes,
Bathurst, N.B.

A tiger by the tail?

Apparently "Smart" and "wise" are not necessarily synonymous! Does James Smart realize what a tiger he has by the tail?

Surely he would be one of the foremost advocates of "pluralism" in the church. Why then can he not admit that sincere Christians differ regarding the form that female ministries should take? Surely he would have to admit that historically the majority, rather than being right, has often been proved wrong. A matter of conscience cannot be so easily shoved under the rug by the authority of "infallible" councils, assemblies, or "popes." The Christian conscience is not bound to anything other than scripture, and loyalty is owed to church councils in the measure that these same councils and solemn assemblies are faithful to the Scriptures. *Très à propos* is a good dose of pure Luther:

> "My conscience is captive to the word of God (the Bible . . . not the Barthian "Word") . . . to go against conscience is neither right nor safe!
>
> Here I stand, I cannot do otherwise!"

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For this, Luther was, of course, direly threatened:

> "...we will persecute you with burning, drowning and beheading..." (tract 1524 A.D.)

The not-so-veiled threat of James Smart seems to be, "Knuckle under or get out." The principle of the Reformation was of course to stay put ... in faithfulness teach the Word and in no way be divisive or separatist. This is what the individuals and the presbyteries who question the ordination of women are doing. Does James Smart seriously envisage excommunication of this "disrespectful" influence from the Church?

(Rev.) David Craig,
Quebec City, P.Q.

Church order and liberty of conscience

The article by Dr. James Smart appearing in the February *Record* touches a situation which, as Dr. Smart himself intimates, ought to concern every Presbyterian in Canada. We agree with Dr. Smart further as he advises that there is unusually much at stake in the issue which has arisen among us. However, despite Dr. Smart's acknowledged erudition, his accomplishments as a scholar, and his contributions in theological literature and his contribution in the field of Christian Education, one must question most of the remainder of his article.

Dr. Smart has correctly seen that the larger issue — by far the issue potentially most dangerous to the church — is not the issue of whether women are to be ordained. This shrinks to relative insignificance beside the questions of order in the church and that of liberty of conscience.

Somewhat hesitantly, but on the basis of what he himself provides us in this article, we must remark that Dr. Smart seems not to appreciate the meaning of *liberty of conscience.* He ignores entirely the fact that what a sector of the church is defending is not that a private judgment or the judgment of a minority may be maintained in opposition to that of the majority, but that a person, or group of persons in a minority has nevertheless certain rights. When the minority adopts an interpretation, (as in the present case), which is in accord with the interpretation maintained by the subordinate standards of the church, (or even allowed by these standards), then has it not been the tradition of the Presbyterian and Reformed Churches that liberty of conscience and action is allowed? Though some churches do not grant such liberty, most civil governments do grant some rights of dissent from their decisions.

Dr. Smart fears anarchy in the church, and surely anarchy in the church is something to be feared, but the fear of anarchy is not adequate reason to impose tyranny.

Dr. Smart admits, with no excess of grace, that the Christian Church for nearly 2,000 years was unaware that the majority position to be taken by the P.C.C. in 1966 was correct, and that there are some millions of confessing Christians in other churches who are yet unpersuaded of it. Yet, without taking into account that there exists a sizable number of Presbyterians who are not at all persuaded of the majority interpretation of the relevant Scriptures bearing on the question, and without taking into account that Presbyterian and Reformed Churches have defended with their lives liberty of conscience where their subordinate standards do not clearly pronounce a position, Dr. Smart demands the submission of his fellow Presbyterians to all decrees of the courts whether or not they regard them as in harmony with our standards, primary and subordinate. Not only that, but he seems to ignore the very possibility of the fact (or perhaps it is the relevance of the fact) that there may be some elders, some sessions, and some congregations which do not adopt the majority position.

In view of the tone exhibited in this article and in view of some of the decisions of our courts recently, one

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LETTERS

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is moved to ask whether the P.C.C. is not moving in the direction taken in the UPCUSA (as described in the same issue of *The Record)* viz that of requiring that all congregations *must* elect women to their sessions, or at least of requiring all ministers and representative elders to participate in ordinations which they believe to be contrary to the Scriptures and the good order of the church and society. Not only do we ask, but we think we have a right to ask an answer from the church at the 106th General Assembly. In clear and unambiguous terms, are the courts of the P.C.C. going to insist that they have the right to command submission to the majority opinion of the courts, even when the standards upon which we take our vows are silent upon the question at issue, or when our subordinate standards regard them as not essential to Christian faith and manners?

As a person who has spent over 25 years in the ministry of the P.C.C. I have more than a passing interest in the answer or non-answer given to this question and very probably there are others, both with more and with fewer years than I, who have a similar interest.

In the paragraph headed "To follow no divisive course" Dr. Smart appears to grant some leniency to the minority viewpoint. He says one would not dispute the right of ministers to have or to teach their interpretation of Paul's words. However, later on he withdraws with one hand all that he has given with the other. He approves the action of a Presbytery in denying ordination to a young man holding the minority position "being unable to see how he could, in his congregation and in the courts of the church, fulfil the ordination vow 'to follow no divisive course'." Dr. Smart and those of his mind appear to be offering all who hold a minority view of any kind an ultimatum — 'submit or else'!

If I read Dr. Smart correctly, he seems quite clearly to suggest that liberty of conscience for a Christian extends as far as the majority opinion of the courts and no further under any circumstances. Undoubtedly Dr. Smart has read far more extensively in Church history than I, but the little I have read seems to inform me that Luther, Calvin and Knox had a different view of a Christian's obligation to the courts than he, and that theirs better agrees with the view expressed by Peter and John as they replied to the Sanhedrin "Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard."

(Rev.) Everett R. Hawkes,
Bathurst, N.B.

The Church or the General Assembly

Dr. James Smart in his article "Private Judgment versus the Judgment of the Church" (February *Record),* in reference to the ordination of women as elders and ministers seems to assume that the church is always right as long as it gets a majority vote. That is not always necessarily so!

Whether right or wrong, according to Scripture, and not philosophy (human ideas) the church has authorized it and any minister would be "following a divisive course" to refuse ordination of women to the Eldership or Ministry now, and since 1966. He (or she) is bound to ordain them if elected by the congregation or if a woman feels called to the Ministry and is duly licensed — whether he personally had doubts about it or not. Otherwise he would have to join the Anglicans!

As Moderator of London Presbytery, I ordained the first woman to the Ministry in The Presbyterian Church in Canada.

The points I want to make are two.
1) Because something is passed by the General Assembly it doesn't necessarily, *ipso facto,* mean that it is always right.
2) The *church* didn't pass it — only the General Assembly!

First, the church is not always right. In the time of Martin Luther, the church was wrong and Luther was right. We are justified by faith alone *(sola fides)* so, we can never

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LETTERS

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assume that the church is *always* right.

Second, the *"church"* didn't pass the Ordination of Women, only the General Assembly (1/6th of the ministers and an equal number of elders). And, even at the General Assembly the vote for Ordination was hotly debated and the final vote for the Ordination of Women as Elders was 133 votes for and 72 against. When it went down to Presbyteries under the Barrier Act — 31 were in favour of the Ordination of Women Elders and 16 opposed and 26 in favour of the Ordination of Women to the Ministry and 21 opposed.

Dr. Smart speaks of the "Judgment of the *"church"*." That would mean not just the one-sixth of the ministers present at the General Assembly but the other five-sixths as well across Canada and in Bermuda. Shouldn't it also include all the Elders? And why couldn't all members of the church give their count on the local level and have it sent in? In this way the Assembly would have a true feeling of how the majority felt on such an important doctrinal matter. Many Presbyteries, and ministers and elders at Assembly, voted against it!

It should be noted too, that many regret the course events took at the last General Assembly and believe that appointing committees and making people knuckle down to the law is not helping the cause, nor is it forwarding the work of the Kingdom.

Should women be ordained? God only knows, and "The Day" will declare it!

(Rev.) D.R. MacDonald,
Martintown, Ont.

Two ministers' wives on the too-long ministry debate

A case for celibacy

Rarely have I found so narrow a concept as the view put forth recently that ministers must move every 8-10 years. This is "in the best interests of the congregation," we are told, and "his family would be no more adversely affected than the man who moves due to promotions, etc."

Was the writer (January *Record)* seriously comparing a minister to a company executive?

An executive can afford to buy and keep up the home of his choice. A minister in our church rarely lives in a house chosen by himself. He lives in a manse which is the *type* of house in the *location* and *condition* that someone else (usually a committee) decides would be "best" for their congregation! (The congregation does not have to live in the house, only the minister and his family.)

The manager of the local outlet of the grocery chain or the principal of the local school is not expected to share his home with the company for whom he works. Yet, what better place to hold a meeting than in the coziness of the living-room of the manse?

While young children enjoy being on "display," older children often resent always having to participate in the church. While on one level, they know that in their home they would attend church, at some stage they wish, often very loudly, that their dad "was something else" so that they could have a horse, go away on a week-end or whatever. Could this lead so many "Preacher's kids" to attend church rarely, if ever, when grown?

Executives in business have adequate pension and life insurance schemes as well as jobs which are removed from their personal lives. The wife of the manager of the grocery chain does not *have* to buy her groceries from that store or even that chain! And she certainly does not have to work in the stock-room or behind the cash register! Yet who would want a minister whose wife and children attended the church down the street or even whose wife did not "do her share"?

Many ministers' wives *must* work! A clergyman's salary and an executive's do not compare! But, the cost of a child's education or of a coat or a pair of shoes is the same. No employer, however, would consider a minister's spouse for advancement if it was a policy of the church to tell its ministers that they must find new jobs after "x" number of years in one community. To suggest that ministers must move just because "their time is up" is ridiculous. This reduces ministers and their families to puppets with every Presbyterian in Canada pulling the strings!

To sum up, the glass house to which the minister and his family is "called" is already cramped. To force families to move every few years even if they are mutually comfortable with the community would be to add to the burden of the "calling" and to place clergy under so much strain that it probably would be best if celibacy was restored as a condition of ordination.

(Apologies to women ministers and their husbands but obviously the strain would be no less for them.)

To push a bus uphill

I am a minister's wife and I find your correspondence regarding "The decadence of a too-long ministry" quite fascinating. Firstly I want to express deep gratitude to the Rev. John Cooper for his wise, compassionate comments on the whole theme.

I was also glad to read the well-balanced "Editorial"; but then both these men are on the other side of the fence from where the critics speak.

The person who wrote the letter "More on long ministries" surely merits a reply. I base my arguments on the idea of a (soundly) Biblical ministry, because any other type of ministry is bound to dry up in due course.

Therefore why should a time limit be imposed on a ministry? I know of a minister who thought of leaving his church after twenty years and who was implored by his congregation to stay on.

Youth, of course, is in itself attractive, but I know that my husband is a better minister than he was straight from university with his superb degrees. This is due to the increase of faith and wisdom that God grants over the years.

Would "More..." like to have his job reviewed after five years and then annually? and to have a limit put to it after eight years? If not, why should a

minister? It would cause a situation of distrust and insecurity, encouraging a censorious spirit on the part of the congregation. Then on top of that is suggested the imposition of furnished houses. Manses are not everyone's dream anyway (...do many church members own their homes ... why then should not ministers own theirs?) ... but to live permanently with other people's things as well as to move from place to place in the things one stands up in, would surely be intolerable.

I am always amazed at the way some parishioners are willing to put down rules for the servants of God, which they themselves would never dream of accepting. Has it ever occurred to the dear "rules-for-minister-makers" to look for the defects they discover in a minister in themselves and the congregation at large? Do the critics know how exhausting — physically, emotionally and spiritually — endless visiting is? Do they realize that even after three years it is impossible to know all members of the congregation well? Do they know the drain of constantly giving oneself and listening to endless troubles?

Do the critics know the heartache of feeling left alone to get on with the job, apart from the treasured faithfuls; of new ventures begun with enthusiasm, but their continuance requiring sacrifices in time and loyalty which are too demanding for the congregation? As one minister's wife put it: "It feels like trying to push a bus uphill singlehanded."

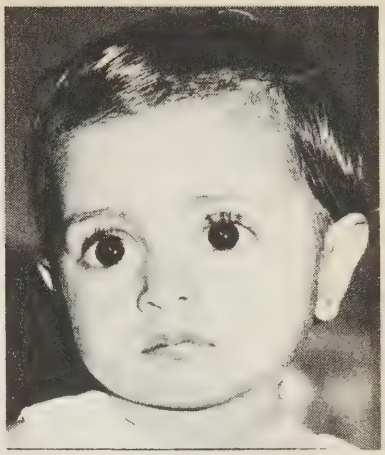
But then we remember God, who has helped us thus far, and will help us. But unless more people recognize that the minister is but an instrument in the hand of God, one who cannot work as he should without the devotion, Christian love, and loyalty of the whole congregation; well, they could have the Apostles, the Reformers, or the Angel Gabriel himself to minister to them, all to no avail. But our Hope is in the Lord.

Ed. note: The names of both correspondents have been withheld as has been our policy on this *discussion, because of the obviously personal implications of the debate. Names and addresses available on written request.)*

□

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FROM THE MODERATOR

(continued from page 5)

munities. One protestant denomination plans to establish 100 new congregations in French Canada in this decade. How many do we plan?

The lack of financial resources to buy lots and to build churches is one reason for standing back and doing little. This reaction creates a "vicious circle" for without new churches there is not the needed money, and without the money there are no new churches. We are presently suffering from our past failures to reach out to new people. Over the past 25 years Canada has undergone a social revolution and our church has largely failed to attract people who are in the section of the population whose incomes have risen rapidly. In Lethbridge, Alberta, an "old timer" told me that as a tradesman he worked there for 80¢ an hour and that men in the same trade today receive $26 an hour. Today these are the people who are contributing $30 a week to the churches of other denominations which are growing and these are the people who The Presbyterian Church in Canada has largely failed to reach. Many of our members are older, have fixed incomes and, even with sacrificial giving, are unable to keep pace with the ever growing needs of the church. Others find it difficult to adjust from giving $5 a week to $50 a week even though this would be quite possible for them.

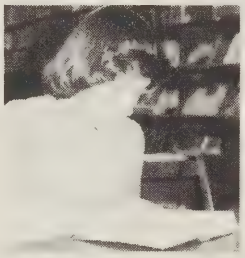
Did you ever consider what would happen if the members in your congregation tithed — gave 10% of their income to the Lord? I find that many Presbyterians give "to pay the bills" instead of giving in response to what God has given them. Our gratitude for what God has done for us seems so far short of what it ought to be. Can it be that our stewardship is simply a reflection of our faith, or lack of it? When we *believe* that God has done something of supreme importance for us for both time and eternity, we possess a passion to share the Faith with others and we express it in very practical ways. Right now The Presbyterian Church in Canada needs a new vision of the place it could have in the new Canada which is developing and it needs the resources to establish new congregations.

Kenneth G. McMillan

Your comments in The Record are always welcome. Feel free to write to us at any time.

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NEWS

Presbyterians on "Paradox"



Photo credit: William H. Jones

On the left is the host, Tom Harpur, who is speaking with Chaplain Arnold Bethune.

"PARADOX," a CFTO-Toronto production of interest to churches in the Toronto area and beyond, recently completed its latest production of fifteen programmes.

Host of the series is Tom Harpur of the *Toronto Star;* guests present varied interest issues from the several communions within the church. Two guests interviewed by Mr. Harpur are Rev. Dr. Arnold Bethune, Chaplain at Maplehurst Correctional Institute at Milton, Ontario. The theme of the telecast — "Freedom Behind Bars." The second insert into the series of particular interest to the Presbyterian community is an interview with Walter Tait of Hamilton, Ont. Walter was chaplain at two of our Canadian universities and is presently active in the ministry of a "house church" in West Hamilton.

The series went on the air on CFTO on March 2 at 9.00 a.m. Arnold Bethune's interview on "Paradox" is now scheduled for April 27. The interview with Walter Tait is set for May 25.

Petition for Canadian Unity

A "People to People Petition for Canadian Unity" has drawn approximately 600,000 signatures and the endorsement of between 90% of the city and town councils of Canada.

Begun in Charlottetown, in the Kirk of St. James, where some of the fathers of Confederation worshipped, the petition is a "grass-roots" expression of the hope the signatories have for the future unity of our country. Though opposed to the separatist policy of the Parti Quebecois, it is otherwise non-political, non-aligned with any of the national or provincial parties and without political aims, (beyond the desire for Canadian unity), itself.

Among many distinguished national honorary chairmen are Sylvia Burka, the Olympic speed-skater, and Chief Dan George. The Co-Chairman for the National Organization is a Presbyterian elder, Mr. G.K. Cowan.

The petition, in its manifesto, expresses a desire to have our political leaders "resolve national issues in a fair and equitable way." Mr. Cowan himself expressed the need "to acknowledge the feelings" that have worked to divide the country but to "let the Cross work to eradicate hatred."

Irish Presbyterian Church nominates Moderator

The Rev. Ronald Garvin Craig has been nominated as Moderator of the General Assembly of The Presbyterian Church in Ireland.

Mr. Craig has been a leading member of the General Assembly and has been minister of three Presbyterian congregations. He was well known in his youth as a sportsman, having been capped for Ireland in Rugby and Cricket. His experience in sport gave him a special influence among young people in Scouting, Boys' Brigade and youth clubs. His success in this field led to appointment to the Northern Ireland Government Youth Committee and Youth and Sports Council. Similarly in the church he gave leadership in the Youth Committee of the General Assembly, serving as Convener for seven years. More recently he was responsible for the arrangements for the General Assembly as Convener of the Arrangements Committee and is at present Convener of the Assembly's Incidental Fund.

Brought up in Newtownbreda, Belfast he was a former pupil of R.B.A.I. He graduated at Queen's University and studied theology at Assembly's College, Belfast. After two years as Assistant Minister in First Church, Larene he was called to Glennan and Middletown and then to Woodvale, Belfast where he was minister for 21 years. During his ministry there he initiated a scheme to provide more adequate accommodation for youth club work. He was called to be minister of the historic congregation of First Church, Carrickfergus in 1969.

He is married with a son, Gavin, and a daughter, Joan, both married. □

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CAMEOS



Photo credit: Cambridge Daily Reporter

PICTURED rehearsing for *Where There Is Love,* a musical drama written by the young people of St. Andrew's Church, Hespeler, Ont., from left to right, are: Bette Jean Allen, Diana O'Krafka, Lisa Yontz, Judi Ellis, Wayne Allen, Jane Robinson, and John Zondag. The Youth Group played to packed houses for two performances on February 16 and 17 under the directorship of Debbie Ellis.



A YEAR OF CELEBRATION and rejoicing culminated in a special Service of Commemoration on January 27, 1980 to mark the 125th anniversary of the founding of St. Andrew's Presbyterian Church, Kitchener, Ont., on January 23, 1855.

The Honourable Pauline M. McGibbon, Lieutenant Governor of Ontario, read the New Testament lesson and took part in the presentation, with clerk of session, Mr. Ed Neeb, of a model of a 14 foot ceramic mural to the City of Kitchener. The mural will be installed, as a gift of permanence from the church, in the foyer of the new Centre in the Square arts complex.

Pictured left to right are: Dr. Harry Rodney, Knox Church, St. Thomas — guest preacher; Mrs. Eleanore Neeb; Mr. Ed Neeb; The Hon. Pauline M. McGibbon; Rev. Grant R. MacDonald, minister of St. Andrew's; Rev. John C. Henderson, associate minister; and Mr. Donald W. McGibbon.

(continued on next page)

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CAMEOS

(continued from previous page)

PHOTOGRAPHED in front of the memorial window dedicated on January 20 in Westminster Church, Ottawa, Ont., from left to right, are: Mrs. Lois Morrow and Mr. Donald Morrow, former M.P.P. and Speaker of the Ontario Legislature, who presented the window in memory of both sets of parents; Rev. W.I. McElwain, minister; and Mr. J.J. Vogan, chairman of the memorial fund. In the rear is Mr. Henry Schrama, local stained glass craftsman.



SENIOR SUNDAY SCHOOL students at Oakridge Church, London, Ont. donated funds to send Good News Bibles to their world friends. One Bible was sent to the sister of a Jamaican child who is supported by the students through the Cansave organization. Five Bibles were sent to Canon Burrows in Frobisher Bay, N.W.T. for distribution to Inuit children in the eastern Arctic. Pictured left to right, as they prepared the Bibles for shipment are Melanie Leatham, Glenn Dool, Garvin Blair, Robert Parish, and Derik Blair.



Photo credit: M.H. Hunter

THE SOD TURNING CEREMONY for the new church hall for Knox Church, Victoria, B.C. took place recently. Pictured at the ceremony, from left to right, are: Miss Margaret Coutts and Mrs. Johanna Dawlings, senior active members of the congregation; and Rev. David A. Smith, minister. Children from the church school also took part. The building will be completed by early summer.





CALVIN CHURCH congregation, Winnipeg, Man., chose their recent 70th anniversary to recognize a few of their long serving and dedicated members: Mr. Clarence Davidson, clerk of session and treasurer, was presented with an engraved silver tray; Mrs. Margaret Gardner, organist and choir leader for several years, was given a record; and Mr. David Deans, elder and member of the board, received a monetary gift. Two senior ladies of Calvin are shown being presented with gifts of brooches and certificates of appreciation: from left to right, Mrs. R. Meek, Mrs. I. Reid, and elder Mrs. H. Harding, who made this and the other presentations.



THE CONGREGATION of Knox Church, Sooke, B.C. were host to the Moderator, Dr. Kenneth McMillan, and Mrs. Isabel McMillan during their recent visit to Vancouver Island. The Moderator was guest speaker at an Ecumenical Service for Christian Unity held at Knox, and had the opportunity to meet participating clergy from other denominations at a congregational supper prior to the service. Pictured from left to right are: Rev. Bruce Molloy, St. Andrew's Presbyterian Church, Victoria, B.C.; Father William Mudge, St. Rose of Lima R.C. Church; Dr. Kenneth McMillan; Rev. Michael Piddington, Holy Trinity Anglican Church; and Rev. Larry Lin, minister of Knox Church.



A NEW COMMUNION TABLE RUNNER and Bible marker donated by the Ladies Quilting Group of Saint Columba Church, Saint John, N.B. were presented for dedication by Mrs. Louis L. Holman, pictured on the left; Rev. Murray Graham, Moderator of the Atlantic Synod (centre) and the minister of Saint Columba, Rev. Gordon Blackwell (right) performed the dedication ceremony.

A STAINED-GLASS WINDOW depicting Christ blessing a child was dedicated in Knox Church, Woodstock, Ont., on the last Sunday of 1979 to commemorate the United Nations "Year of the Child." The window was donated by Miss Gertrude Currie (centre), for many years a youth leader in the congregation. Clerk of Session Robert Sutherland (right) accepted the gift and the Rev. William A. Henderson, minister, pictured on the left, performed the dedication ceremony.



□



PERSONALS

103! MRS. ALBERTA MacKENZIE (pictured) celebrated her 103rd birthday last December. Still active, Mrs. MacKenzie is a member of St. Paul's Church, Ingersoll, Ontario.

Mr. & Mrs. John Fraser, long-time members of Bonar-Parkdale Church in Toronto recently celebrated their 65th wedding anniversary. John is a member of the session and board of managers and sings in the choir. Congratulatory messages included one from Her Majesty The Queen, and Prime Minister Joe Clark, and a beautifully framed scroll from the congregation.



MR. CECIL GREAVES (second from the left) was the guest of honour at a congregational banquet to mark his retirement as Sunday School superintendent. Mr. Greaves has served 30 years on the Sunday School staff of Bethel Church, Sydney, N.S., the last 23 years as superintendent, and has had to retire because of ill health.
Pictured at the banquet, from left to right, are: Rev. Dr. Everett H. Bean, minister; Mr. Cecil Greaves; Shaun Greaves, grandson; and Mr. James F. MacKinnon, session clerk, who presented Mr. Greaves with a commemorative plaque. Photo credit: Kelly Photo



REV. IAN MacSWEEN, minister of Strathcona Church, Edmonton, Alta., was presented with a new gown from his parishioners on January 20 to mark his thirty years of ministry at Strathcona. Pictured following the presentation, from left to right, are: Dr. Raymond J.S. Grant, chairman of the board of managers, who made the presentation; Rev. Ian P. MacSween; his wife Billie, who received a bouquet of spring flowers from Mrs. Lorraine Loewen, also a member of the board of managers.

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deaths

McCARROLL, REV. CHARLES A., 75, retired Presbyterian minister, died in Toronto on November 9, 1979.

A graduate of Western University, London, he did his theological training at Knox College where he graduated in 1952. He served Ontario pastorates in Molesworth, Gorrie; Bethel, Ilderton; Knollwood Park, London; Knox Church, Hamilton; Cookstown; and in retirement, stated supply at Logan Geggie Memorial Church, Toronto.

He is survived by his wife, Hazel, and two sons, Rev. Paul of St. Cuthbert's Church, Hamilton, and Peter of Burlington.

YOUNG, REV. DR. WILLIAM A., retired Presbyterian minister, died at Fergus on January 19.

Dr. Young decided to follow in his father's footsteps and to train for the ministry after graduating from Ontario Agricultural College, which later became part of the University of Guelph. He was a known specialist in poultry methods. He graduated from Knox College in 1929 and served Ontario pastorates in Manotick and Kars; Hensall; and St. Andrew's Church, Fergus. He served as a chaplain in the Armed Forces for a period of time.

Best known for his work with the agricultural students at Guelph, to whom he was "Padre," his full-time chaplaincy at the Ontario Agricultural College was a long one and later he became Assistant to the President.

In 1962, Knox College conferred on him an honorary Doctor of Divinity degree.

Dr. Young is survived by his wife, Marion, and five daughters: Ruth, (Mrs. William Hopper) of Scarborough, Ont.; Diantha, (Mrs. Frank Jackson) of Picton, Ont.; Nora, (Mrs. Neal Stoskops) of Guelph, Ont.; Patricia, (Mrs. Glen Wittur) and Joan, (Mrs. John McGuinness) both of Ottawa, Ont. He has a brother in the ministry, the Rev. M.C. Young, now retired and living in Beaverton, Ont., and a sister, Ruth, (Mrs. J. Wilson) of Long Sault, Ont.

ALLEN, THOMAS DEREK ALISON, 24, member of St. Timothy's Church, Ottawa, Ont., where his father, the Rev. Derek A.P. Allen was minister at the time of his death in 1967. Derek died suddenly at home on January 19.

BRETT, MRS. WALTER (EVA), 92, mother of the Rev. Gordon, the Rev. Walter, Harold, Grant and daughter Margaret (Mrs. Eric) Dewart, Feb. 6.

BURNETT, JAMES M., 81, long-time elder and clerk of session for 36 years of Wychwood-Davenport Church, Toronto, Ont., member of the Board of Armagh, died suddenly on Feb. 18.

BURNETT, MRS. J.M. (LAURA A.), 78, member of Wychwood-Davenport Church, Toronto, Ont., past president of the W.M.S. (W.D.) 1970-74, member of Council Executive, past president of Women's Inter Church Council, and past president of the Women's Auxiliary of the Canadian Bible Society (Upper Canada District), active in Goforth W.M.S. of Wychwood-Davenport, died suddenly on Feb. 18.

CAMERON, MRS. A.M. (JEAN), 61, elder for nine years at St. Andrew's Church, Thunder Bay, Ont., president of Superior Presbyterial W.M.S. (W.D.), past-president of St. Andrew's Auxiliary, W.M.S., past-president of Iona Guild, and for 25 years Kindergarten superintendent of Sunday school, Jan. 22.

CLARK, WILLIAM J., 89, senior elder at St. Andrew's Church, Wingham, Ont., Feb. 2.

COCHRANE, MRS. DONALDA M., long-time member of St. Andrew's Church, Arnprior, Ont., and the W.M.S., Dec. 20.

DAVIS, EDWIN JOHN (TED), long-time member and elder of Riverdale Church, Toronto, Ont., Feb. 14.

DICKSON, MISS ELLA B., member of Atwood Presbyterian Church, Ont., and Hon. Life Member of the Elma W.M.S., Jan. 3.

DUNN, FREDERICK, 76, member of St. Giles Church, Ottawa, Ont., for over 50 years, and elder since 1956, Feb. 12.

ENMAN, DAVID, 93, long-time member of Victoria West Church, P.E.I., Jan. 21.

FRAME, CECIL, 48, elder of St. Andrew's Church, Calgary, Alta., former Boys' Brigade leader and church school envelope secretary, Feb. 2.

KENNEDY, THOMAS HERBERT, 90, elder and member of First Church, Edmonton, Alta. for 40 years, Jan. 26.

KLEVEN, NORMAN JOHN, 64, long-time member, organist and choirmaster of St. Andrew's Church, Thunder Bay, Ont., Jan. 25.

MacDONNELL, J.B. (JACK), long-time elder and former clerk of session of St. David and St. Martin Church, Ottawa, Ont., Oct. 27.

McCRACKEN, JOHN NELSON, 68, elder of Knox Church, Ottawa, Ont. for 17 years, Jan. 30.

McINTYRE, STEWART, 80, senior elder of Crinan (Argyle) Church, West Lorne, Ont., a former member of the choir for 60 years and one time Sunday school superintendent, Feb. 5.

McNAB, MARGARET W., wife of Rev. Dr. John McNab, editor of *The Presbyterian Record* 1946-58 and Moderator of the General Assembly in 1958; member of Glenview Church, Toronto, and of the Afternoon Auxiliary; made an Hon. Member of the W.M.S. (W.D.) in 1966. Died in Toronto on Feb. 12.

PRESTON, MORLEY, 71, long-time elder of St. Andrew's Church, Kitchener, Ont., Dec. 15.

THOMSON, HARRY, 93, senior elder and for 57 years a member of Emmanuel Church, Toronto, Ont., and for 23 years Sunday School superintendent, Jan. 25.

WATTS, H. IRWIN, 78, elder for 38 years, clerk of session for 25 years, member for 63 years of St. Andrew's Church, Aurora, Ont., former Sunday School superintendent, Jan. 13.

WHYTE, JAMES SPARLING, 55, elder for over 22 years of First Church, Pembroke, Ont., roll clerk, treasurer of three special funds and former choir member, Feb. 12.

WOODWORTH, DOUGLAS, member of Knox Church, Campbellton, N.B., Jan. 27.

□

FAITH AT WORK, a national ecumenical ministry with headquarters in Toronto, is seeking an associate director, not later than Sept. 1, 1980. Candidates should be ordained persons with 3 to 5 years pastoral experience, effective communicators of Christian faith and values, biblically oriented, and open to an experimental learning style. Programme development and facilitation are among the priorities of this staff position. For further particulars of skill and qualities required, contact or write the Search Committee, c/o Faith At Work Canada, Box 135, Thornhill, Ont., L3T 3N1.



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CALENDAR

ORDINATIONS

Joubert, Rev. Willem H., Tara, Knox Church, Ont., Jan. 27.

RECOGNITIONS

Joubert, Rev. Willem H., Tara, Knox Church, and Allenford, St. Andrew's Church, Ont., Jan. 27.

Yee, Rev. M. Anne, Paisley, Westminster Church, and Glammis, St. Paul's Church, Ont., Jan. 4.

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Synod of Atlantic Provinces

Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.

Chatham-Black River Bridge-Kouchibouguac charge, N.B., Rev. Raye Brown, P.O. Box 23, Tabusintac, E0C 2A0.

West River charge, N.S., Rev. Lloyd Murdock, 9 Prince St., P.O. Box 1003, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Cardinal, St. Andrew's and St. James Church, Ont., Dr. W. L. MacLellan, Box 922, Morrisburg, K0C 1X0.

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(continued on next page)

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4. To administer the work of the Committee, including some secretarial tasks.

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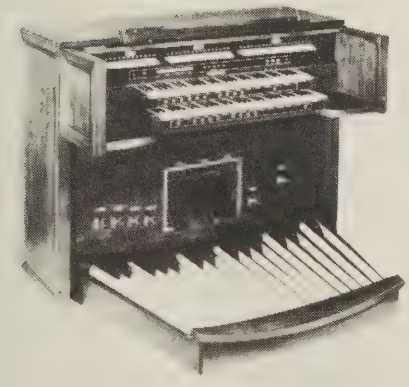
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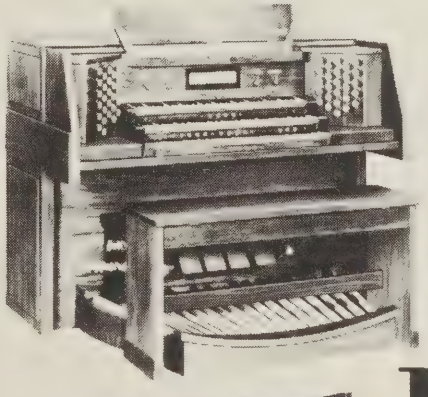
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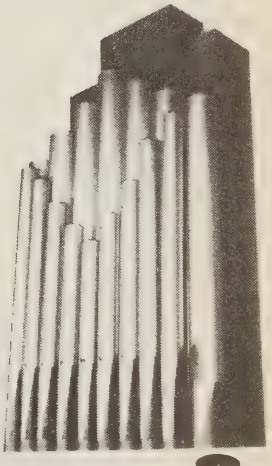
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CALENDAR

(continued from previous page)

Fort Coulonge, St. Andrew's, and Bristol Memorial Church, Que., Rev. Floyd R. McPhee, 460 Raglan St. S., Renfrew, Ont., K7V 1R8.

Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.

Iroquois, Knox Church, and South Mountain, St. Andrew's, Ont., Rev. N. Vandermey, Box 94, Prescott, K0E 1T0.

Kirk Hill, St. Columba Church, Ont. Rev. Robert Martin, Box 41, 31 St. John St., Vankleek Hill, K0B 1R0.

Lachute, Margaret Rodger Memorial Church, Que., Dr. R. Stuart Johnston, 124 Linwood Cresc., Town of Mount Royal, Montreal, H3P 1J2.

Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.

Montreal Chinese Church, Que., Rev. A. Ross Mackay, 1575 Beaudet St., St. Laurent, H4L 2K1.

Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.

Ottawa, Parkwood Hills Church, Ont., Rev. D.L. Campbell, 971 Woodroffe Ave., Ottawa, K2A 3G9.

Synod of Toronto and Kingston

Brampton, St. Andrew's Church, Ont., Dr. R. G. MacMillan, 52 Highland Rd., Oakville, L6K 1S7.

Burnbrae, St. Andrew's Church, and Campbellford, St. Andrew's Church, Ont., Rev. John Neilson, Norwood, K0L 2V0.

Campbellville, St. David's Church, and Nassagaweya, Ont., Dr. A. Bethune, P.O. Box 10, Milton, L9T 2Y3.

Port Credit, St. Andrew's Church, Ont., Rev. R.C. Taylor, 237 Savoy Cr., Oakville, L6L 1Y2.

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Toronto, Fairbank Church, Ont., Rev. Dr. R. K. Cameron, 8 Wilberton Rd., Toronto, M4V 1Z3.

Toronto, Glenview Church, Ont., Rev. James S. Roe, 77 Davisville Ave., Apt. 802, Toronto, M4S 1G4.

Toronto, Rexdale Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.

Waterloo, Knox Church, Ont., Rev. R.A. Jackson, 191 West River Rd., Cambridge, N1S 2Z9.

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Brantford, Central Church, Ont., Rev. Warren K. McKinnon, 778 Lawrason St., Woodstock, N4S 1T9.

Dresden-Rutherford Charge, Ont., Rev. Ernest Herron, 520 Elgin St., Wallaceburg, N8A 3C2.

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Meaford, Knox Church, and Thornbury, St. Paul's Church, Ont., Rev. L.J. Ashfield, Chatsworth, Ont., N0H 1G0.

Port Elgin, Tolmie Memorial Church, and Burgoyne, Knox Church, Ont., Rev. D. Black, Box 35, Tiverton, N0G 2T0.

Petrolia, St. Andrew's Church, and Dawn, Knox Church, Ont., Rev. D.A. Donaghey, 770 Lakeshore Rd., Sarnia, N7V 2T5.

St. Thomas, Alma Street Church, and Tempo, Ont., Rev. Ken Oakes, Box 56, Belmont, N0L 1B0.

Welland, St. Andrew's Church, Ont., Rev. John Kurtz, 2 Aberdeen Circle, St. Catharines, L2T 2B8.

Wingham, St. Andrew's Church, Ont., Rev. Hugh L. Nugent, Box 208, Ripley, N0G 2R0.

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Enquiries are invited for position(s) in the area of editorial and/or development of programme resources. Further information available from W.M.S., (W.D.), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Deaconess for Central Church, Vancouver, B.C. for Christian education and outreach. Information for the above position available from the Board of Ministry, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

ANNIVERSARIES

150th — St. Andrew's Church, Toronto, Ont., March 2, (Rev. Dr. H. Douglas Stewart).

□

MEDITATION



Believing the impossible

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead." (I Corinthians 18: 19, 20, KJV.)

YOUR WRITER was blessed with the guidance of a wise theologian during his seminary training, who insisted upon the acceptance of paradox in Christian living and believing. For example, the One who was *crucified* is recognized by Christian people as the *Lord* of all creation. The professor pointed out that there are so many other seeming contradictions in the Christian faith as to underline the importance of our accepting certain contradictions.

A contemporary dictionary states that the meaning of the word, paradox, may be defined as: "statement contrary to received opinion; seemingly absurd though perhaps really well-founded statement," etc. The absurdity of Christian belief becomes clearer as we again approach the Easter season. It is at least a decade since Dr. Hugh Schonfield published his book, *Those Incredible Christians.* Of all the incredible things that Christians profess to believe, surely the possibility of the dead being raised once more to life is the most incredible of all — to twentieth century intellectuals as to first century A.D. Jews.

It really was not as if the earliest Christians lived in a day when believing such things was easy. We are aware of the lack of belief in any resurrection in the Old Testament. Even in ancient religious songs, Israelites might sing (Psalm 115:17), "The dead praise not the Lord, neither any that go down into silence." Similar statements were made both in the Old Testament and in books of the Apocrypha (Ecclesiasticus 17:27, Baruch 2:17). By the time of the Greek Euripides (480-406 B.C.), and the Roman Seneca (first century B.C.), people spoke of the body as a tomb, and of being shackled to a corpse. Immortality consisted in getting rid of the body. Belief in the immortality of the spirit was accepted, altogether divorced from any belief in the resurrection of the body. Celsus, a philosopher of the second century A.D., declared that the hope of the resurrection of the body was the hope of worms.

The writer of the words quoted at the head of this article had not been privy to all the experiences of the disciples following the resurrection of Jesus. Nonetheless, he became thoroughly convinced that their witness was true, so much so that he was converted himself, and subsequently embarked on a mission to convert others.

A few may remember how Thomas Carlyle told of a certain country boy who was invited to a formal dinner. Getting a large piece of hot potato in his mouth, he spat it out into his hand and put it on his plate. Everyone else was embarrassed, but he looked around and said, "Some fools would have swallowed that."

Some of us seem to have swallowed quite a chunk of "hot potato" in accepting the teaching about Easter. When Martin Luther was having such a difficult time years ago, one of his opponents said, "Tell me — when the whole world turns against you — Church, State, princes, people — where will you be then?" "Where shall I be then?" cried the great Reformer. "Why, then as now, in the hands of Almighty God!"

There are a host of stories and illustrations like the above that have been repeated for years and are still cherished. Yet the number of skeptics seems to increase at a greater rate than Christian believers. Sometimes, we idly say that the greatest thing in the world is the Great Commandment to love, the sum total of all our religion. Jesus said that it was really the sum total of the Law and the Prophets (Matthew 22:40). However, the statement needs the Gospel in front of it, and those other unbelievable words, "God so loved the world" (John 3:16).

As far as the worldly-minded are concerned, Easter may be the anniversary of "God's Great Defeat." Christly-minded people will have something different in mind. They will celebrate God's TRIUMPH! They are convinced of the RESURRECTION — not only of themselves, please God, but of his own Son! When for others, the shades may be coming down on life and evil be beginning its supreme reign, Christian believers will lift up their hearts and SING: "But now is Christ risen from the dead!" Those incurably, incredible people!

PRAYER

Lord God Almighty, we pray unto you remembering that you are the great God of light and life. Far more often than we know, we need to remember as well that your Word is true and your promise is certain. Help us to know now that you are God and your Son is Lord. Help us to live as if He really were Lord of our lives, and to believe truly in much the world calls incredible. May our Easter faith remain obvious when the season itself is long past. May our song ever be, "He is risen." We pray in his very Name. Amen.

by D. Glenn Campbell



Till Christ shall dwell in human hearts

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PRESBYTERIAN
RECORD

MAY, 1980



The Cults: Their clutch widens What can be done?

Editor's note:

The article occupying this space in last month's Record *contained a passing reference to a programme called "The Total Woman." Your editor wondered at that time whether or not Canadians, and more particularly Canadian women, were familiar with it, and its aims — I wonder no more.*

Just a litte investigation has revealed that the "Total Woman" concept, or others like it, reverberate through these northern climes lo these seven years after its inception (Canadians joke about the ½ hour time difference in Newfoundland. Americans might well joke about the 10 years time lag in Canada.)

Herewith an article from one who succumbed to the lure of being "Total" and "Fascinating" and even "Eve Reborn" and lived to tell about it. Besides proving that it's not easy being keen (sorry, Kermit) she provides a witty, wise and Christian antidote to Barbie-doll feminism in a "Christian" disguise.

One thing is sure. No lead article in The Record *has ever begun as this one does.* Please *read it to the end before dashing off an irate letter. O.K.? And remember Mother's Day alias Christian Family Sunday falls in this month — I have both.*

What are little wives made of?

— the confessions of a Total Woman reject

LURA PIERCE

ARE YOU meeting your husband at the door in nothing but Saran Wrap or black mesh hose?

If so, you are a convinced reader of *The Total Woman* (Revell, 1973) by Marabel Morgan, and you are in danger. You are in danger of committing suicide of the personality by letting Mrs. Morgan determine your approach to living. *The Total Woman* is a book that purports to contain a ready-to-wear formula for the perfect Christian marriage — a formula based on submission and manipulation. It is only one of many Christian-oriented programmes designed for women to help them become what they are not.

I tried to be the Total Woman. I tried to be the Fascinating Woman. I even dabbled in a self-help programme entitled "Eve Reborn." For years I strained to conform to the submissive mold. If report cards had been sent home at the conclusion of any of these studies, the clear message would have been that I was a reject. A kinder teacher would have written, "Lura needs to improve."

My name is Lura Pierce. I am a thirty-six year old Presbyterian minister's wife from Spokane, Washington. John and I have 2.5 children. (The .5 is a mongrel dog that pulverizes my nerves by barking in descant.) I teach: I write: I attempt living life to the fullest. Conflict is an inescapable part of that endeavour. So is laughter.

I didn't feel particularly merry in 1969, when I signed up for a course labelled "Fascinating Womanhood" based on the book by Helen B. Andelin. I measured vulnerable. My husband had recently completed seminary, and I had terminated a teaching job in our move to Boulder, Colorado. As an assistant pastor, John felt discouraged. All he did was call on people who weren't home.

Four week old Rebekah and I were usually home. Bekah was small and precious; she was an answer to our prayers. She had colic. My stomach bothered me too. It drooped in a downhill slope. I needed an uplift, so a class designed to better my marriage and to improve my life appealed. The Fascinating Womanhood Course intimated that I would experience bliss, if I acted a certain way, believed a certain way, and dressed a certain way. Submission was the theme song.

Lou Ann, another new mother, and I enrolled.

The class was held in the teacher's dining room. I remember the long rows of metal folding chairs facing the breakfast bar from which the woman taught. My friend and I sat in the back pew, but we had a good view of the ladies who stood to share their testimonies of success in completing certain homework assignments.

"I left a note in George's lunch box telling him that I loved his body. He gave me a refrigerator the next day."

"I am wearing the polka dots and ruffles that I detest, but Sam thinks I'm divine."

"Yesterday I acted childlike and pouted. I stomped my feet, tossed my curls, and protruded my lower lip. I felt silly, but it worked. Joe couldn't stay angry with me. I was too cute."

I felt uneasy in this atmosphere, but I didn't know why. When Lou Ann and I marched forward to receive our Fascinating Womanhood Certificates at graduation, I knew why. I felt ridiculous.

From the beginning, Lou Ann had felt ridiculous, but she smoldered in silence. Perhaps, it was because a member of our church had anonymously paid her way. Lou Ann was the skeptic; I was the sheep who went along with the fascinating herd. We both graduated without honours.

John fell into Lou Ann's camp. He placed himself on guard, when he discovered that Mrs. Andelin urged wives to read the book on the sly. After all, men wouldn't understand. There was one exception — the minister. He was different.

Years trotted by. My Fascinating Womanhood Certificate yellowed in the drawer only to be resurrected in 1973

with the publishing of Marabel Morgan's *Total Woman.* Although I suspected that Marabel might be a fascinating woman who had traded her polka dots for costumes, I wasn't sure.

By this time we had left Colorado to take a small church in Denton, Texas. Piercing my ears on my thirtieth birthday marked a major achievement that year. It takes me a while to face pain.

Along that line, some friends and I gathered to study *The Total Woman.* Admittedly, we rushed to the middle of the book first to read the section on creative sex. A sparkling conversation ensued. Then we returned to chapter one and began a serious study of Mrs. Morgan's principles.

She suggested establishing priorities and setting goals. I nodded. She promoted a good self image. I smiled. She urged women to accept their husbands as they are. I clapped. Green lights of affirmation settled in my eyes. Until page sixty-one. They turned a revolting red. The book started to read like a dog manual. I had visions of fascinating women in see-through organdy aprons dishing out compliments in diamond studded doggy bowls. .

"Tell him you love his body. If you choke on that phrase, practise it until it comes out naturally. If you haven't admired him lately, he's probably starving emotionally. He can't take too much at once, so start slowly. Give him one good compliment (bone?) a day and watch him blossom right before your eyes."

The submission chapter followed. A wife must adapt to her husband's way of life. The total woman must adapt in respect to his activities, his friends, and his food. If she does not, conflict might result. Thus, the total lady's home was to resemble the atmosphere found in a germ-free bubble — the kind used by people who have no immunity to disease.

In that bubble women are free to be themselves. Is it freeing to vicariously experience life through another person? I would rather be a pickled kidney than a vicarious liver.

Archie Bunker put it more delicately.

"Stifle yourself, Edith."

Fortunately, Mrs. Morgan stated the rewards. The husband would gratefully respond to his lady's submission by granting her desires. For example, one total student performed her assignments so well that her husband gave her two rose bushes, two nighties, and a can opener.

Freed to grow

Marabel Morgan's concept of submission was derived from the ancient Biblical hierarchy of God as first, men as second, women last. The good news is that the Bible calls both men and women to be all that they can be.

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you all are one in Jesus Christ." (Galatians 3:28, RSV)

With the New Covenant came radical changes in the social order of that day. We were commanded, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets." (Matthew 22:37-40, RSV)

In this spirit of love, Jesus promoted the dignity and equality of women. He initiated dramatic changes by dealing with women as equals in public. Why are we fighting the changes two thousand years later?

The Apostle Paul found it hard to deal with such social change, but he stressed that we were to submit to each other.

"Be subject to one another out of reverence for Christ." (Ephesians 5:21, RSV)

If we love God and our neighbours as ourselves, there is little doubt that men and women are freed to creatively grow and relate. John and I found that manipulative submission crippled that growth and communication. Instead, we chose submission to God and to each other in our partnership marriage.

Husbands don't sin?

I wonder if Mrs. Morgan meant for women to submit at any cost? *The Total Woman* does imply that if marriage problems occur, the wife has usurped her husband's role. I guess that means that husbands don't sin.

We all sin. This was made more evident to me on a sticky Texas afternoon when I attended the opening session of "Eve Reborn." The First Baptist Church was packed with women who came to hear the beautifully dressed teacher speak cooingly of submitting oneself to a husband in love. The time came for questions from the floor.

"If my husband brutally beats my children, should I still submit to his authority."

The answer was hedged in suggestions and words, but what came ringing through the still air was, "Ultimately, yes."

Marabel, that would not be your answer. It jars you too, doesn't it? There is more to the submission issue than meets the middle-classed, married woman's eyes. Your blueprint works well for some women for a time, but are you challenging them to grow and to risk, or are you subtly promoting a safe, cozy fairy-tale world where conflict can be eradicated by a smile?

I think that I would like you, Marabel, but I don't agree with you. Thank you for causing me to think deeply about my direction in life and my partnership marriage. I have traded your book and my Fascinating Womanhood Certificate in on my own identity.

By the way, are you still the perfect woman, a combination of a squeaky-clean china doll lounging in a sudsy tub at 5.00 p.m. and the bionic mother in pressed blue jeans? Come for coffee, Marabel. But don't come at 5.00 p.m. I may be in the tub — scrubbing it.

□

editorial

Let us be perfectly clear...

PERHAPS *any* appeal for clarity has been tainted by the memory of the unfortunate, shifty-eyed ex-President of the United States with the sad five o'clock shadow, protesting his innocence even as the net woven by the Watergate investigators hoisted him out of the White House and into lucrative book and T.V. contracts. But never mind. Clarity, at least for the 106th General Assembly, if not for Richard Nixon, will be necessary to the unambiguous resolution of at least two problems, problems fraught with such significance that the temptation might be to "stonewall" or, in an older vernacular, to "waffle."

Conscience and confessional standards

The first of these is the question of the right of any minister to opt out of the ordination of women, to the ministry or to the eldership, on the grounds that conscience, fueled by an interpretation of Scripture, demands such an absence. Both sides of the argument have been dealt with amply in the pages of this magazine, and need not be rehashed in detail here.

Make no mistake about it, (Nixon seems to haunt this editorial), the issue is much more serious than the test case that prompted the whole controversy. As writers from both sides have indicated, the issue really revolves around our understanding of how we read the Bible. Do we acknowledge the work of biblical scholars over the last century or more and allow for the principle that God's truth is contained in his word, conditioned as parts of it are by the culture and the thought patterns prevailing at the time it was written, or do we maintain what is essentially a fundamentalist position, though other descriptive terms are available, and insist that when Paul advised against women speaking in church, he meant his injunction to be permanently normative? (An interesting corollary to the argument has been the appeal of the pro-opting-out side to tradition: an example, and by no means the only one, of the new-found common ground between conservative evangelicals and Roman Catholicism.)

The other horn of this dilemma is the question of just what is allowable to conscience, particularly in our understanding of ordination vows. The conservatives feel that the ordination of women has been unfairly singled out as the very touchstone of Orthodoxy, when there are other leeways given on what they consider to be much more important matters, for example the place of the Westminster Confession of Faith as a standard, however subordinate. To them, "divisiveness" can be found in other quarters, on other points of doctrine.

The necessity of a decision on this matter is unavoidable. For even if the conscience question is referred to the Committee on Church Doctrine, or to some other body, an overture concerning the request for ordination of the young man who became the test case will have to be dealt with, and in dealing with it an answer will, per force, be given. Some "divisiveness" appears unavoidable, since there have been threatened resignations, from the ministry and from membership in The Presbyterian Church in Canada, whichever way the decision goes. We trust, not happily, that these threats are not mere ploys, but are serious. Threatened resignations are a low form of attempted influence if they are not serious.

Perhaps it is time for our church to begin the long and difficult business of coming up with a new confessional statement. We have had but three officially declared: the aforementioned Westminster Confession of Faith as adopted in 1875 and 1899, and the Declaration of Faith Concerning Church and Nation in 1954. Such an effort could have a unifying and revitalizing affect, especially if the process involved study at the "grass roots" level from Church School on up. We cannot speak unambiguously to an increasingly indifferent world if we are fragmented in our self-understanding and equivocating in our basic doctrine. It is certain, albeit slow, death, if the basic premises of our church vary according to the person delineating them.

Whither doubling?

This brings us to the second question that will call for clarity: The future direction of the campaign to double our membership in a decade. One cannot say that it is off to a flying start. The membership decline (730) reported elsewhere in this issue is not so much relevant in this the first year of the programme as is the uncertainty as to who is to organize the effort and how it is to be funded.

The committee named by the Moderator of the 105th General Assembly has had difficulties, including a change in chairman, a poorly produced first pamphlet and a pre-Assembly rally that has had to shift locale. (Kingston is the last designated site, I believe.)

But they have had to labour against all manner of suspicion as to their intent, their programme, and even the necessity of their existence at all. The relationship between them and the joint Board of Congregational Life/Board of World Mission, Task

(continued on page 23)

from the moderator

"We" vs. "They"

ACROSS CANADA one finds many congregations which are vital and growing. In many instances a congregation increases in size even though the population in the area is limited. Congregations grow by biological growth, by transfer of active members from other congregations and by evangelism. When a congregation consists largely of older people there are few children to grow into church members. Dwindling church schools may be due to the age of the membership more than to failure to enroll children in Christian education programmes.

In this day when one-quarter of the population moves every year most congregations have several "visitors." If a good proportion of these were to decide they wanted to make a congregation their church home it would have considerable growth by transfer of memberships. Making a congregation attractive to visitors is a challenge. The message which is heard from the pulpit is an important factor but not as decisive as is often thought. Many congregations where the Gospel is faithfully preached are not growing. Making strangers feel they are wanted and enabling them to "fit in" is particularly hard for a congregation made up largely of faithful people who have been members for many years. These people are often desperately anxious to find new members but unless new members are added regularly there inevitably develops a "we" and "they" attitude so that new members find it hard to be a real part of the fellowship. Each year far too many church members who move from one community to another are lost to the church because they find it harder than most people real-

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PRESBYTERIAN
RECORD

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COVER STORY

The challenge of the cults is not a figment of the imagination. They present a real and dangerous threat, not just to church membership, but to the fabric of society itself. Perhaps this has only been felt when a member of a family is involved. Then it may be too late.

Photo credit: Mary Visser

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PUNGENT & PERTINENT



Swords and ploughshares

by Hans Zegerius

CHURCH BULLETINS are a teaching tool. Even if they are ephemeral and come and go, they leave their influence upon the thinking of the people in the pews. Otherwise, why would the Board of Congregational Life bother with front page illustrations and back page lessons? They are Sunday after Sunday in the hands of tens of thousands of Presbyterians. It is not wise to take their content lightly. A spoonful at a time will still feed you the whole bowl of soup.

Sometimes there is some foreign matter floating in it. It can make you sick, even when the rest is good food. It ought, therefore, to be caught in time and sifted out. I wish it were!

Bulletin no. 03803 is an example. It deserves file 13. The illustration shows a man beating a sword into a ploughshare. This depicts the Christian hope for peace, to become reality in the Kingdom of God.

The text on the back page, however, divorces this hope from the coming of God's Kingdom and puts it within this world and its history. So the blessed prophecy becomes a falsehood! I quote: "The prophets proclaim: '... they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore ...' The vision of the prophets is fulfilled through the Prince of Peace who has conquered evil and now rules all things in heaven and on earth. He creates a new heart and renews a right spirit within us. He teaches that security is only found through justice and love among men. Where do you believe security is found? Contemporary wisdom seems to lie in finding security based more on justice and mutual respect and less on fear and mutual destruction." End of quote.

It sounds as if our church had never heard of the return of Christ in glory; as if all he has done and ever will do is now with us; as if the security of which the bulletin speaks, obviously political and socio-economic security, is the be-all and end-all of the Christian hope.

The text was written, of all people, by the Committee on International Affairs. If anyone, it is these people who should know better!

I speak on the basis of Holy Scripture and of the realities of our time. One without the other becomes nonsense: the reality of our time without the Word of God can only lead to hopelessness; the Word of God divorced from the life we live here and now, becomes a mere pipe-dream.

On that basis, then, it is clear that the vision of the prophets is *not yet* fulfilled: the swords easily outnumber the ploughshares today! Evil has *not yet* been conquered. It has not even been subdued. It merely has been, for some time, *curbed* only among nations where the Gospel of Christ has exerted its influence. Even that influence is breaking down today at a disastrous pace.

It is the *power* of evil, which has been broken on the cross: its condemnatory power, its power to pay human beings its wages — death. And that power has been broken only in the lives of those who now, by faith alone, cling to their Saviour. Even as his people perish physically in this world (they have perished in this century in numbers unequalled in Church history!), it is not the wages of death into which they enter, but the free gift of God, which is eternal life.

Therefore, Jesus Christ does *not yet* rule "all things in heaven and on earth", no matter how pious that may sound. The Bible itself leaves no doubt about that. "Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. But we see Jesus ... crowned with glory and honour ..." (Heb. 2:8-9). "As it is ... *not yet!*" He, Christ the King, has been crowned. We, with all creation, are groaning in travail, Rom. 8:22. Saved in hope, vs. 24.

To maintain that the Lord Jesus "now rules all things in heaven and on earth" puts the whole monstrous burden of pain, suffering, torture,

disease, famine, desolation, terror, and death of the twentieth century squarely at his feet! Is there any need to make a list? It would fill every page of this magazine, and then some! To proclaim to starving children with their big, tragedy-filled eyes, and to mothers starved too far to nurse their little ones, or to a teenager become a zombie from the use of angel-dust, that Jesus Christ rules all things, is coming close to the ultimate insult to his holy Name. It also is so utterly cruel, that words fail me for that.

Where have these people been, that they can write with such unrealistic heartlessness? What do they think they are doing when they throw people like me a sop in a little pious sentence, "He creates a new heart and renews a right spirit within us?" Cut that sentence out of this piece of theological secularism, and it flows better, stylistically! It is not even remotely connected with what they are saying.

There is a theology, so-called, which talks about Christ in glowing terms, while turning a blind eye to the facts of history; at the same time it talks about human history without any sense of divine judgment. When Christ and history are divorced, then history and judgment are separated, as if we could ever have one without the other!

If we preach that what we have here and now, in the events of modern history, is the rule of Christ over "all things," we have become preachers of raw despair for all the dying children, the desperate mothers, the tortured fathers, the drowning refugees, and the maimed victims of terrorism.

I protest the distribution of such teaching in my church. This Bulletin will not, to be sure, carry the Order of Worship in my Congregation, the worship of a God who is the Judge of all the earth, but who has saved us, promising, "Behold, I make all things new," in the hope that the day must come when all evil is conquered and he will wipe away the tears from all eyes, the Day of Christ the King of kings.

I will not preach despair, but faith, and hope, and love!

MR. ZEGERIUS is minister at Arthur, Ontario.

□

barsanuphius

Professor J. Weirdo McVague has become a futurist.

"I used to be interested in history," he told me recently, "but it was all such a muddle it was really impossible to make any sense out of it. So I have decided to concentrate on the study of the future. It is clear, if I may coin an aphorism, that those who are unwilling to learn from the mistakes of the future are bound to repeat them." Dr. McVague, who always looks owlish, looked particularly owlish as he said this.

I asked him about the future of the church. What are the prospects for church growth?

Dr. McVague replied confidently. "That's easy. The churches are going into two decades of unparalleled growth. It will be due mainly to the energy crisis, of course. Combustible fuels will become so expensive that the average Canadian will be unable to heat his home. The temperature in the work place will be kept just above freezing. The big growth industries will be the manufacture of parkas and small and medium-sized churches. A crowded church will be heated by the bodies of the parishioners. The simple fact is that people will go to church to keep warm."

"Amazing!" I said. "What other benefits will come to the church through the energy crisis?"

"Well, weekend trips will be a thing of the past. Nobody will be flying anywhere and no one will even be able to drive to a cottage. What will they do instead? It's obvious; they'll go to church far more regularly."

"Do you see any other influences aside from the energy crisis?" I asked.

He leaned toward me and lowered his voice. "Confidentially, I am the only futurist who is on to an even more disastrous possibility." He looked immensely pleased with himself as he continued, "Later in the century the drift in the polar ice cap and the consequent changes in wind patterns are going to play havoc with the weather." He gleefully went on, "The summer will be far too hot for any outdoor activities. Summer vacations will be a thing of the past. I'm quite sure the majority of people will go to church to enjoy immobility on a cool pew.

"In winter there will be almost no snow. Cross-country skiing and all forms of winter sport will be impossible. All those people who are now frequently away on winter week-ends will be back in church."

"Do you foresee any other disasters which might benefit church attendance?" I asked.

"Well, if Confederation broke up the uncertainty might bring people back, but personally I think that's a long shot. On the other hand a really good depression might have the same effect, and I think that's much more likely."

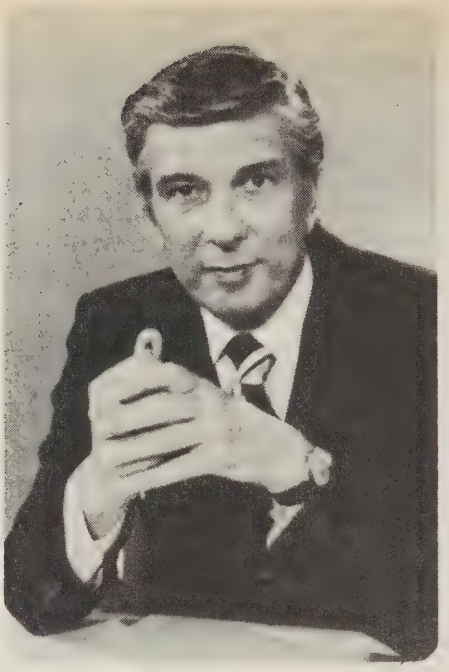
At this point I left my futurist friend to his catalogue of potential tragedies. Things were going to be great for the church but not for much else.

As for me, I am going to avoid futurists for a while.

One more month and it's off to the cottage. I may even read some history!

PERSPECTIVE

by Lloyd Robertson



The politics of the Olympics

THE OLYMPIC movement is in the midst of its greatest crisis since the Games were cancelled during the Second World War. Opinions are flying from both sides regarding the worthiness of the boycott of the Moscow games by some western nations and there are those who continue to insist that "sport is above politics." Even Pope John Paul II seems to have been lulled by that comfortable cliché. He is quoted as saying "sports are about human solidarity, brotherhood, joy and peace." While we may all salute the nobility of that ideal, modern history clearly indicates that sports and politics are almost automatically entwined.

The Winter and Summer Games of 1936 were turned into a propaganda parade as Adolf Hitler and his gang showed off the vaunted glory of the new Germany. The Toyko Games of 1964 were intended to mark the re-emergence of Japan as a respectable member of the post-war world community. The 1968 Olympics in Mexico showed that country attempting to destroy an alleged myth that something more than 'manana' mattered in Latin America. At those same '68 Olympics American track and field stars gave the Black Power salute from the medals' stand. The 1972 Games in Munich saw the horrendous slaughter of several Israeli athletes and in Montreal, in 1976, Canada found itself embroiled in an embarrassing fracas over the representation of athletes from Taiwan after our federal government had formally recognized mainland China. The 1980 Winter Games at Lake Placid, New York, were conducted under the shadow of President Carter's call for a boycott of the Summer Games. Still Jimmy Carter, the domestic politician, was quick to capitalize on the United States hockey team's success in defeating the Soviets and winning the gold medal when he held a reception at the White House for the victorious American athletes. National pride both in the medals competition and in the host city function is the key element that fuels excitement at the Olympics. Given the entry into the Olympic movement of the Soviet Union in 1952, competition between the two dominant world systems is now a factor as well. Unfortunately, these elements have now become so predominant that the achievements of individuals, who, dedicated to athletic excellence become the stars of the Games, play second best to the drama of the political theatre.

The politicization of the Olympics is understandably resented by the members of the International Olympic Committee. The President of the I.O.C., Lord Killanen, put their view forward at the closing ceremonies of the Winter Games at Lake Placid. After running through the usual platitudes about sport contributing to the unity of man and not his differences, he referred with unusual force to "the holocaust which could be upon us if we are not careful." There was a hush and then the audience broke into a spontaneous and prolonged applause. For a moment the Olympic ideal seemed to shine with clarity throughout the arena. The youth of the world stood shoulder to shoulder. East was locked to West. It was as though the young people were prepared, in unison, to defy the actions of their elders in both camps — represented by Jimmy Carter and Leonid Brezhnev. The Olympic flame that had burned over Lake Placid for almost two weeks sputtered to its demise and the magic of the moment gradually faded away.

Soon we were back out into the cold of a northern night and our systems were forced to adjust to the reality that was before us. As Lord Killanen spoke the news wires had reported that "Streets and sidewalks in the Afghan capital of Kabul were stained with blood after fighting over the past few days in which hundreds of people may have been killed or wounded." Soviet jet fighters were strafing the suburbs of Kabul as the Russians continued their attempt to take over Afghanistan by force.

The spirit of the Olympic ideal was suddenly gone and the people of Afghanistan may have been convinced that the holocaust, of which Lord Killanen spoke, was already upon them.

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LETTERS

Pertinent questions on private judgment

Dr. McKinlay, in his article "Divisiveness or Dissent" (March issue) states:

"Of course, the right of private judgment cannot be granted in matters deemed to be of the essence of the Gospel. Liberty of conscience could not, for example, be allowed in matters such as the Triune God, the Deity of Jesus Christ ... But on a matter such as the ordination of women, not practised for over nineteen hundred years..."

Is this the position our church takes? Or does our church not accept the question of the ordination of women as a question of doctrine, having to do with our doctrine of God and our human nature? Does it not also regard the call of God to the full-time ministry to be of the essence of the Gospel? Perhaps the 1900 years in which the church denied women the right to respond to that call was 1900 years too long. Is Dr. McKinlay suggesting that the length of time makes it less crucial? What about slavery? It was around a long time. Should freedom of conscience have been allowed?

Dr. McKinlay also states:

"When one, in obedience to his understanding of the Word of God, feels led for conscience sake to be unwilling to take part in the act of the ordination of a woman, (while at the same time doing nothing that would prevent women already ordained from exercising their lawful ministries), surely it is only right..."

Would it not be divisive for ministers who do not believe in the ordination of women to refuse to take part in a service of ordination because they think the person being ordained cannot possibly have received an authentic call from God? Would it not be permissible for other ministers, out of freedom of conscience, to do the same if they felt there was a reason the candidate should not be ordained? (like failing to manage his/her household well?) And do ministers who do not believe in the ordination of women really do nothing to prevent women in their own congregations from being elected to the eldership?

L. Klempa,
Montreal, Que.

On persons and prejudice, sexism and Scripture

Two separate statements in the March issue of *The Record* seem to me to have an underlying connection that could shed some further light on some of the issues which they debate. I am referring to Dr. McKinlay's statement on liberty of conscience *vis-a-vis* the ordination of women and Dr. Reid's ongoing debate with Dr. Hay over the new guidelines proposed by the Board of Education. Let me first respond to these separately and then show a connection.

The tradition of liberty of conscience in the Westminster Confession of Faith is a very different one than that embedded in the Basis of Union of the Presbyterian Church in 1867. The reference in the latter document is the one that is relevant to the present discussion because it relates to the order of ministry. The uniting churches could share a common ministry because a point on which they had differed before union was regarded as theologically unimportant. This point was the authority of the civil magistrate, and on this point there could be liberty of conscience.

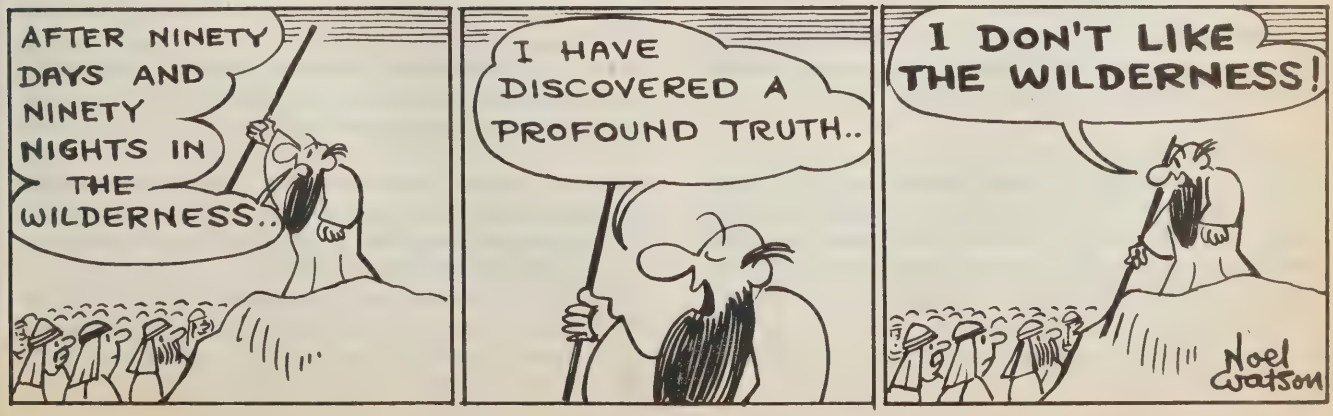
The Westminster Confession of Faith's reference to the same phrase is not dealing with the order of ministry but the ultimate way of viewing personal faith. On this the Confession points us back to Scripture and claims that in the final analysis we are each answerable to God. But to applying this to absenting one's self from presbyterial or sessional responsibility in the ordination of women, would erode the whole concept of a confessional church.

This difficulty is clear when Dr. McKinlay begins to argue that though liberty of conscience cannot be applied to certain doctrines, it can apply to the ordination of women, even though he clearly acknowledges this to be part of the law of our church. On what basis is one to decide which

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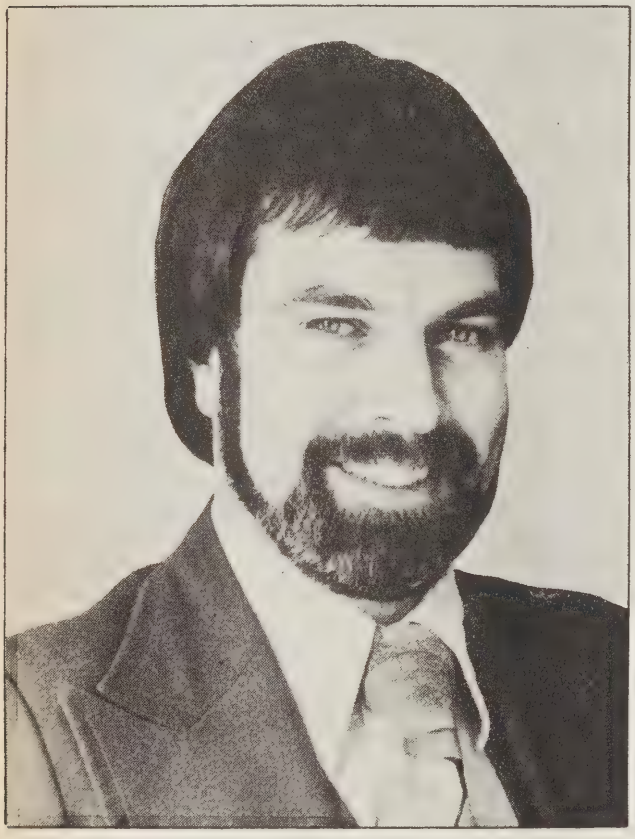
WATSON'S WORLD

by Noel Watson



Part III

CULTS CULTS CULTS



Ian Haworth

Photo credit: M. Visser

JAMES ROSS DICKEY

Editor: Would you tell our readers something about COMA? What does the acronym stand for, and how long has the organization been in existence?

Ian Haworth: COMA is an acronym for the Council On Mind Abuse. We have been in existence since July, 1979 and we are a preventative educational organization. We are trying to educate people as to the techniques of mind control, or brain-washing techniques if you like, that are employed by the cults in to-day's society.

E. How do you distinguish a cult from any other religious movement?

H. Basically by the techniques that it uses. If any organization, whatever it might profess to be, is using psychologically coercive techniques in order to recruit and indoctrinate, then we feel that this is an organization to be looked at very carefully.

E. One of the key things would be then whether or not an adherent of a movement or a group would be free to go at any time they wanted to.

H. Well, yes and no. Physical freedom to come and go is one thing, mental freedom is another. There needn't be any physical barriers or restraints and yet they can still keep you. This is it with the cults. They say, "How can you say we are brainwashing people? There are no barriers, there are no bars on the windows," and all the rest of it. There doesn't need to be. The fact is that the people who are brainwashed are completely under their control so there's no need for any physical restraint.

E. Your organization exists primarily to educate and inform. Do you engage in deprogramming? . . . the forcible removal, or kidnapping of people who have joined a cult followed by a process of reversing the psychological intimidation they have undergone in an intensive period over a couple of days.

H. We do not, either as an organization or as individuals. However, I must clarify one thing. People do make the connection these days, largely because of stories in the media, between deprogramming and kidnapping. Strictly speaking, deprogramming is simply a process whereby a professional can get into dialogue with the cult member. Now, if the cult member is not willing to sit there and have that dialogue and his or her parents see fit to make sure that that person is there, then physical restraint may be necessary, and possibly kidnapping in the first place. But most deprogrammings as a matter of fact, go on without any restraint being necessary at all.

E. Have you had any contact with deprogrammers — people who have lent themselves to this task of helping parents reclaim their children from the cults? Ted Patrick is probably the best known of the lot.

H. I've never met Ted Patrick, but I've seen him being interviewed. I did meet a deprogrammer in Montreal about four months ago, talking to a conference there

Establishing defences —an interview

about his particular activities and how he goes about his work.

E. What do you think, personally, about the moral and legal questions that naturally arise when distraught parents seek out the aid of a deprogrammer? There have been many lawsuits in the United States concerning the legality of such efforts. I am asking for your opinion, not COMA's.

H. My personal opinion is, looking at my own family and being very close to my brother and my sister, father and mother, that if, in fact my brother, say, was being held by a group, I would do anything in my power to get him out of there, anything at all. So certainly, if I had attempted every other means, I would go the route and try to get a hold of him whatever way I could and get a professional in. So I don't blame a family that adopts these tactics. It's usually a last resort.

E. It is not always a successful ploy, is it?

H. Most of the time it is. Usually you are looking at a 90% success rate.

E. That high!

Now that we have you talking personally a little, would you tell us about yourself and how you came to work for COMA?

H. I was a cult member. In August of 1978 I got involved with a group in Toronto. I was recruited on the street after answering some questions. A girl was doing a "survey." I thought it was some sort of market survey and answered five questions. Having done this, she said that I sounded like the kind of person that would probably be interested in this community group that she belonged to. They were meeting next week. Would I like to come along? I was busy on that particular night so she then asked if she could have a telephone number so that I could be contacted. I said sure, gave her my number and subsequently heard from her on a very regular basis. Finally, I found time to go along to one of the meetings. To cut a very long story short, I couldn't relate to anything that was *said:* what I did relate to was something that happened after I went out into a hallway after a long and very boring lecture to have a cigarette. Someone followed me and said: "Oh I didn't know you smoked? We have a course which, among other things, will show you how to quit smoking. And we guarantee success! We have over a 95% success rate and within a four day period you will quit smoking — just like that."

Well, I thought this is all very well and good, but I'm going to check them out first. So, before putting down a deposit, which they were pushing for at that moment, I telephoned the Better Business Bureau and they had no complaints. Well, I figured no news is good news in that area and joined. I went on a four-day course. Four days later I had spent over $1,500.00 on further courses, and dedicated my life to them 24 hours a day. My former friends noticed right away that I had changed — become robot-like.

E. Do you want to give the name of that organization?

H. That was PSI — Mind Development Institute — commonly known as People Searching Inside, *or* the Canadian Psychic Foundation *or* the Condellini Research Institute *or* the Caman Islands PSI, *or* New Age Publishing.

E. Do many of the cults travel with so many aliases?

H. Most have many more. The Unification Church, which is a short name for the Holy Spirit Association for the Unification of World Christianity, commonly known as the "Moonies," has well over 100 names that they use, many of them in Toronto.

Toronto the centre

E. That's a good point at which to bring home the problem. Many Canadians think that is primarily an American phenomenon, perhaps even Californian. Do you see a growth of cults in Canada?

H. Yes, particularly in Toronto. If we take the Moonies again, they have had a lot of flak recently in the U.S.A. Their head office was in Tarrytown, New York and they kept on buying more and more property there. They bought a circle of buildings and the people in the middle didn't like it and would sell and so on. However, because they weren't subject to paying taxes ...

(continued on next page)

Cults: Establishing defences — an interview

(continued from previous page)

E. Being designated as a church?

H. Yes ... because of this, the other people there were paying more and more taxes to cover the cost of local services and it got to the point where they said "That's it!" They went to court over this and the case, I believe, is still going on. So pressure is being brought to bear there. Consequently, we heard last Easter, before we officially made ourselves known, that we could look for many more Moonies to come up to Canada. They were going to expand their operations here. We thought at first that they were down on their quota and...

E. Who did you hear from?

H. It just filtered through from organizations in the States.

E. Organizations similar to your own?

H. Yes, we're in touch with about thirty. We hear rumours now, and that's all they are yet, that Toronto may be their new headquarters. They've bought what was an old people's home from the Anglican Church for about $300,000 ... in the Kensington area. They have property on Oxford Street, Admiral Road, Avenue Road, 100 acre farm at Rice Lake...Now many other groups are in the process of doing the same because there are laws being brought into play in the United States and life is getting a little more difficult for them south of the border.

E. Are they centering in Toronto or are they spreading across Canada?

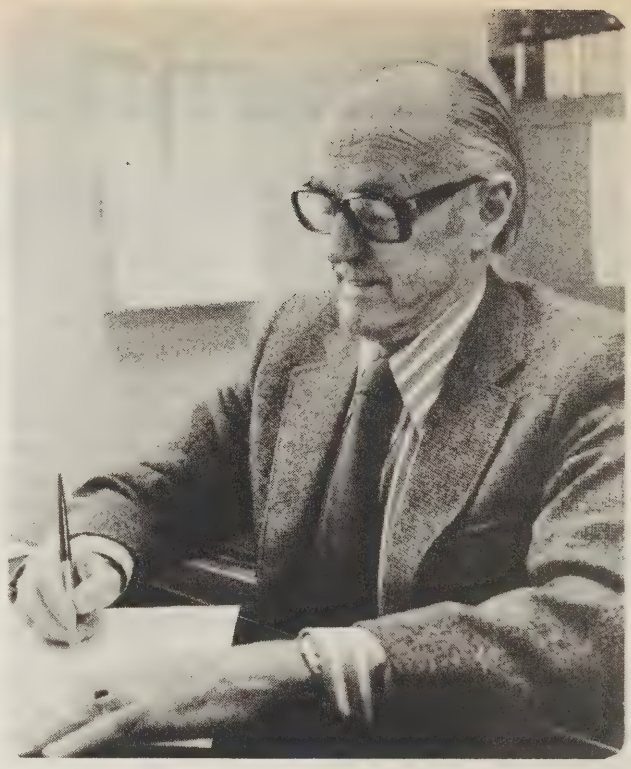
H. They are across Canada, right across the whole of Canada, there's no question about that. But most of them appear to be in Toronto.

In colleges and prisons

E. We are incorporating in this interview the experience and insight of Dr. Goodwill MacDougall, The Presbyterian Church in Canada's man in charge of work with chaplaincies, students and colleges:

Dr. MacDougall, I wonder what you have picked up in your conversations with university chaplains across Canada concerning the growth of the cults. Are they concerned?

Dr. MacDougall: Some of them are *very* concerned. I think particularly of Colin Clay, whose articles you have carried in the last two issues of *The Record.* Colin has done extensive research on this subject and some of it under the auspices of the government of Saskatchewan. He was



Dr. Goodwill MacDougall Photo credit: M. Visser

quite alarmed at what he found, particularly at the extent to which cults would go to hold their members, even to the use of violence when members leave or are taken from them. Recent evidence supports this, particularly the murder of three survivors of the Jonestown cult who were living in California and who had written a book on their experience.

E. What about the prisons? Are they making any effort to establish themselves there? You have contacts with prison chaplains.

M. It is more difficult for them in the prisons because some groups are automatically barred from having very much to do there, for security reasons.

E. Would it take too long to go into the reasons why? Do some cults, groups, have such a reputation that they are considered a security risk?

M. This is part of the reason ... Some of the movements ... for instance, Metropolitan Community Church, which is a homosexual congregation, would have difficulty.

E. There are about 135 congregations in the United States now...

M. They are growing ... But since homosexuality is still considered illegal in prisons, in spite of what may be happening, and since there is always the possibility of proselytizing if the chaplains or ministers from this church get into the prisons, therefore security has taken it upon themselves to control this. Now you can't deny a

homosexual man or woman who, when they are admitted to prison state that they are *members* of Metropolitan Community Church, the services of their minister, but that is under close supervision.

E. But you wouldn't call Metropolitan Community Church a cult.

M. No way!

The techniques of a cult

E. Which gets us back to Ian. Would you elaborate a little on what distinguishes a cult from a sect?

H. There are many techniques which are employed by the so-called cults. We call them mind-control techniques, techniques of psychological coercion or brain-washing. We've identified 22 of these. Some of them are isolation, hypnosis, peer-group pressure, love-bombing, removal of privacy, sleep deprivation and fatigue, confusing games, no questions, meta-communication, rejection of old values ... I could go on. .

E. Yes, I see. Could you enlarge a little on one of them. What does "love-bombing" consist of?

H. O.K. Now love-bombing is the technique whereby you are showered with love and affection ... it is false unfortunately, but you don't realize it ... you are showered with it right from the word go, and it's usually given by a member of the opposite sex, lots of hugs and kisses and compliments, and it makes the average person feel wanted and welcome and part of a very loving atmosphere. If one is used to it, one accepts it as quite normal. But if one isn't used to it, and I suggest that to-day we don't go around hugging and kissing relative strangers, then it is quite shattering and it knocks people over. They really like it: I haven't found a single person who didn't. Then they tend to seek more and go along with the group, not wanting to rock the boat.

Then there are meta-communications. There are messages within messages in a long two, three or four hour sermon which some group leaders give. There can be an underlying message that's going through into the subconscious aided by the repetition of key words or phrases, over and over again.

E. Some of these techniques sound very sophisticated.

H. They are!

E. They sound very much like techniques developed in the middle of the century, used in war-time, for example in the Korean War and earlier, to "persuade" prisoners of the error of their ways and subsequently to exhibit them.

H. I think that they've been around for quite some time and we really had a chance to see their effectiveness when they surfaced in Korea and in Indo-China; you're quite right.

E. They leave no marks on the body.

H. They're invisible, and yet *extremely* powerful. In fact, the techniques used in war-time have been honed even sharper and have attained an even greater degree of sophistication and effectiveness by the cults.

M. If I may interrupt here, isn't one of the distinguishing features of the cult the fact that you're never given the opportunity to ask questions, or if asked, the questions are never really answered, but put off? You mentioned the three and four hour sermons, but any interruptions are put off, are they not? The technique is to say "later," but "later" never comes.

H. Oh yes. Questions are always discouraged. I can tell you how they did it with my group. They said that people who asked questions had psychological problems. The guy in school who was always putting up his hand and saying, "Miss, Miss" ... he had an ego problem, right? That approach would be enough to silence some people in the group who would be upset at the thought of having psychological "problems." Then they would say "Well, of course, some of you will have genuine questions, but there is a lot of material to go through and we would appreciate it if you would hold them. They will be answered as time goes by. Jot them down on a piece of paper and we'll answer them during the break." Now if you jot them down and ask, the rest of the group doesn't benefit, they don't hear them, and if it is an awkward question, the weakness of the answer is not exposed. Also, you are told not to go to the bathroom until the breaks, because "We would have to stop and wait for you to come back." So by the time the break comes, which by the way, is every four or five hours ... they don't tell you this ... you don't wait to ask questions: you find the bathroom.

M. The converse of this then, is in deprogramming. Isn't one of the basis of deprogramming simply to enable the person to ask questions...

H. Exactly!...

M. Really, to mull over what they have been through, to think through and weigh what they have been told.

H. You get the person to think for himself or herself and ask questions. That's *exactly* what deprogramming is. You bring them back to reality that way.

E. That's a non-spectacular technique, but a healthy sounding one. Do you see any particular cults on the ascendency, succeeding more than others?

H. I think that they're all thriving, I really do. But the larger the group, the more members they are likely to

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bring in. Statistically if each person goes out and brings another in the larger groups will grow more rapidly.

E. The methods are all pretty much the same then?

H. This is it. All the groups look like they might be different...

E. The goals are often expressly very different. For example theologically, if we can use that term, the goals of the Children of God are very different than those of say, the Moonies.

H. But the true goals, i.e., amassing sums of money for the personal gain and/or power of the leader are common to all the cults, and the techniques they use to achieve those goals are all the same.

E. A kind of religious totalitarianism.

So you don't see any particular cult gaining ground over the others. You present a picture wherein they are *all* making gains. We see, for example, more of the Moonies and Krishna than the others. But you see them all thriving and expanding. You would think that *some* of them would be levelling off or declining, even with their zeal.

H. Well the public aren't aware yet in Canada, to the extent that we would like them to be, that these groups exist, and until they are, and are ready to do something, these groups will continue to proselytize and take in money.

E. You don't know of any that have petered out? That have sort of wound down on their own facetiousness, their own internal struggles ... for example the Children of God have had a couple of internal splits. Aren't they even beginning to lose their attractiveness?

H. Well, the Children of God, from the limited information that I have, have simply spread out to cover the globe and are still growing wherever they are.

E. I see, they are just thinner in order to cover more ground.

H. You'll find them coming back.

E. But none of them has taken a dive?

H. Well, Guyana is a good example ... the Jonestown massacre. People think that that killed off the cult but it did no such thing. We have information that they are 2000 strong and growing.

E. Dr. MacDougall mentioned earlier that they appear to be operating.

H. Yes. But you used a word earlier ... "attractiveness." People aren't *attracted* to cults. Particularly after things like the Manson murders and Guyana. The Nazis, for example, used the same techniques.

E. Yes, from your description they sound like they were a very successful cult.

H. That's exactly the case!

So people aren't really *attracted* to cults. You don't suddenly go out on a Tuesday afternoon at two o'clock and say "Boy, it's time I joined the Moonies."

E. You mean that they are not *initially* attracted?

H. They are *never* attracted.

The cult comes to the individual. The individual never goes to the cult. They come to you on the street or wherever. You may be asked to join The Collegiate Institute for the Research of Principles at the University of Toronto. They meet Thursday's at 8.00 p.m. That's the Moonies.

M. I think that the other thing is that the person is rarely aware that he or she is being approached by a cult.

E. Because of the many aliases under which they travel?

M. No, they look for your interest. If you are sitting on a bench in the Eaton Centre, casually dressed, reading a book on philosophy, you will probably be approached by a couple of people who will come up to you and start to talk about philosophy and about your interest. They *really* go into this. Then you will be invited to a meal and it goes on from there. The next thing you know you'll be going away for a week-end and it leads on.

H. That's exactly right.

Guises and guile

E. Is the problem simply an urban one? All our references have been to Toronto ... the Eaton Centre, U. of T.

H. Most of the groups are in Toronto, have headquarters or bases here, but they exist right across Canada.

E. But are they *primarily* urban in Canada? Do they hover around universities where there are a lot of young people?

H. Yes. Basically anyone is vulnerable to the techniques cults employ, but some are more vulnerable than others. Students, idealistic people going from high-school routine to working toward life-goals, are particularly vulnerable. Especially around exam-time. But we're all vulnerable. They do concentrate on the most vulnerable, however.

E. You anticipate that they will eventually be as visible in

smaller centres? You see it seems almost inconceivable to me that they could make much of an impact on some of our towns and villages, more closely knit communities.

H. They use them for raising money, keeping on the move, operating from one base, but moving right across Canada.

E. Again under false pretences . . . such as raising money for drug centres for helping young people who are addicted.

H. Exactly. Selling chocolate bars, flowers, whatever.

M. I was told yesterday of someone, outside Toronto, who was approached by a young person selling chocolate bars. This man was aware of the activity of the cults and asked questions, thereby discovering that it was indeed a money raising effort for one of them. He recognized the alias, but to one who wasn't "in the know" as it were, the name might not mean very much. This young lady was based in Toronto, but had been sent out to this area to sell chocolate bars door to door.

E. Does COMA provide a national service? Could our readers write for information, particularly on the features that distinguish a cult?

H. Yes, we have a leaflet that we would be happy to send to anyone, that provides this information.

E. You believe that education is crucial on this whole question of mind abuse and the cults.

H. We think that it's the only answer! The government of Ontario is right now involved in a study to see if an inquiry is necessary to see if legislation is necessary. A lot of ifs there.

E. It's very dicey for a government to distinguish between "legitimate" religions and "cults."

H. Right! And we don't think that legislation is the answer . . . though it will help.

What's the difference?

E. Even when you can define as well as you can the differences between, say the Jehovah's Witnesses and the Moonies, or Krishna and the Charismatic Movement? You see what I am getting at here. It's a fine line for a lot of people between what is genuine acceptance and belonging and what is really a very cruel and subtle form of mind control. Is a spell-binding Christian preacher of the old school using mind control? To a certain extent I think he is.

H. I would suggest that we have to be very careful with the words we use here. Is he using techniques of mind-control? I would say no. Is he using techniques of persuasion? I would say yes. Now, let's take those 22 techniques we list in the leaflet. If you use two or three for a limited period of time as does any preacher, any educator, any salesman, any commercial on T.V. and the radio . . . the advertising media are very keen on some of these techniques . . .

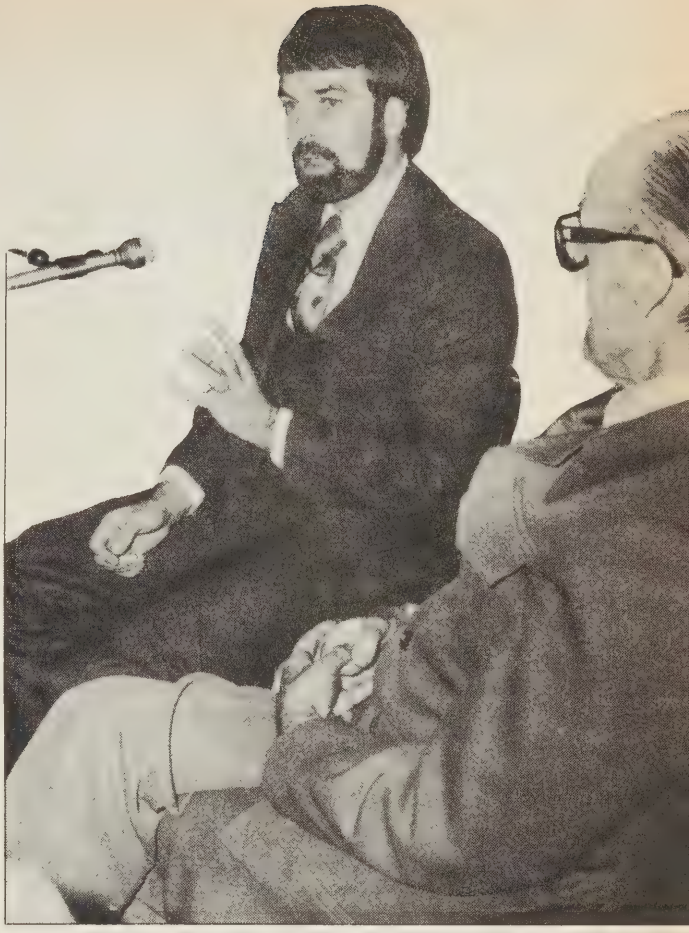


Photo credit: M. Visser

E. They developed some of them. . .

H. Right. . . . well if you use some of these techniques, some of the time, then you finish with persuasion. If you use most of the techniques, all of the time, *en masse* and on each individual as the cults do, then you will finish up with control.

E. Dr. MacDougall, what do you see as the church's mandate in all of this? How are they to help in alerting our young people (those we have left), and their parents, as to the dangers inherent in all of this?

M. Again, I think that it is education that is crucial.

E. You would broaden that understanding a little from Ian's understanding, would you not? COMA's mandate is

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Cults: Establishing defences — an interview

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a little different than the church's here. COMA seeks to demonstrate what is at stake psychologically, the church should have more with which to supplement the defences. To a certain extent don't the cults move into a vacuum?

M. Yes! I feel that this is one of the reasons cults win young people. It is because many of these young people, as Ian has pointed out, are idealists. They want to do something. My concern is that the church doesn't have time for its young people. A lot of people would object to that statement and say "Oh yes, we want them!" We want them ... but on whose terms ... theirs or ours? Are we really prepared to sit down with them and listen to these people? Make an effort to find out their opinion, where they hurt, and listen to their questions ... not be shocked if they don't go along with some of the things that we consider sacrosanct. We must try to work with them to get down to dealing with ultimate questions.

E. You don't think that we've been doing a particularly good job on that up to now?

M. No, I don't.

E. Just a couple of more questions, Ian. Is COMA funded privately or by the government?

H. We're certainly not funded by the government! They don't have a category to put us in. We're funded by the public, by individual donations, and recently we've managed to get our registration number from Revenue Canada and now we are involved in trying to get funds from corporate entities and so on.

E. Now, besides that pamphlet which is very clear and very well done in my opinion, have you a list of books that would be helpful in understanding the situation?

H. They're also in the pamphlet. Everything's in there ... the techniques of mind control, the difference between cults and religions, books to read, everything.

E. We should emphasize again that you're not in the business of deprogramming — you're in the business of education.

H. Right. Thank you.

E. Thank you, Ian Haworth and thank you, Dr. MacDougall.

For the pamphlet mentioned in the interview, write to: C.O.M.A., Box 575, Station 'Z', Toronto, Ontario, M5N 2Z6.

This concludes the series on the cults.

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JOSEPH C. McLELLAND

THESE DAYS, some people are even against motherhood; but no Christian can be against "church growth." Unless he's a theologian called to reflect critically on every church issue. So here goes.

There is a significant pairing of opposites shaping up for the 1980 General Assembly. One is the church growth proposal (double our membership in ten years) adopted by the last Assembly. The other is the issue of whether the ordination of women is a matter of church law or a judgment of individual conscience. Both have received lengthy comment in recent issues of this magazine *(The Record* is certainly readable these days!)

The two issues suggest the uncertain state of our church. On the one hand, the church growth movement (emanating, naturally, from the U.S. of A.) offers visions of burgeoning congregations, reminiscent of those heady times of "church extension," and a pulpit for all the graduates we are turning out. On the other is an issue which has already proved divisive: is it really true — incredible as it sounds — that two *presbyteries* have ruled officially against ordaining women? If so, schism is already here!

Church growth is always a desirable end. No doubt our diminishing numbers can be explained in part by statistics of population shift, or transfer of religious affiliation to authoritarian cults, and as a consequence of the various reasons why church attendance is less attractive than hitherto. Such reasons should not lead to despair and apathy, but to self-criticism. To examine ourselves — our congregational lifestyles, our preaching, our understand-

CHURCH GROWTH — OR DOUBLE JEOPARDY

ing of the church's role in society — is both necessary and salutary. Unless the project for doubling our numbers is married to such self-examination it will turn into a search for gimmicks, or it could even become a mere addition to an institution which might be unworthy of further support. *That* would be double jeopardy.

A woman's place —

It is good that our "test case" is that of the place of women in the church. In functional terms women constitute our visible minority. This means that they gather to themselves certain key issues high on today's theological agenda: Christ's intention for his church as to both teaching and organization; our care for the victims of every sort of discrimination and oppression; the very scope of Gospel: whom does it set free, from what and for what?

That type of question is the real issue in this debate, and only secondarily the question of church law and individual conscience. Our church has already debated and decided "the place of women in the church" and since 1966 has been ordaining women to eldership and ministry. So much is clear. Those who believe that we were wrong in our theological conclusion and its ecclesiastical consequences have only two options. One is to accept the ruling of the church by supporting it and participating in such ordination. They may do so on the ground that — like infant baptism or the Virgin Birth, for example — one may have questions and individual interpretation, but we belong to a church which does not make any interpretive doctrine a part of its practice. In contrast, I here point to hard-line churches including Orthodox, Roman and some Protestant bodies which, for example, require acceptance of their doctrine of the Eucharist before allowing communion.

The other option for such sceptics is to leave our church for some other which does not ordain women: these include the Orthodox, Roman and the Protestant subdivisions mentioned above. If they object that ordination of women was not practised when they took their own ordination vows, they follow a false logic. Of *course* doctrine is retroactive — ever since the Early Church developed its doctrines of the Trinity and of the Christ, we have known that theology is hindsight, a reflection of the Faith. Our fathers taught that doctrine is to be judged on its "congruence" with Scripture.

Infant baptism was a test case over against the Anabaptists in the 16th century. Calvin and friends knew that it is difficult, if not impossible, to find infant baptism *explicit* in the Bible. But by showing the implications of the covenant theology they judged it to be congruent or implicit. (When a zealous student of Karl Barth translated the master's teaching on baptism into a refusal to baptize children of his congregation, Barth himself stepped in; after all, it was the will of the church!). Similarly the eldership for church government, the eucharist as sacrifice of thanksgiving rather than expiation, the parity of clergy and their oversight through that corporate bishop called presbytery, predestination as corollary of grace rather than fatalism, and so on. The development of doctrine is part of the responsibility of the church, as we made clear in the Preamble to the revised ordination vows now authorized within our church:

> *Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith concerning Church and Nation of 1954 and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in its continuing function of reformulating the faith.*

Are we now to forfeit this Reformed principle that Scripture is not a frozen text but a speaking, "lively oracle" and that the proper hearing comes through our reflection as responsible theologians? That is, our way of doing theology as Presbyterians is not to pit one proof text against another (some say women are equal, others that they should keep silent...). Rather it is to listen to the Word of freedom and equality and reconciliation as the essential word, just as "justification by faith" is a test word for the doctrine of salvation, and "union with Christ" the test for eucharistic theology.

A matter of conscience

Let us be clear on one point which seems to have escaped those who are passionate for a "liberty of conscience" which would allow them to flaunt the will and doctrine of our church. For if this issue proves divisive, that cuts both ways. I mean that it was a matter of conscience that we at last recognized the teaching of Scripture that women are ordainable. It was a matter of

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conscience that we welcomed women into our seminaries and into our presbyteries. It remains a matter of conscience that my women students at this moment must not become a questionable class or an endangered species. If we are facing the sad prospect of schism, let it be clear that the question of forcing some ministers out is a threat on *both* sides of the question. We must choose our priorities.

Perhaps Christian conscience and biblical authority are at stake in the other issue of church growth as well. If this project goes hand in hand with a serious theological agenda, all will be well. For a start, we need to discuss among ourselves the nature of evangelism/mission and its relation to revivalism. Church growth in North America is usually seen as revivalism (as in the Billy Graham crusades). Recent studies suggest reasons why people are unchurched. We need to ask whether our preaching has not suffered from faulty models of ministry (counsellor and enabler and administrator, etc.; and soon, "spiritual director"). We need to recover the fire and the knowledge that cast the Reformed pastor as congregational dietician (serving milk and certainly meat in "the regular diet of preaching") and resident theologian. We need to ask whether our congregational lifestyle offers what the unchurched really need — a solid liturgical drama centred on sound exegetical preaching and a genuine familial acceptance. John Knox called us "the lay family of God"; Dorothy L. Sayers once observed: "Official Christianity ... has been having what is known as a bad press. We are constantly assured that the churches are empty because preachers insist too much on doctrine ... The fact is the precise opposite ... The Christian faith is the most exciting drama ... and the dogma is the drama."

We seem to be running scared. An institution facing diminishing numbers — whether it be a church or a university or a business — tends to follow an obvious pattern. Two usual items on its agenda are to close ranks on its present staff and to launch a project of growth. We are doing both those things. There is still another debate in this journal, chiefly between Stanford Reid and Charles Hay, sparked by the move to put theologues who graduated from seminaries not accredited by The Association of Theological Schools through a second theology course. On this one I am caught between two friends but I think Reid has a better case than Hay. My reasons are not only that the ATS model should be challenged, (we do not accept it in our Montreal consortium even though we are "accredited"), but also because this seems to me a sad thing to have to do. I agree that some sort of "screening" is in order because of the variety of seminaries. But we must take care lest this become a "closed shop" strategy, as if we are a unionized clergy, (our shop stewards being at 50 Wynford Drive).

"... the Dogma is the Drama."

Church and kingdom

In the various issues before us this year one theme is missing from the agenda. I mean the basic distinction between Church and Kingdom. It has been put thus: "Jesus preached the Kingdom, and the Church came instead." More recently, Jürgen Moltmann has stated: "The church's first word is not 'church' but Christ. The church's final word is not 'church' but the glory of the Father and the Son in the Spirit of liberty." The point here is a profound one, which affects our understanding of evangelism/mission. The destiny of humanity is not to become 'churched' but to enter the Kingdom of God. When we say "the glory of God" we must be biblical; we must include that strange teaching of *Revelation* which features kings and nations; by the light of God's glory "shall the nations walk; and the kings of the earth shall bring their glory into it ... they shall bring into it the glory and the honour of the nations" (21:22-27).

Both issues under discussion — church growth and the ordination of women — suggest that we are hung up on a church theology rather than a theology of God's Kingdom. It is the Kingdom that provides the horizon, the perspective from which to appreciate the humble role our church is called to play as one character in the cosmic drama called salvation. If God truly has good will for the nations, we need a theology that is big enough to allow them their destiny, their calling, their future in the divine *Shalom.* Otherwise we limit our vision, we take ourselves too seriously — and thereby we become protective and defensive, threatened by female clergy and non-accredited seminaries and the great world outside our doors that is deaf to our traditional words of evangelism and missionary tactics.

We used to pride ourselves on being the "theological" church in Canada, on having "a distinctive witness." And so we might still, if we will examine ourselves as to the proper agenda for God's world today, what it means to preach the Gospel to those who hear and respond *and* to those many others who seem not to hear, yet who have their own glory prepared for the Kingdom. A theology of the Kingdom is not easy, not popular, not familiar. But it may be the key to re-forming the church for a pluralistic age, an age when we can no longer divide humanity into believers and heathen; when we need to learn the ways of God for his Kingdom as distinct from his church.

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The Making and Meaning of Acts

CHARLES H.H. SCOBIE

THE MOST REMARKABLE THING about the Book of Acts is the very fact that it was written. Many early Christians expected that the end of the world would come soon, certainly within their own lifetime, and this is one reason why the earliest Christians wrote so few books. Paul wrote letters dealing with immediate problems which arose in his churches. It was only as the original apostles began to die off that Mark took the step of writing an account of the Good News in what came to be known as a "Gospel." Sometime later Luke also wrote an account of the life and ministry of Jesus but for him this was only Volume One of a work on "The Origins of Christianity"; unlike the other Gospel writers Luke went on to compile a second volume which we know as the Book of Acts. Thus Luke is not only one of the four Evangelists; he is also the first, and greatest, Church historian. He was one of the first to realize that the end of the world may be long delayed and that in the present era of world history the Christian Church has a key role to play in the unfolding purposes of God. Luke saw that not only the Christians of his day but also the Christians of the future world need to know how the Church began and what its true task is.

The introduction to the book (Acts 1:1, 2) refers us back to the preface to the two-volume work in Luke 1:1-4 which makes it clear that Luke sought to follow the method of all good historians. Since he was not an eye-witness of the events he records, he turned to whatever earlier sources he could obtain and then worked these together into an "orderly account." This certainly applies to the first part of Acts as well as to the Gospel. A probable suggestion is that Luke made use of traditions or records preserved in important churches such as those at Jerusalem and Antioch. For the second part of Acts, which deals mainly with Paul's travels, Luke certainly had other sources including what appear to be extracts from the diary of one of Paul's companions. Read the passage which begins at Acts 16:6 and note how the story is told in the third person: "*they* went ... when *they* had come ... *they* attempted to go ..." now read on and notice the change that appears in verse 10: "Immediately *we* sought to go ..." Events are now narrated in the first person ("we" instead of "they"), indicating that the writer was among those present at the time. This is true as far as verse 17 after which the use of "they" resumes. The diary reappears again in Acts 20:5-15, 21:1-18, and in 27:1 to 28:16 (these are known as the "We" passages). Most scholars believe that these are extracts from Luke's own

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diary and that Luke was thus himself a travelling companion of Paul at least towards the end of his career. Others think of the diary as one of the sources used by Luke; either way, it provides us with a particularly accurate and vivid series of pictures of the adventures of Paul.

A more controversial question concerns the speeches and sermons found in Acts (they occupy about 30% of the whole book). It was the accepted practice for Greek and Roman historians to compose speeches themselves and to write the kind of thing the character concerned might have said; some historians even used the speeches for putting across their own ideas. It has been held then that the speeches in Acts are not verbatim accounts of what Peter or Paul actually said but rather Luke's own interpretation of the early Christian message. In support of this it has been shown that the speeches attributed to Paul contain very few of the expressions or ideas which are so characteristic of Paul's letters. Against this, however, can be placed evidence that Luke used sources here also, especially in the first part of Acts where the speeches show signs of translation from Aramaic, and of a very early type of Christian theology. We do have to remember, however, that there were no cassette tape-recorders in New Testament times to record exactly what was said; moreover the written speeches of Acts are really very short and can be regarded at best as summaries of what was said at the time. There have been scholars who have been very sceptical regarding the historical accuracy of Acts as a whole but they tend to ignore an impressive amount of evidence which points in the other direction. To give only one telling example, in recounting Paul's visit to Thessalonica in Acts 17:6, 8 Luke refers to the local magistrates as *politarchai* ("the city authorities", R.S.V.) This Greek word is not used by Luke with reference to any other city; it was unknown in the whole of Greek literature before the modern discovery of several inscriptions from Thessalonica containing this very term. In other words, Luke (or his source) knew exactly the form of city government in Thessalonica at the time of Paul's visit.

> "to open their eyes,
> that they may turn
> from darkness
> to light"
> (Acts 26:18)

One thing we have to realize in reading the Book of Acts is the degree to which Luke was forced to *select* his material. We may wish that he had written twenty volumes but the fact is that he seems to have decided to write one standard-sized book (the same size as his Gospel). This means that a great deal had to be left out. What went in was what Luke thought was important, what he considered typical of the early Church, and what best served his aim in writing. The title of the book in Greek is "Acts of Apostles" (not "the" Acts of "the" Apostles) and this reminds us that of the original twelve apostles we really only hear about the acts of Peter (John has a walk-on part); even at that Peter fades from the scene at Acts 12:17 with the tantalizing remark, "Then he departed and went to another place." We get some information on Stephen and Philip, while the second part of the book deals entirely with Paul's journeys. Even here there are large gaps: between Paul's departure to Tarsus (Acts 9:30) and his reappearance at Antioch (Acts 11:25, 26) there was probably a gap of nearly 14 years (cf. Galatians 2:1); and if we read Acts 11:26, 18:11, 24:27 and 28:30 we discover that these four verses between them cover a combined total of 6½ years!

Here, there and everywhere

What does Luke select and what does he emphasize as being of the first importance? Acts 1:8 provides us with an important clue, indeed almost with a Table of Contents for the book. The risen Christ promises the apostles, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem, and in all Judea and Samaria, and to the end of the earth." After the introductory chapter, Acts can be divided into three major sections — 1) *Witness in Jerusalem* (Chapters 2-7), with Peter and Stephen as the leading figures; 2) *Witness in Judaea and Samaria* (8:11-18), with Philip and Peter as the leading figures; 3) *Witness to the End of the Earth* (11:19-28), with Paul leading the mission to the Gentiles.

Selective though he has to be, Luke gives us a clear picture of the *spread* of early Christianity. At the first (Jerusalem) stage it is confined entirely to Jews, but at the second stage, in Chapter 8, we witness an important development when the Gospel is preached to Samaritans whom most Jews considered to be half-breeds and heretics. Then at the third stage the big break-through comes when the message is taken to Gentiles and Christianity becomes a truly universal faith. Luke emphasizes the role of *Paul* as the one who was sent to the Gentiles "to open their eyes, that they may turn from darkness to light" (Acts 26:18); he thinks it tremendously important that *Peter* approved of the Gentile mission (albeit after much hesitation), as the key story of the conversion of the Roman centurion Cornelius demonstrates (10:11-18); but interestingly enough he preserves the information that the first approach to Gentiles was made at Antioch by some of the "Hellenist" Christians who were forced to flee from Jerusalem by the persecution which followed the death of Stephen (11:19-21; cf. 6:1-7, 8:1).

If Christianity spreads from Jews, to Samaritans, to

Gentiles, it also spreads geographically, beginning in Jerusalem and moving outwards in ever-widening circles. Just as Luke's Gospel both opens and closes in the great city of Jerusalem (the one Jewish city which everyone in the Empire would have heard of) so Acts too begins in Jerusalem. It concludes, however, in the great city of Rome, the very capital of the Empire. Just as the last part of Luke's Gospel consists of a long journey by Jesus who had "set his face to go to *Jerusalem*" (Luke 9:51), so the last part of Acts consists of a long journey by Paul who had resolved, "I must also see *Rome*" (Acts 19:21). The universal nature of Christianity is further demonstrated by the way it is presented to all classes and conditions of men: to intellectuals at the University of Athens (17:16-34) and to a Roman governor (24:10-27), but also to a jailer (16:27-34) and to a demented slave girl (16:16-18). Here is a vision of the truly catholic or universal nature of the Church which must challenge the way we so readily limit Christianity to our own national, ethnic or social group.

This spread of the Good News is presented not as something carefully organized by a committee or planned in advance by ecclesiastical administrators, but rather as something inspired and directed by God himself. It has been well said that instead of "The Acts of the Apostles" a more appropriate title for the volume would be "The Acts of the Holy Spirit." Of course it is Acts which tells us of the giving of the Spirit to the Church on the Day of Pentecost (Acts 2); whereas in Old Testament times the Spirit was only given occasionally and temporarily to certain individuals, the promised time has now come when all God's people receive the gift of the Spirit regardless of age, sex, social standing or any other distinction (Acts 2:17-21; cf. Joel 2:28-32). But read through Acts carefully and note how often the Spirit fills Christians, speaks to them, guides them, instructs them, sends them, and even re-routes them when they are about to take off in the wrong direction (16:6)!

A pattern for the present

It has been suggested that Luke idealizes the early Church, and that he divides church history into *The Age of the Apostles* when "the company of those who believed were of one heart and soul" (4:32) i.e. when everything in the garden was lovely, and an *Age After the Apostles,* in which he himself lived, when the church was plagued by problems and divided by heresies as Paul foretells in 20:29, 30 ("Fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them"). There is certainly some truth in this view and in his selection of material Luke does omit or play down theological differences which did exist in the early Church; Paul's letters help give us a fuller and more realistic picture of the sometimes bitter controversies which raged even in his day. Yet in emphasizing the unity and the fellowship, the dedication and the generosity, the joy and the enthusiasm of the first Christians Luke is not portraying an impossible ideal but one which can and must be aimed at by his readers (in the 20th century, as well as in the 1st). The life of the early Church, and even the life of Jesus provide an example which later ages can follow. While in one sense Jesus' death on the Cross was a unique and unrepeatable event, the account of Stephen's trial and death in Acts 6:11-15, 7:54-60 shows how Christians may be called on to follow in the footsteps of their master. As Jesus died saying, "Father, forgive them; for they know not what they do" (found in Luke 23:34, but not in any of the other Gospels), so Stephen, the first Christian martyr, prays for his executers, "Lord, do not hold this sin against them" (Acts 7:60). Stephen in his turn is held up as an example, reminding us that believers may at any time be called upon to sacrifice and suffer for their faith. Luke sees God at work throughout "salvation history," but the work of salvation is not just something prepared for in Old Testament times and accomplished in the life and ministry of Christ, but something which continues to happen in the life of the Church, and which indeed is still happening today.

What happened to Paul!

One question has often puzzled the readers of Acts: why does the book end where it does? Paul has appealed to Caesar and has been taken to Rome to stand trial. "He lived there two whole years," we are told, during which time he was allowed to preach and teach. What we want to know, however, is what happened to Paul! For an answer to that question we have to turn to later tradition according to which Paul was put to death, by beheading, on the Ostian Way just outside Rome. (One tradition holds that Paul was acquitted, undertook further travels, returned to Rome and only then was martyred in the persecution under Nero in A.D. 64.) Why does Luke not narrate Paul's death? It has been suggested that Luke wrote Acts while Paul was still awaiting trial; he does not give the verdict because it has not yet been delivered. But this puts the writing of Acts impossibly early; there are strong reasons (e.g. Luke's use of Mark) which rule out a date earlier than A.D. 70. It has also been suggested that Luke intended to go on and write a third volume, but this is an even more unlikely suggestion. We can be sure that Luke knew of Paul's death (he drops some strong hints to this effect in Acts 20:24, 25 and 21: 10-14), and that his readers knew also. But he *prefers* to end where he does with the Christian faith flourishing at the very centre of the Empire. Despite opposition and persecution, despite the fury of Nero which will be unleashed on the Church,the Kingdom of God is being preached. That is what counts and that is the right note on which to conclude. Here is the ground of hope, for our own day as well as for Luke's. Despite the crises and catastrophes which face us the Kingdom of God continues to be proclaimed. If this undertaking were of man it would long since have failed (see Acts 5:38, 39); since it is of God, it cannot be overthrown.

DR. SCOBIE formerly taught New Testament at The Presbyterian College, Montreal, and is presently the Head of the Department of Religious Studies at Mount Allison University in Sackville, New Brunswick.

□

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editorial

(continued from page 4)

Force on Church Growth has been another bone of contention, a bone still being fought over. The Administrative Council will recommend, if asked, that no money be given for salaries for two executive positions for the doubling committee, and that these positions be filled from present staff at Wynford Drive who would be released from the duties they have now for the duration of the campaign. If this recommendation were acted upon it would reduce the requested amount for funding from $100,000 a year to approximately $60,000 a year (the programme segment).

There are those who see the creation of a committee independent of the present Boards, reporting directly to Assembly, as another semi-permanent, or possibly permanent addition to the bureaucracy; a duplication of effort that seeks to do what the Joint Task Force has already been attempting; and another centralized, costly effort that will have little to offer the local congregation other than a shower of literature.

On the other hand are those who feel that the steady decline in membership calls for a fresh new approach, fulfilling the mandate of the 105th General Assembly and its clear directive to keep the new Committee independent of the present structures. Though the cost is high, especially when projected deficits total over $290,000 for 1980 and $160,000 for 1981, those behind the independent committee feel that an investment of $100,000 a year for ten years is not only reasonable in view of the task, but necessary if we are to show signs of life and growth again. To this way of thinking, a great challenge demands a substantial response.

Both sides agree that there are no guaranteed, one remedy-fits-all approaches. But some important loose ends need to be tied up if the whole effort is not to trip over them and fall at the starting gate.

Perhaps there is a third alternative. Most readers would agree that the ministry will provide a key to the success or failure of this effort: the minister himself, or herself, will not be able to bring about growth single handed; but without the wholehearted cooperation of the pulpit, it is hard to believe that much will be accomplished. Do our ministers have much training in this field? Do they need specific training? No and yes, respectively.

To close the gap

Keeping in mind the tremendous advances in the area of communications in the last twenty years; the pressures of a pluralistic society; the steady decline of any religious knowledge at all and the growth of an uninformed agnosticism that doesn't know what it is uncertain about, has not the time come for consideration of new Chairs at our theological colleges — Chairs of Evangelism and Apologetics? The subjects in the present curricula have gradually demanded more and more specialization. Each provides a tool for the work of the future minister. Each is valuable and has a place. Each must be as sharp as possible. But who tells the fledgling minister when to use the tools at his or her disposal and in what combination? The unbeliever must be approached with fewer and fewer assumptions than could be counted on even ten years ago. Conflicting counter-information assails the populace from all sides.

The cost of establishing such Chairs would be less than the budget currently being proposed. Perhaps it need not even be an either/or option. But future generations of ministers would be better equipped than they are now to give reason for the faith that is in them, and more importantly, to help others do the same. We have prided ourselves in the past on the "professionalism," in the best sense of the word, of our ministry. A gap in that professionalism exists now, and has existed for some time. Closing that gap would also close the gap between present decline and future growth.

JRD

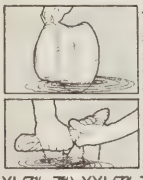
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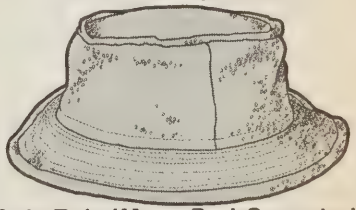
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FROM THE MODERATOR

(continued from page 5)

ize to find a church home. An "ethnic" congregation automatically excludes most people who move into the community.

Evangelism is the most hopeful way for a church to grow. Through the spiritual renewal of inactive Presbyterians and other Christians, as well as through the conversion of unbelievers, a congregation has its greatest possibility for growth. Additional staff and financial grants provide no guarantee that a sick congregation can be cured or prevented from dying. For most congregations to become centres of real evangelism radical changes in their outlook and priorities are required.

Pay the price of change

Evangelism today appears to be taking place on a "one to one" basis more than in any other way. It is being said that this is the "decade of the laity" because it is through the life and words of the laity that most unbelievers are brought to faith in Christ. This does not appear to be generally understood in our denomination. People still think that the minister is the one to get new converts and new members. Certainly, the minister has a key role but his most important task would seem to be that of enabling the laity to have a strong Christian faith and to help them share that faith with others. Most people find it more convenient to have evangelism carried out by the minister than by the rank and file church membership. Evangelism is a job for all of us.

People have asked what I mean when I say the Presbyterian Church should "turn around." We need to become outward looking instead of inward looking. We need to make people who are of a different ethnic and cultural background feel at home. But the biggest change of all that is required is for every member to feel responsible for communicating, by attitude, deeds and words, the faith he or she holds — rather the faith which holds them.

Where congregations are growing today the general pattern is that individuals are first brought into the fellowship of a small group and from that Christian group into the membership of the church. The most common way they become part of the small group is through the friendship of a neighbour, by business and social contacts, or by finding someone really caring for them at a time when they need help. This seems to be the reversal of the way it used to be when a person "joined the church" and then became a part of a group within the congregation.

I have come across congregations which have succeeded in "turning around." The first step usually is to recognize that a congregation which isn't growing is dying. When a congregation wants to change it can be helped by drawing on the experiences of those congregations which have found themselves in a similar situation and changed in the face of challenge. It is not a matter of gimmicks. If a congregation believes God wants the members to become real disciples, and that God wants to use his Church for his purposes, and is willing to pay the price of change, it appears to me that the church will grow.

Kenneth G. McMillan

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Q. *Why did The Presbyterian Church in Canada decide to ordain women?*

A. I would venture to suggest that there were two basic reasons. The first is that the church became very aware of what was happening in the world, that is, women were gaining perspective of 'personhood.' Secondly, the committee given the responsibility of presenting the matter to the General Assembly, did their homework well. It helped the church study the issue in terms of Holy Scripture and such passages as Galatians 3:28 had to be taken seriously. Through it all, I believe the Spirit was speaking. For a change, we listened.

Q. *In The Presbyterian Church in Canada, what sins does a minister have to commit before he is defrocked?*

A. It would be easy if there were a catalogue of offenses. I would simply quote them for you. The matter is much more complex than that.

A church lawyer (one who knows the *Book of Forms* inside out) might disagree with me, but from reading sections 313 and following in the *Book of Forms* under the general heading "Church Discipline," one would have to say that there are two areas that could cause a defrocking. One is heresy and the other is moral conduct otherwise known as "Scandal."

Remember, however, for a minister to be defrocked, charges would have to be laid and proven. The trial would take place in the court of the church, the presbytery.

If you continue to read through the pertinent sections you will be, I'm sure, struck with such phrases as "the consciences of offenders ought to be seriously dealt with in private" (317) and "Before commencing formal process the court should seek, by private conference with the accused, to remove the scandal, either by establishing his innocence or by bringing him to a voluntary confession." (325) One further quote (330) "If the accused is present, he may at this stage be solemnly and affectionately dealt with."

In my own experience, two of us, many years ago, went to somebody and suggested that something be done about a situation generally known by the whole congregation. He agreed and hence, acted accordingly. He resigned. He did not force the hand of the presbytery. He voluntarily submitted his resignation. By the way, he is presently very active in the church, in his own way.

Q. *Why was the Apostles' Creed not repeated in the Presbyterian Church Meeting House in Ireland in the early 1900's when I was a child?*

A. I queried an Irish friend on this matter and he remembers studying the creed in Sunday School. He can't recall a Presbyterian "Meeting House." It was a Methodist term. Maybe some Irish historians could set us all straight.

Q. *The creed is used in my own congregation, in the Communion Service, but not in other Toronto congregations that I have visited. How come?*

A. This would appear to be the occasion to make a remark about Toronto congregations from one who is outside Toronto. One must live beyond that Metropolis to properly experience such a temptation. Seriously, I don't know why the creed is not used. It is part of the service of Word and Sacrament in the 1964 *Book of Common Order,* which says "the whole congregation shall confess their faith in the words of either the Apostles' Creed or the Nicene Creed." Phone the minister of the church and ask for an explanation. Ask nicely, because some ministers become defensive quickly.

SEND QUESTIONS TO: Rev. Dr. Bruce Miles, 364 Foxdale Avenue, Winnipeg, Manitoba, R2G 1A4. Include name and address, for information only.

□

REVIEWS books

OUR LIFE IN GOD'S LIGHT: Essays
by Hugh T. Kerr.
Edited by John M. Mulder.
Philadelphia: Westminster Press, 1979. Price: $7.95 paperback; $17.95 hard cover.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

"Wash Your Language," "Hard or Soft Sell," "Expecting the Unexpected," "What's the Story?" are only a few of the catchy titles of essays written by Hugh T. Kerr as editor of *Theology Today,* and collected in this volume by his associate John Mulder. Each of the thirty-five essays is a delight to read. Dr. Kerr writes with charm and conviction in a lively style that lightens, in both senses of that word, theological issues. The book should be on the reading list of both ministers and lay people.

It is recommended reading for ministers not only because of its excellent theological content but because a large number of the essays are fine examples of what good preaching should be. In the essay, "Touching the Untouchable," Dr. Kerr begins with the arresting statement, "The gospel is the good news that God is in touch with us." He then goes on to consider Matthew's account of Jesus stretching out his hand, touching a leper and healing him (8:1-3). After this he applies his point to such contemporary problems as alcoholism, neurosis, mental illness, etc. Ministers who have been ordained by the laying on of hands, Dr. Kerr says, have a special responsibility to "communicate the power and vitality of the gospel by contact with their congregations and communities" (p. 115). Then to drive the point home he concludes by quoting Samuel Johnson's epitaph for the poet Goldsmith: "He touched nothing he did not adorn," adding the comment, "This is an extravagant claim to make for anyone ... But it is true of the touch of our Lord, and it has the force of an ultimatum for the church today."

The book is also recommended reading for lay people because if occasionally on a Sunday, you feel a little cheated by what you received from the pulpit, or you missed the sermon because you were on collection duty and your congregation follows the terrible practice of having the ushers count the collection during the sermon, then that afternoon you can pick up this book and more than make up for what you missed. You will also get a good introduction to some of the main theological issues of the past thirty-five years.

In addition to the essays, the book contains helpful prefaces by Dr. John A. Mackay, the former President, and Dr. James I. McCord, the present President of Princeton Theological Seminary, by John Mulder and a useful introduction by F.W. Dillistone.

(Rev. Dr.) William Klempa

DR. KLEMPA is Principal of The Presbyterian College, Montreal, Quebec.

REVEREND RANDOLLPH AND THE AVENGING ANGEL
by Charles Merrill Smith.
Longman Canada Ltd. Price $10.50.

Is there anything good to say about a book that has very little violence, few "bad" words, no explicit sex scenes?

Can a clergyman who dislikes the title "Reverend," spells his name Randollph (with two l's), lives in a pent-house apartment, was a football player with the Rams, solve the murder of a bride whose marriage he conducted that day?

What do prayers, scripture stories, funeral customs, and a possessive church secretary have to do with the "avenging angel"?

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Just as Rabbi Small unlocks the religious secrets of the Jewish way of life as he leads his congregation, so Reverend Randollph imparts good theology as he goes about his pastoral duties.

Smith, unfortunately, does not have time to develop characters, so busy is he with murder and religion, but this draw-back should not prevent anybody from reading this fascinating story.

Clergy and Bible buffs will be challenged to identify the scriptural passage which helps the ecclesiastical detective solve the murder mystery.

I can think of no better, no easier or no more enjoyable way to learn the facts of modern Judaism than to read the Rabbi Small books; I can think of no better, easier or more pleasant way to get a feel for the Protestant Church (the Methodist or Anglican especially), to find out how varied is the life of a clergyman and to face up to some of the major theological problems of all time, than to read this book.

I recommend this novel to atheists, agnostics, Presbyterians and all other heretics. It is easy to read, is not preachy, has a good, simple plot and ends on a happy note.

I am going to read the Bible again too — just in case I have a murder in my congregation.

(Rev.) Zander Dunn

MR. DUNN is minister at Calvin Church, North Bay, Ontario.

JONATHAN LOVED DAVID
(Homosexuality in Biblical Times)
by Thomas M. Horner.
Westminster Press, Philadelphia, 1978.

This book deals with a subject which, until a few years ago, was unmentionable in polite, not to say Presbyterian, circles. However with the issuing forth of homosexuality from the closet and the unnecessary spectacle of avowed homosexuals

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books

(continued from previous page)

seeking and in some denominations achieving ordination, it is a matter which we cannot ignore — whatever our views. The author of this book, an Episcopal priest in the U.S.A., endeavours to discover what the Bible itself has to say on the subject and to lay down guidelines for our thinking which are based on Scripture. Before he discusses homosexuality in the Old Testament he examines its role in the wider culture of the Ancient Near East. He points out, quite rightly, that the middle eastern attitude to sex, then and now, is far removed from that of Anglo-Saxon Puritanism whose sexuality is governed by the cold rigours of the north laced with a good dose of guilt. The peoples of the eastern Mediterranean are warm by nature and they easily translate affection and friendship into physical relations which are wholly free of the guilt which we feel. The author also reminds us that 99.9 per cent of those in the east who engage in male homosexual activities are married men.

That there existed an erotic element in the close friendship of David and Jonathan is a fact which scholars have long recognized. But despite Mr. Horner's zeal in pursuit of this it must be noted that the Old Testament provides no direct proof of a physical relationship. It is a classic relationship between the elder soldier, Jonathan, and the young warrior, David. It is likely that there was at some point an erotic element which moved into a friendship which was "beyond the love of women" — *ipse dixit* David. The relationship is set in a context of praise and admiration in the Old Testament.

On the subject of David and Jonathan Mr. Horner is on firm ground. His suggestion that the "men of Sodom" were condemned for violation of hospitality by intended homosexual rape rather than for homosexuality *per se* is also one which enjoys a wide reputation in scholarly circles. His evidence for the existence of male temple prostitutes (lit. "holy men") as part of the ubiquitous and deep-rooted fertility cult is irrefutable — witness the vain attempts of reforming kings of Israel and Judah to stamp it out. It obviously enjoyed a vast popular support, which the anti-homosexual laws, really anti-male prostitution laws, quite rightly attempted to quell. However when the author brings the beautiful and exemplary relationship of Ruth and Naomi into question he goes beyond the bounds of credibility and decency.

In dealing with Paul the author is confronted by the highly complex character of a man who obviously enjoyed deep relationships with both sexes, while at the same time possessing a totally unreasoning and neurotic attitude to sex dominated by his conviction of the imminent end of the world and its destruction by fire. Of course Horner is right in saying that many of the strictures of Paul on homosexuality were directed against the male prostitutes and cult prostitutes with which the cities of the Roman Empire abounded. "Because he apparently did not need sex, Paul assumed that others could do without it too" (p. 106). For Paul the ideal love is expressed in 1 Corinthians 13, an ideal that must be striven for in all personal relationships. Horner suggests that Paul's "thorn in the flesh" was a case of severely repressed homosexual tendencies. It is a possibility, but no more than that. The author has a regrettable tendency to open every Biblical closet and discover a scriptural gay.

The final chapter in the book is entitled "Jesus and Sexuality." To deal with the personal life of Jesus of Nazareth is a hazardous undertaking and this is by far the weakest chapter in the book. The antique chestnuts about Jesus and St. John and Jesus and Mary Magdalene are taken from the fire to no avail. He does his readers a service in reminding us that Jesus really was beyond sex. In other words, the sexuality of those whom he encountered simply did not interest Jesus. He saw in each individual an eternal value which reached beyond to that state of eternal being when there will be "neither marriage nor giving in marriage." Jesus was unusual for his time in remaining unmarried, but probing sparse evidence for whatever sexual life he may or may not have had is not very profitable or uplifting. "In the Gospels sex has been dethroned" (p. 126) — or at the very least put in its place.

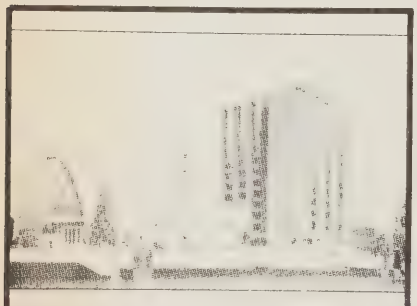
There is no doubt that this book will shock the conservatives and will antagonize them — especially if they wish to continue believing like Queen Victoria that a lesbian is an inhabitant of the Island of Lesbos. It tells the Biblical scholar nothing he did not know already. The radical and the liberated gay will say that it does not go far enough. It does remind us that whether we approve, disapprove or ignore, homosexuality, like the poor, will always be with us.

Ethel Stewart, (Ms.)
Toronto, Ont.

□

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LETTERS

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doctrines of the church are central and which are peripheral? To say that the ordination of women has not been recognized until our century is hardly an adequate criteria. Nor can we play the numbers game and decide doctrine on the basis of how many are for and how many are still against.

But beyond this, I find it strange that one could argue that a presbytery may not *prevent* an ordination and yet allow a presbyter to absent him or herself on such an issue. To be absent is not to be neutral. This is very clear on the congregational level where a minister would either discourage the election of women elders by declaring his inability to ordain such or be in a position of refusing to ordain those who may have been duly elected.

It is the increasing conviction of some in The Presbyterian Church in Canada that there continues to be present among us the sin of sexism — though those who appeal to Scriptural Tradition in defence of their opposition would have a hard time seeing this. Insofar as this whole matter becomes a major ethical issue that strikes at the very heart of our doctrine of the ordained ministry. It is this fact that those who appeal to liberty of conscience must, in my view, ponder further in trying to understand their sisters and brothers in this debate.

But what is really behind everything else in this controversy is how people read Scripture. Both those for and against the ordination of women appeal to Scripture but they are like ships passing in the night because they select and read texts differently. Furthermore, this is not an insignificant part of the reason why the Board of Education brought in new educational guidelines. Those guidelines are aimed directly at graduates of Westminster Theological Seminary and similar institutions. They are, as Dr. Reid implies, punitive measures to discourage people from training in such schools. It is the conviction of some that that kind of training leads to the sort of approach to Scripture and Reformed Tradition that is on the far right wing of our church — too far right (in their view) to be able to belong to the ordered ministry of our denomination.

Apparently Dr. Hay's solution would be to force such students to take their whole theological programme over again at one of our three church schools. But that recommendation of the Board of Education is as unethical as the sexism we have already noted above. In both cases persons are not examined as persons but treated as categories and people who don't have a club membership (the male establishment in one case and college alumni in the other) are treated as outsiders. That's some view of the Church!

I think that both debates should be resolved in precisely the way suggested by Dr. Reid — a way that is completely consistent with our Presbyterian polity, *viz.*, that presbyteries should examine all candidates on their view of the ordination and ministry of women regardless of where they went to school and admit those who clearly accept the law of our church. Only in this way will we be a confessional church. On the matter of how candidates interpret Scripture, this too is the rightful jurisdiction of the presbytery in its examination of candidates for licensing. And presbytery certainly has the right to prescribe further study for those who appear to need it. In this way each person will be treated as a person and the polity of our church will not be further eroded by additional bureaucratic regulations of the Board of Education. This is precisely what happened in the case of Mr. MacDougall, a recent graduate of Westminster Seminary, and that is why Dr. Smart in his article in the February *Record* chose precisely the right example.

Finally, as a graduate of Westminster Seminary, let me add that I am well aware that not all graduates of my *alma mater* have been able to accept the doctrinal position of The Presbyterian Church in Canada. Some of them should probably have entered the ministry of another denomination. But I am also aware that our church in general and, at times, the

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Letters

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Board of Education in particular, have been prejudiced against Westminster graduates in ways that I have felt oppressive.

(Rev. Dr.) Arthur Van Seters,
The Montreal Institute for Ministry.

A new test for orthodoxy?

Dr. Smart's article in the February *Record* raises a most important issue. In light of the opinions expressed by this man, we must ask if there is an erosion taking place in the standards by which a person is declared to be fit for the Ministry of Word and Sacrament within our church. The implications of such a change are very broad indeed.

Our attention has been drawn to the situation of a young man who "has made clear his desire to cooperate with women elders and ministers, affirming that he would never attempt to prevent a woman from seeking ordination to either office, nor would he seek to obstruct a woman, already ordained, from exercising her lawful ministry." Because, in obedience to the Holy Scriptures, he cannot personally partake in the ordination of a woman, is he to be declared UNFIT for Christian ministry within our church? Is such participation the main criterion for fitness for ministry? Three years ago, 25 minutes of my 30 minute interview by the Board of Education were spent on this one topic. Has this become the test for orthodoxy within our church? If so, then we must give careful study to the implications of such a decision in the fitness for eldership of many others already ordained by our church.

Dr. Smart states that there is not the slightest sign that the church has any intention of reversing the decision of 1966. "Nor, in general, is there any uneasiness in most of our churches that we are disobedient to the mind of Jesus Christ in establishing this order." Is Dr. Smart suggesting that most of those opposed to the ordination of women in 1966 have since changed their minds? Are we to assume that none who were adventurous in 1966 have since regretted their decision? If such an overwhelming acceptance exists, why are there placement problems for women graduates of our colleges? Certainly, someone should inform the Presbytery of Montreal of such a change in our church's acceptance of the 1966 decision (See Memorial, *A. & P. 1979,* p. 466).

What Dr. Smart labels 'a private interpretation of Paul's letters' is in fact an interpretation accepted by many Presbyterian Communions as well as other communions and was the public interpretation at the time when those who disagreed in 1966 were ordained as elders. Are those men now to be considered unfit for ministry within our church? And what about those of us who have been ordained since 1966 who cannot at this time participate in the ACT of ordination of a woman? Are we as well to be declared unfit for the ministry?

(Rev.) D.W.K. Sutherland,
Newcastle, Millerton, Derby
Pastoral Charge, N.B.

Mene, Mene, Tekel, Upharsin

This prophesy came to mind while reading Dr. Smart's article in which he accused the church of "discrimination."

The authority for this judgment he derives from the length of time it took the General Assembly to arrive at the decision to allow women admittance to the office of the ministry. This seemed to have raised the G.A. to the status of the infallible holder of the truth. Although he graciously allows us some difference of opinion, any deviation in action is regarded as anarchy.

This kind of logic seems to escape me. Does time infer authority? Or is it Jesus Christ, who by merit of his death and resurrection, has claimed all authority in heaven and on earth? It seems that the importance and reality of this claim is not taken very seriously. Maybe that is also one of the reasons for the Charismatic Movement in the church.

Christ, whose sweat turned into blood in the great struggle to overcome the power of evil, told his disciples to wait with the commencement of their great commission until they were clothed with the Holy Spirit. He knew that without him they would not be able to withstand the attacks of Satan. Thus clothed with the Holy Spirit, they laid down the ground rules for the New Testament Church.

If it were true that the apostle Paul spoke as a man bound by his time and culture, with the result that the Church discriminated for two thousand years, it would mean that either the Holy Spirit failed, or the Scripture's account is wrong, which would also indicate failure. This would be the worst thing to happen to the Church. It takes away her *raison d'etre.* All there could be rescued from this unholy mess would be an organization with some familiar rituals.

Fortunately this is not true. The apostle Paul took away all grounds for discrimination by telling us that in Christ there is neither male nor female. Christ redeemed both. However, this same apostle tells us that women are not allowed in the office of the ministry. His argument takes us back to the beginning of creation. Maybe some people do not like what they find there, and write it off as a myth. This would be a denial of the purpose of Christ's sacrifice and leaves them unredeemed.

I believe that the statement made by Dr. Smart is a product of the new theology, alias the theology of liberation. This theology infiltrated the church in the rebellious sixties. Many changes took place in the church in that decade and the next. Many of the old convictions, such as Virgin Birth, the miracles, the bodily resurrection of Christ, etc., were declared unscientific or out of step with the twentieth century. Discrimination against women and homosexuals in the ministry, etc. became the battle cry of that decade and the next.

What has been the result of this sudden outburst of self proclaimed inspiration? Empty churches; and with the salt of the earth disappearing

the great manipulator of mankind has a field day. We only have to read our daily paper to verify this. It does not look to me that these are acts of the Holy Spirit.

Although not all these above mentioned changes have been "legalized" by the Presbyterian Church, it does not mean that they will not or can not be practised by some examining board.

If a young man can be denied entrance into the ministry for the reason that he believes in the authority of the Scriptures, it could be just as possible to admit someone who does not believe in the bodily resurrection of Christ. I only hope it has not happened yet.

With a view to what I have written, I believe that the real anarchy in the church is not committed by a few members, but by the church herself for having forsaken the authority of the Scriptures.

W. Hoogendoorn,
Chateauguay, Que.

Equal rights

Referring to the article in the November *Record,* 'The decadence of a too-long ministry,' and to the letters thereon published since, it seems obvious that, except for Mr. Wheaton, all correspondents on the matter have missed the central issue, which is, simply, that the congregation does not possess the right which the minister now has, namely, that of terminating the pastoral tie when convinced of the necessity of doing so. The question is not whether there should be a fixed term of whatever length for the minister. This simply serves to distract attention away from the real issue, which is that of ensuring that both parties to a contract should, on this very crucial point, have, as nearly as possible, equal rights.

Review at the end of ten years of ministry has been suggested, and seems reasonable. Certainly there are difficulties in the way of effecting such a change, but also, as a matter of principle, this change is needed.

Ed. note: *The name of this correspondent has been withheld as has been our policy on this discussion, because of the obviously personal implications of the debate. Name and address available on written request.*

For long ministries with mandatory evaluation

I have been greatly disturbed by the volume of recent correspondence concerning the length of tenure of ministers, and of elders, within The Presbyterian Church in Canada. It appears to me, that many of the correspondents who are dissatisfied with the present system should take a close

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LETTERS

(continued from previous page)

and critical look at their own attitudes.

Granted, there are probably a goodly number of clergy and laity who are counter-productive to the will of God. Who selected them for a particular function, in the first place, and will switching them around quinquennially necessarily improve the witness of our denomination?

Circuit ministries do not improve the quality of the ministry. Only a heart filled with the love of Jesus Christ can do that. Circuit ministries would prevent a minister from embarking upon long term programmes and from developing real, lasting relationships, with his, or her, members. Quite by the way, why should a minister be branded as cliquish, simply because he has a few close friends within his own congregation? Did not our Lord himself do likewise?

Our world is in a constant turmoil. Society, in a state of flux. Things change, too rapidly, in our time. Few of us can cope, all the time, with the whirlwind of life which buffets us around. I believe that the church must provide a stabilizing influence to its members. I believe also that a persistent ministry, from a constant and dedicated source, can only enhance that stability.

However, I do not believe that our church, or any of its congregations, should be compelled to endure bad or indifferent leadership. Our church leaders should be subject to a continuing appraisal, both by members, and by our governing courts. Improvement should be sought for such avenues of leadership evaluation as already exist. Where it is either suspect, or lacking, our leadership, whether lay or clergy, must, I believe, be compelled to improve upon itself. This should not be a matter which may be left to the discretion of the individuals concerned. It must be mandatory, if our denomination is to provide the quality of witness which our Lord demands of us. Neither our church nor him whom we seek to serve, can tolerate halfhearted, or wayward leadership. Therefore should such leaders persist in our midst, then steps must be taken to remove them, completely, from the positions which they occupy, not just to move them around.

The Presbyterian Church in Canada must provide for its people, leaders of high quality and great resourcefulness, who are firm believers in the faith which we have in Jesus Christ. Calling ministers or electing elders for a fixed term of office certainly will not achieve that end. It would, however, go a long way toward eroding that which we already have.

Finally, our churches' members share the responsibility for the selection of those who give leadership. Perhaps this is a responsibility which has not been taken too seriously in the past, and a grim harvest has been reaped from such neglect. However, every member has the responsibility for the nurturing and encouraging of his or her leadership, once selected. Failure to do so can only mean failure for our congregations, and for our church as a whole.

Robert C. Campbell,
Willowdale, Ont.

Cloudy "Mission"

I thank Rev. Glen Davis for his reply.

My purpose in writing was to draw attention to the wording he used in the interview. Example: (if I have got it right), instead of saying "This is still missionary work," Mr. Davis says "This is still a job in mission" which I find clouds the issue and is not down to earth. I wish we could continue, as formerly, to say we are doing *missionary* work, sending *missionaries,* and believe in *missions.* Then there would be no doubt that our aim is to send people to preach the gospel, using nursing, medical, teaching, etc. skills to help in the local situation.

I hope Mr. Davis will wish to stick with the plainer speech I have mentioned.

(Mrs.) A.D. Fraser,
Montreal, Que.

□



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NEWS



Photo credit: M. Visser

Dr. A.F. MacSween: The official nominee for Moderator of 106th G.A.

The Rev. Alexander F. MacSween, 68, Secretary for Canada Missions, Board of World Mission, will be the official nominee for Moderator of the 106th General Assembly, to be held in Windsor, Ontario, the first week in June.

Dr. MacSween has held his present position at church offices in Toronto for the past thirteen years. Prior to that he served pastorates in Kamloops and Prince Rupert, both in B.C.

He is a graduate in Arts of the University of Saskatchewan and in Theology from Knox College, Toronto, where he received the honorary degree of Doctor of Divinity in 1976.

His father, the late Rev. Peter F. MacSween, was for some years minister of the historic Old Kildonan Church in Winnipeg. His brother, Ian, has been minister of Strathcona Church in Edmonton for the past thirty years.

In 1938 Dr. MacSween married Marie Campbell of Dawson Creek, B.C. They have three children: a son, Donald, in Victoria, B.C.; daughter Joyce, a nurse in Newmarket, Ont.; and a daughter Sheila, (Mrs. Gordon Newlands), on the Caribbean island of St. Lucia.

The only other officially nominated candidate this year was Rev. Dr. Walter Allum of Dundas, Ontario.

1979 church history prizes awarded

The annual prizes in Church History, awarded by the General Assembly's Committee on History, have been won by:

— Rev. Dr. W. Harold Reid of Stoney Creek, Ont. for his history of "The Presbyterian Church, St. Andrew's and Lachute, Quebec, 1818-1932."

— Rev. Dr. John A. Johnston of Hamilton, Ont. for his history, "Strong Wind Blowing," a history of MacNab Street Presbyterian Church, Hamilton, Ont., 1854-1979.

Two prizes are awarded each year, with no distinction between first and second. The awards consist of a cheque for $25.00 and a suitably engraved scroll.

The rules and regulations concerning these annual prizes can be obtained from the Archives, The Presbyterian Church in Canada, 59 St. George St., Toronto, Ont., M5S 2E6.

P.C.C. suffers further decline

Communicant membership in The Presbyterian Church in Canada fell by 730 during 1979, according to the statistics compiled by the Office of the Clerk of Assembly, based on reports submitted by each congregation.

Enrolment in Sunday Schools also fell by 1,500.

An interesting anomaly is the increase in the number of households wherein there are members or adherents — up by 5,220!

Colleges Award D.D. degrees

Knox College will bestow the degree of Doctor of Divinity *(honoris causa)* on the Rev. John Cooper, B.D., Secretary of the Board of Ministry, the Rev. Stephen How, B.Sc., M.Div., of the pastoral charge of Mistawasis, Crutwell and Wahpeton, Saskatchewan, and the Rev. R. Sheldon MacKenzie, Ph.D., of the Faculty of Religious Studies, Memorial University, St. John's, Newfoundland, at Convocation on May 13.

On May 14, at their Annual Convocation, The Presbyterian College, Montreal, will bestow the same degree on the Rev. Charles Hay, Ph.D., Principal of Knox College, and on the Rev. John Johnston, Ph.D., of McNab St. Church, Hamilton, Ontario.

Ewart graduation

Ewart College will be holding its Graduation ceremonies on Monday, May 12th. The guest speaker for the evening will be Heather Johnston, well known in our church for her active role in ecumenical affairs and inter-church relations. Mrs. Johnston is President of the Canadian Council of Churches and is a member of the Central Committee of the World Council of Churches.

WARC supports Taiwanese Presbyterians

Philadelphia — (UPCUSA) — Support of the 61 detainees held in prison in Taiwan following incidents in connection with the observance of Human Rights Day last year was pledged by the Caribbean and North American Area Council of the World Alliance of Reformed Churches in its 1980 session here.

By unanimous vote the 68 delegates promised support and prayers "for just treatment" and to provide financial assistance to the families of detainees for legal funds and living expenses.

Delegates attending the four-day session (February 27 — March 1) represented 17 Presbyterian, Reformed and Congregational churches in Canada, the Caribbean, and the United States with an estimated total of 18 million members.

The delegates acted after hearing a report from Dr. Edmond Perret, Geneva, World Alliance general secretary, that the Taiwanese authorities have been holding 61 persons, including nine Christians, some of them without being charged, since last December.

Perret said eight of the nine Christians belong to the 200,000-member Presbyterian Church in Taiwan which has consistently advocated human rights. (During the meeting Perret told delegates he had received word that the wife and two of the children of one of the detainees had been mur-

(continued on page 35)


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NEWS

(continued from page 33)

dered. He later announced that it had been learned an international observer had been appointed to be present at the trial. The World Alliance and other groups had petitioned the Taiwan Government for such an observer.)

The Area Council session highlighted the 450th anniversary of the Augsburg Confession, the doctrinal statement of faith of Lutherans, at a special worship service and in a "Luther/Calvin" dialogue by prominent theologians from each tradition. Lutheran theologians from the faculty of the Lutheran Theological Seminary at Philadelphia also participated in discussions of the council's theological committee.

An underlying concern of the meeting voiced by several speakers was the growing emphasis on "privatized religion" on the American scene.

Dr. James I. McCord, Alliance president and president of the Princeton Theological Seminary, addressing the opening session, pointed to "the continuing problem of subjectivism as seen in the 'born again' movement and the revival of the romantic and narcissistic cults in American society."

"We have absolutized pluralism," he declared. "We are living again in the time of tribalization in which choice becomes the imperative. This is extremely dangerous. Christians are not saved by any experience. Our salvation is in Jesus Christ."

At the same time, McCord said, there is a continuing trend toward parochialism and provincialism and a continuing intellectual and theological drift toward simplicity and primitivity which is part of the romantist cult and represents a failure to face up to the world as it is.

"It is times like these," he said, "which are the worst for the erosion of intellectual and theological vigour."

Dr. William Lazareth, director of the Department of Church and Society of the Lutheran Church in America and director-designate of the Faith and Order Department of the World Council of Churches, preaching at the worship service commemorating the Augsburg Confession expressed a similar concern.

"The 20th century problem isn't that of indulgences which faced the reformers 450 years ago," he said, "but the privatization of religion. How I feel about Christ and what I can do for him has become the question, rather than what he has done for me. It is the secularism of Caesar and not the clericalism of Rome which threatens today and the only kind of religion being delivered is ethically irresponsible."

Lazareth said the Augsburg Confession with its doctrine of justification by faith through grace alone must be "the place where we begin."

In other sessions delegates:

— approved a resolution supporting the stand of the Presbyterian Church in Trinidad and Grenada calling upon the prime minister of Grenada to honour his promise to hold early elections in that country and expressing its concern about the continuing incarceration of political prisoners;

— noted with concern that some of its member churches still retain institutional limitations which deny full recognition, equality, and participation to women and called upon them to recognize the full equality of all persons and report back to the next meeting of the Area Council what steps they have taken to do so;

— called for ratification by the U.S. Senate of the Covenant on Civil and Political Rights and the Covenant on Economic and Social Rights prior to the Review of the Helsinki Accord scheduled in Madrid in November, 1980;

— authorized a study of the legal, social, and political implications of the spread of Islam in the Western Hemisphere;

— recommended development of contacts with the National Presbyterian Church in Mexico, including, if appropriate, a visit by a council delegation.

Dr. William Klempa, Principal of The Presbyterian College, Montreal, was elected to the position of vice-chairman of WARC.

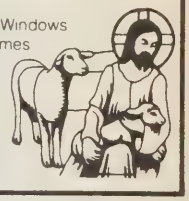
The World Alliance Council is scheduled to meet in Ottawa, July, 1982. □

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NEW DOORS and stained glass windows were dedicated on Christmas Sunday at St. Columba Church, Marshfield, P.E.I., in memory of Mr. Earl W.G. Foster, long time elder and clerk of session of the congregation. The symbols used in the windows were Alpha and Omega and the sermon was preached from Revelations 1:8, "I am the Alpha and the Omega, says the Lord." Pictured from left to right are: Rev. Cam Bigelow, minister; Earl Foster, Jr., and Mrs. Mildred Foster, widow.

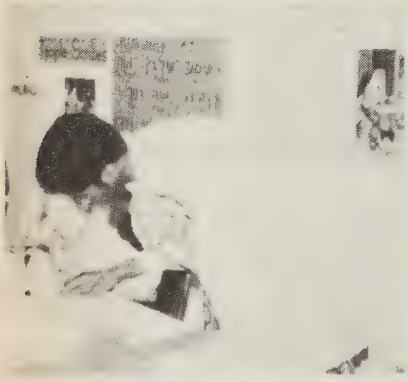


A CAST of members of Westminster Church in Pierrefonds, Quebec, presented a play with music by Lois Peterson Keller, *I Gave Him Myrrh,* on Epiphany Sunday, January 6. Written for Epiphany, the play concerns the visit of the Magi to the infant Christ. Pictured here are a few members of the cast: Ian Bell, Keith Shrouder and Dick Fillmore as the Wise Men, and Karen Fillmore and Patricia Page as servants in Herod's palace.



AT A SPECIAL ceremony, St. Andrew's Church, Calgary, handed over a gift of $25,000.00 to the Building Fund of Centennial Presbyterian Church, Calgary. Participants in the ceremony from left to right, are: Mr. Alex Grant of St. Andrew's, Rev. Gerald Graham of Centennial Church, and Rev. Karl Engiish of St. Andrew's Church.

CAMEOS



TEMPLE SCRIBES are not usually in demand in the labour force. Several of the hundred children (ages 8-12) from the Presbyterian churches in Calgary who gathered to attend a rally at Centennial Church on Feb. 24 remained undeterred by that fact and selected the learning centre, from the eight available, where they made scrolls written in Hebrew. The dedication of Centennial Church was the reason the presbytery deaconess and a group of volunteers turned the church basement into a "temple" for an afternoon.

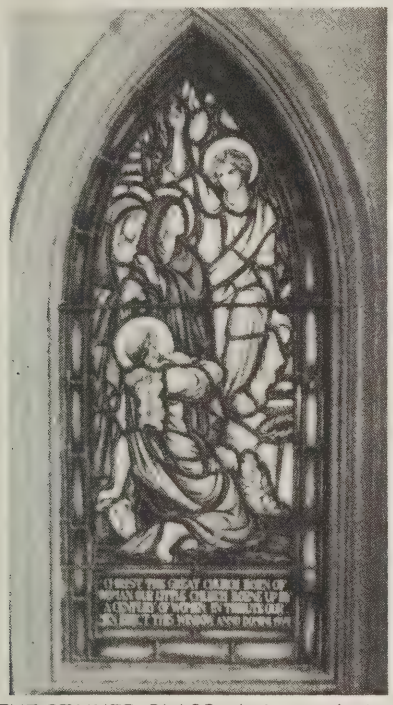


1st ST. ANDREW'S Cub Pack won the Portage La Prairie and District Floor Hockey Tournament for the 6th year in a row. Cub leader, Rev. H.L. Henderson is pictured presenting the trophy to Cub Jeff Hutchinson on behalf of the pack.

A roll of honour plaque, with the names of those from the village who served in the armed forces during the Second World War, was dedicated in *St. Andrew's Church, Fenelon Falls, Ont.* It was given by the family of Mrs. Laura Menzies in memory of their mother who had two sons in the armed forces.

A new Revell-ware Communion Set was presented to *St. Andrew's Church, Westville, N.S.* by Mr. Clifford Porter and Mrs. Marion Hale, and dedicated to the memory of Mrs. Pearl Porter by the Rev. William Penney.

The Special Land Fund of *St. Andrew's Church, Westville, N.S.* accomplished its fund-raising goal after only seven months to raise the money necessary to purchase a parcel of land adjoining the church. Mrs. Mary Daley, convener of the fund, recently presented the debt-free Deed to the land to Trustee John MacKenzie.



THE STAINED GLASS window project begun during the centennial year of Woodbridge Presbyterian Church, Ont., (1974) was recently concluded when Her Honour Mrs. Pauline McGibbon, Lieutenant Governor of Ontario, unveiled the final stained glass window in the south narthex of this historic building. Under the chairmanship of Elder Lyman Henderson, the men and boys of the congregation raised sufficient money to install an Honour Window to the ladies of Woodbridge Church: the inscription reads, "Christ, the Great Church born of woman, our little Church borne up by a century of women, in tribute our men erect this window Anno Domini 1979." □



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PERSONALS



REV. H.M. CREASER received a cash gift from his congregation of Alma St. Church, St. Thomas, Ont. at his last Sunday service prior to changing pastorates. Pictured from left to right are: Mr. Keith Davey, who made the presentation on behalf of the congregation, Mr. Creaser and Mrs. Creaser.



REV. HAMISH KENNEDY was recently honoured by his congregation on the 10th anniversary of his ministry at St. Giles Church, Ottawa, Ont. Elder Robert Powell (right), is pictured presenting a book of bank notes to Mr. and Mrs. Kennedy.

Three hundred people attended a testimonial dinner and farewell to *Rev. William* and *Mrs. Doo* on Saturday evening, March 8, in honour of Mr. Doo's retirement from the Chinese Presbyterian Church, Toronto, Ont. and as a tribute to their working in this congregation.

Mr. Doo's ministry has been unique in that he ministered to this congregation for a total of eleven and one half years — three years in the 1950's and returned as minister eight and one half years ago until now.

The Doos are leaving for New York City where Mr. Doo plans to concentrate on a writing ministry.



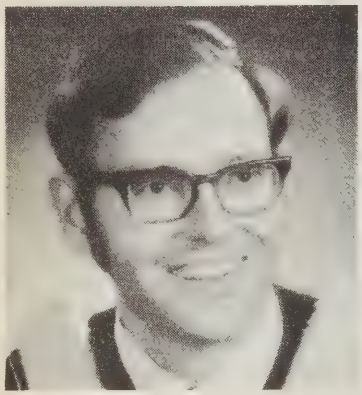
MARCH 24 marked an important anniversary for the newest communicant member of First Presbyterian Church, Verdun, Que. Miss Joyce Luker, shown here as she was received into membership at the Advent Communion Service, is the first new member to enter by profession of faith in several years, and we hope she is at the crest of a new wave. On March 24, Joyce celebrated her twentieth birthday, which gives her something of a record for longevity as well as for courage and faith, since she is a victim of muscular dystrophy.
***(Ed. note:** Under the special circumstances our readers will understand why we have deviated from our usual policy of not printing Cameos or Personals on the reception of members.)*



MRS. R.E. MORRISON is pictured after receiving Communion on the occasion of her 104th birthday. Mrs. Morrison is the oldest member of First Church, Verdun, Que. and lives at home with her daughter.
Rev. Ruth Syme is minister of First Church.

(continued on next page)

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PERSONALS

(continued from previous page)

The *Rev. Ted Siverns* of St. David's Presbyterian Church, Kelowna, B.C. has been granted a diploma for a Ph.D. in New Testament by McGill University in Montreal. His thesis subject was "Parable Interpretation from Julicher to Ricoeur: A Critique and Alternative Proposal."

Miss Helen Allen, for twelve years a member of the Presbyterian Record Committee, for nine of them serving as its chairman, has been elected to the National News Hall of Fame.

This honour comes in recognition of her life-long contribution in the field of journalism, and particularly for her service to children needing adoption, rendered through her syndicated column "Today's Child." The February, 1979, issue of *The Record* featured Miss Allen on the cover and in an accompanying article.



DR. S.R. McKELVEY was honoured by the congregation of St. Andrew's Church, Beeton, Ont. at a special service to commemorate his 35 years as clerk of session. Dr. McKelvey received a suitably inscribed plaque and his wife was presented with a bouquet of flowers. Dr. and Mrs. McKelvey are pictured with their minister, Rev. Basil P. Dass.



MISS ISABEL BAILEY (wearing the corsage) was honoured by the James Nisbet Auxiliary W.M.S. of St. Paul's Church, Prince Albert, Sask., to mark her 25 consecutive years as their president. Miss Bailey was presented with a silver locket watch and lapel pin.

deaths

GLEN, REV. ALLEN, 38, Presbyterian minister, died suddenly in Vernon, B.C. on January 20.

Born in Largs, Ayrshire, Scotland, Mr. Glen came to Canada as a young lad. He graduated from the University of Victoria, B.C. prior to going to Knox College, where he graduated with his B.D. in 1971. For three years following his ordination he served congregations at Vernon and Armstrong in the Presbytery of Kamloops. He entered the teaching profession following a period at Rogers Memorial Church in Toronto and taught for the past few years at Vernon. He was pulpit supply at First Church, Prince Rupert, B.C. at the time of his death.

Mr. Glen is survived by his wife, the former Heather Lawson, and their two children, Sarah and Adam; his father, Allan Glen of Vernon; and a sister, Mrs. Anona Menard of Ottawa, Ont.

MACLEAN, REV. DR. WILLIAM GORDON, 94, retired Presbyterian minister, died in Winnipeg, Man. on February 29. The funeral service took place at First Church, Winnipeg where he had been minister for 30 years and Minister Emeritus from the time of his retirement in 1962 until his death.

Born and educated in Scotland, Dr. Maclean studied for the ministry at the Universities of Aberdeen and St. Andrews. In World War I he served as a chaplain with the British Army and after the war was parish minister in Dunbartonshire, Scotland, until 1932 when he emigrated to Canada to become minister at First Church, Winnipeg, an association that was to last for forty-eight years. In 1940 Dr. Maclean went overseas with the Queen's Own Cameron Highlanders and became Senior Protestant Chaplain of the Second Canadian Division; and maintained an interest in the regiment and the A.N.A.F. Veterans.

Dr. Maclean was active in the courts of the church and in 1946 was Moderator of the General Assembly. In 1947, Knox College conferred on him the degree of Doctor of Divinity *(honoris causa)*.

Dr. Maclean is survived by his wife, Christina; daughters, Kathryn Brett in Bermuda, Margaret Town in Vancouver, and sons, Gordon in Montreal, John in Winnipeg and Donald in Toronto. He is also survived by twenty grandchildren and one great grandchild.

BLOOM, MRS. F.J. (ANN), 78, long-time member of Memorial Church, Sylvan Lake, Alta., 18 years a choir member, 35 years a member of Ladies Aid, 20 as its president, Feb. 25.

BOY, MRS. PHILIP (BESSIE), 83, long-time member of St. Paul's Church, Scotstown, Que., life member of the W.M.S., former Sunday school teacher and superintendent, leader in the Ladies Circle, and church organist. Died in St. Catharines, Ont., Jan. 16.

CAMPBELL, CHESTER, elder for 37 years of St. Andrew's Church, Westville, N.S., and a former manager, Nov. 17.

CARTER, MRS. CLARENCE (ETHEL), member of Waldemar Presbyterian Church, Ont. for over 40 years, Dec. 9.

CODLING, MRS. ALWYN (DOROTHY), member of St. Stephen's Church, Creston, B.C., formerly a long-time member of St. Paul's Church, Prince Albert, Sask., and active in W.M.S. groups, mother of Rev. Donald A. Codling of Timmins, Ont., Feb. 29.

DIXON, MURRAY ALLEN, 86, long-time member and elder of St. Andrew's Church, Trenton, Ont., Feb. 27.

DUNBAR, MRS. ALICE, 84, member of Knox Church, Listowel, Ont. and life member of the W.M.S., Feb. 11.

EDGE, PETER, 85, elder in The Presbyterian Church in Canada for 54 years, Sunday school superintendent and teacher in Dunn Memorial Church, B.C. for 43 years, father of Miss Florence Edge, BWM hospital visitor in the Presbytery of Westminster.

GERRIE, DAVID, 71, long-time elder and member of St. Andrew's Church, Humber Heights, Toronto, Ont., March 11.

KENNEDY, THOMAS HERBERT, 90, long-time elder and Sunday school teacher at First Church, Edmonton, Alta., formerly elder at St. Andrew's Church, Saskatoon, Sask. Died at Unionville, Ont., Jan. 25.

MacLEOD, NEIL A., 87, elder for 45 years at St. Columba's Church, Kirk Hill, Ont., and clerk of session there from 1955, March 3.

McDONALD, MARGARET A., 87, long-time member of St. Paul's Church, Eckville, Alta., life member of W.M.S. and Ladies Aid.

McKEOWN, DR. GEORGE KENNEDY, 65, elder of St. Andrew's Church, Thunder Bay, Ont., March 5.

OFFER, ARTHUR W., member of the board of managers, St. John's Church, Toronto, Ont., March 17.

REA, MRS. CLARK (JENNIE), member of Waldemar Presbyterian Church, Ont. for over 65 years, life member of the W.M.S., Dec. 15.

REID, ANDREW MOORE McMASTER, 91, elder for 32 years and member for 50 years of St. Giles Church, Ottawa, Ont., March 11.

RUNNALLS, JAMES EDWIN, 99, long-time member of Knox Church, Warwick, Ont., Jan. 27.

SPEARS, MRS. MARGARET, long-time member of Riverdale Church, Toronto, Ont., March 8.

SPONAGLE, MRS. ANNIE C., 87, long-time member of St. Giles Church, Moser's River, N.S., March 2.

TAWSE, JAMES, 89, long-time caretaker of Eversley Church grounds and cemetery, King City, Ont., grandson of Rev. John Tawse, Eversley's first minister and there for 40 years, Jan. 6.

WOOTTON, MRS. MARGARET, 99, for 78 years a member of Knox Church, Turin, Ont., former organist and life member of the W.M.S., Feb. 14.

ZEEGERS, LEONARDUS H.J. (LEO), 78, charter member of St. Giles Church, Calgary, Alta., and formerly of Pleasant Heights Presbyterian, Calgary. Long-time elder, envelope secretary for 25 years, Record and These Days secretary, and editor of St. Giles' "News and Views", March 13.

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Christian Endeavour
Centennial Celebrations
1981 —
for information contact:
Mrs. David L. Gould,
257 Killaly Street, East,
Port Colborne, Ontario,
L3K 1P2

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DUTIES:

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3. To represent the Committee on inter-church affairs.
4. To administer the work of the Committee, including some secretarial tasks.

LOCATION:

Church Offices, Don Mills, Ontario.

Please submit applications including curriculum vitae to: The Secretary, Inter Church Aid Committee, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

ASSISTANT MINISTER

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a challenging and growing
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Interested men or women
of any age may write:
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Clerk of Session
The Church of
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Montreal, Que. H3G 2G2.

FAITH AT WORK, a national ecumenical ministry with headquarters in Toronto, is seeking an associate director, not later than Sept. 1, 1980. Candidates should be ordained persons with 3 to 5 years pastoral experience, effective communicators of Christian faith and values, biblically oriented, and open to an experiential learning style. Programme development and facilitation are among the priorities of this staff position. For further particulars of skill and qualities required, contact or write the Search Committee, c/o Faith At Work Canada, Box 135, Thornhill, Ont., L3T 3N1.

CALENDAR

ORDINATIONS

Haven, Rev. Robert, North Vancouver, St. Andrew's-St. Stephen's Church, B.C., Sept. 13.

INDUCTIONS

Chatterton, Rev. Wayne, Bowmanville, St. Andrew's Church, Ont., Feb. 3.

Gemmell, Rev. Thomas, Director of Studies, The Presbyterian College, Montreal, Que., Jan. 30.

Lennox, Rev. D.E.W., Hanover, St. Andrew's, and Ayton, Knox Church, Ont., March 16.

Mahood, Rev. Denis, Creston, St. Stephen's Church, B.C., April 11.

Syme, Rev. Robert, Montreal, Ephraim Scott Memorial Church, Que., Feb. 2.

RECOGNITIONS

Haven, Rev. Robert, North Vancouver, Seymour Community Church, B.C., Sept. 13.

Marshall, Rev. Allen, Montreal, Cote des Neiges Church, Que., Dec. 2.

(Advertisement)

AGENCY DIRECTOR

A vacancy will be created by the retirement of our Managing Director. The appropriate person will have an interest in involvement in the community, and experience in management, fund raisng and social programming. This person will be self directed but able to work with a volunteer board.

The Society for the Involvement of Good Neighbours (SIGN), has been operating in the city of Yorkton, Saskatchewan since 1969. It is a voluntary community agency with a strong interest in improving quality of life. It is involved with a variety of programmes, including Senior Adults, Consumer Help, Information and Referrals, Day Care, Homemakers, Group Homes.

Starting date will be approximately July 1 of 1980. Salary open to some negotiation but is in upper teens. For further information please contact Elton Davidge at 29 Livingstone Street, Yorkton, Sask. S3N 0R2, or telephone (303) 783-9409.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.

West River charge, N.S., Rev. Lloyd Murdock, 9 Prince St., P.O. Box 1003, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Chesterville, St. Andrew's Church, and Morewood, Ont., Rev. Howard Smith, Box 207, Winchester, K0C 2K0.

Fort Coulonge, St. Andrew's, and Bristol Memorial Church, Que., Rev. Floyd R. McPhee, 460 Raglan St. S., Renfrew, Ont., K7V 1R8.

Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.

Lachute, Margaret Rodger Memorial Church, Que., Dr. R. Stuart Johnston, 124 Linwood Cresc., Town of Mount Royal, Montreal, H3P 1J2.

Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.

Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.

Synod of Toronto and Kingston

Bermuda, St. Andrew's Church, Hamilton, Rev. M.L. Garvin, 17 Cross St., Weston, Ont. M9N 2B8.

Brampton, St. Andrew's Church, Ont., Dr. R. G. MacMillan, 52 Highland Rd., Oakville, L6K 1S7.

Burnbrae, St. Andrew's Church, and Campbellford, St. Andrew's Church, Ont., Rev. John Neilson, Norwood, K0L 2V0.

Campbellville, St. David's Church, and Nassagaweya, Ont., Dr. A. Bethune, P.O. Box 10, Milton, L9T 2Y3.

Port Credit, St. Andrew's Church, Ont., Rev. R.C. Taylor, 237 Savoy Cr., Oakville, L6L 1Y2.

Streetsville, St. Andrew's Church, Ont., Dr. A. J. Gowland, 2665 Windwood Dr., #505, Mississauga, L5N 2P2.

Toronto, Chinese Presbyterian Church, Ont., Rev. P.G. MacInnes, 32 Bayfield Cresc., Toronto, M4K 2V4.

Toronto, Fairbank Church, Ont., Rev. Dr. R. K. Cameron, 8 Wilberton Rd., Toronto, M4V 1Z3.

Toronto, Rexdale Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.

Waterloo, Knox Church, Ont., Rev. R.A. Jackson, 191 West River Rd., Cambridge, N1S 2Z9.

Synod of Hamilton and London

Brantford, Central Church, Ont., Rev. Warren K. McKinnon, 778 Lawrason St., Woodstock, N4S 1T9.

Dresden-Rutherford Charge, Ont., Rev. Ernest Herron, 520 Elgin St., Wallaceburg, N8A 3C2.

London, St. George's Church, Ont., Dr. L.R. Files, New St. James Presbyterian Church, 760 Wellington St., London, N6A 3S3.

Meaford, Knox Church, and Thornbury, St. Paul's Church, Ont., Rev. L.J. Ashfield, Chatsworth, Ont., N0H 1G0.

Port Elgin, Tolmie Memorial Church, and Burgoyne, Knox Church, Ont., Rev. D. Black, Box 35, Tiverton, N0G 2T0.

Petrolia, St. Andrew's Church, and Dawn, Knox Church, Ont., Rev. D.A. Donaghey, 770 Lakeshore Rd., Sarnia, N7V 2T5.

St. Thomas, Alma Street Church, and Tempo, Ont., Rev. Ken Oakes, Box 56, Belmont, N0L 1B0.

Stratford, St. Andrew's Church, Ont., Rev. Fred Neill, 177 Cobourg St., Stratford, N5A 3E9. (Effective September)

Welland, St. Andrew's Church, Ont., Rev. John Kurtz, 2 Aberdeen Circle, St. Catharines, L2T 2B8.

Wingham, St. Andrew's Church, Ont., Rev. Hugh L. Nugent, Box 208, Ripley, N0G 2R0.

Synod of Manitoba and Northwestern Ontario

Thunder Bay, First Church, Ont., Rev. J.C. Hood, 15 Royston Court, Thunder Bay, P7A 4Y7.

Synod of Saskatchewan

Regina, St. Stephen's Church, Sask. Dr. James W. Evans, 2574 Retallack St., Regina, S4T 2L4.

Synod of Alberta

Banff, St. Paul's Church, Alta., Rev. J.B. Milne, 10 Varmoor Pl. N.W., Calgary, T3A 0A1.

Lethbridge, St. Andrew's Church, Alta., Rev. J. Karl English, 703 Heritage Dr. S.W., Calgary, T2V 2W4.

Synod of British Columbia

Burnaby, Brentwood Church, B.C., Rev. Kenneth M.L. Wheaton, 335 - 7th St., New Westminster, B.C., V3M 3K9.

DEACONESS VACANCIES

Deaconess, youth minister, or youth worker to serve in a congregation. For information, write to Rev. G.M. Philps, 7764 — 16th Ave., Burnaby, V3N 1P9.

Enquiries are invited for position(s) in the area of editorial and/or development of programme resources. Further information available from W.M.S., (W.D.), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Deaconess for Central Church, Vancouver, B.C. for Christian education and outreach. Information for the above position available from the Board of Ministry, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

BOARD OF WORLD MISSION VACANCIES

For Work with Native People in Regina; Requirements: Training in Christian Education, biblical studies and willingness to take specific training for work with Native People.

For Anishinabe Fellowship, Winnipeg; Requirements: Training in Christian Education, biblical studies and willingness to take specific training for work with Native People.

A Deaconess, Woman Missionary or Lay Missionary to be Senior Citizens' Chaplain to the Moore Foundation, Corunna, Ontario — an experimental ministry — 2 years with review.

Information for the above positions may be obtained from the Board of World Mission, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

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MEDITATION



Life in the Springtime

"... in the spring of the year, the time when kings go forth to battle ..." (II Samuel 11:1, RSV).

THOSE OF US living in the western part of our northern hemisphere are accustomed to many things, one of which includes the everyday matter of weather. We are inclined to suppose, for example, that because it is now the season of spring here in Canada, the weather must be similar around the rest of the world, even though we *say* we know better. We are inclined to take it for granted that everyone, regardless of social status and religious creed, must have experiences like our own.

There really is so much we still have to accept! We are still convinced by much that we take to be factual which is really only theoretical. This may apply even more broadly to people and personalities around us than it does to the places and things. A simple illustration is the idea of "spring." In Palestine, the scene of most of the biblical story, people have reached a season not really anticipated with eagerness by everyone, when the "dry" period of the year has begun. The season of spring, such as we greatly cherish, is almost an unknown quantity there. Encyclopedias suggest that Palestinians are more-or-less limited to a two-season year, seasons of "wet" and "dry."

We need not digress to a study of world climate and so lose sight of our present goal. In Canada, we are already two-thirds of the way through spring. How pleasant, on wintry days, to be reminded (even by printing deadlines) that warmer weather is approaching! How comforting to look forward to the fulfilment again of the promise that has yet to be unfulfilled!

How appropriate it seems that the great Creator of it all — of the seasons and differing climates along with the rest — somehow, in the fulfilment of time, arranged that our Lord should have been raised to life from death at this season ... though it took a decision by a church council at Nicea in 325 A.D. to determine that Easter should be observed at the time of the vernal equinox!

Most of us, born and raised in Canada, have been so accustomed to Easter's arrival in the spring that it would be very hard to identify the celebration with any other season. In Palestine, the holy celebration comes at a time when the kings customarily went to war (the harvest being *over,* it was easier to locate and confiscate the enemy's grain storage).

Such facts, strange to us, influenced both the language and thought forms of Palestinians. Those who have only recently returned from visits to the Holy Land have doubtless been impressed, not only by irrigation systems established by the government, but by the need for them. It makes more intelligible things Jesus said about reliable sources of water (John 4:13, etc.).

Pentecost Sunday, this year the last of May, is a liturgical reminder that we might well feel a new springtime in our lives. Coming as it does, these fifty days after our Lord's resurrection, it re-confirms the fact that Christian people should be giving some evidence of a re-invigoration of life and of witness. More than a returning, welcome warmth of the sun, it should bespeak a warming of Christian life which may have lost some of its devotion and dedication.

It would appear obvious that Christians who have received so much and been promised so much more, should take their lead from Galilee's once fearful fisherman now turned apostle. It was this person, for whom life had once appeared to hold no more challenge (John 21:3a), who now carried the gospel message into the enemy's very midst (Acts 2:14ff.). True enough, sowing now a wind, he was being made ready to reap a whirlwind of persecution. Perhaps he realized however, that he and the pitifully few believers around him were at the beginning, not of an annual spring celebration only, but at the rebirth of life for the believing world.

Now, if ever, there should be signs in us of life and strength, of vigour and vitality. There should be in us an irresistible will to go out and do battle with unbelief in our world.

PRAYER

Father in heaven, again in these days following our annual celebration of the raising of Jesus from the grave to newness of life, we seek your presence and power. We pray for some personal experience of our own — an experience of Jesus having come into our worlds to share his more abundant life. Help us now to use his power in our lives to thrive and grow, and to abide fast in his faith. We ask it in his Name. Amen.

by D. Glenn Campbell



Our Church is committed
to doubling her membership
in the 1980s.

Inspired by the example of our
sister Churches overseas,
and acknowledging both the abundance
of our God-given resources
and His commission to reach out
to all peoples,
the 105th General Assembly enthusiastically
and humbly agreed that

The Presbyterian Church in Canada commit ourselves to doubling our membership in ten years as a realistic goal.

UNDER GOD, WE CAN!

Resources are available for immediate use:

1. Pre-Assembly Congress on Doubling
"Planning for Growth" May 30-31, Windsor, Ontario
for details write or phone Brenda Moncrieff,
50 Wynford Drive, Don Mills, Ont. M3C 1J7 416/441-1111(37)

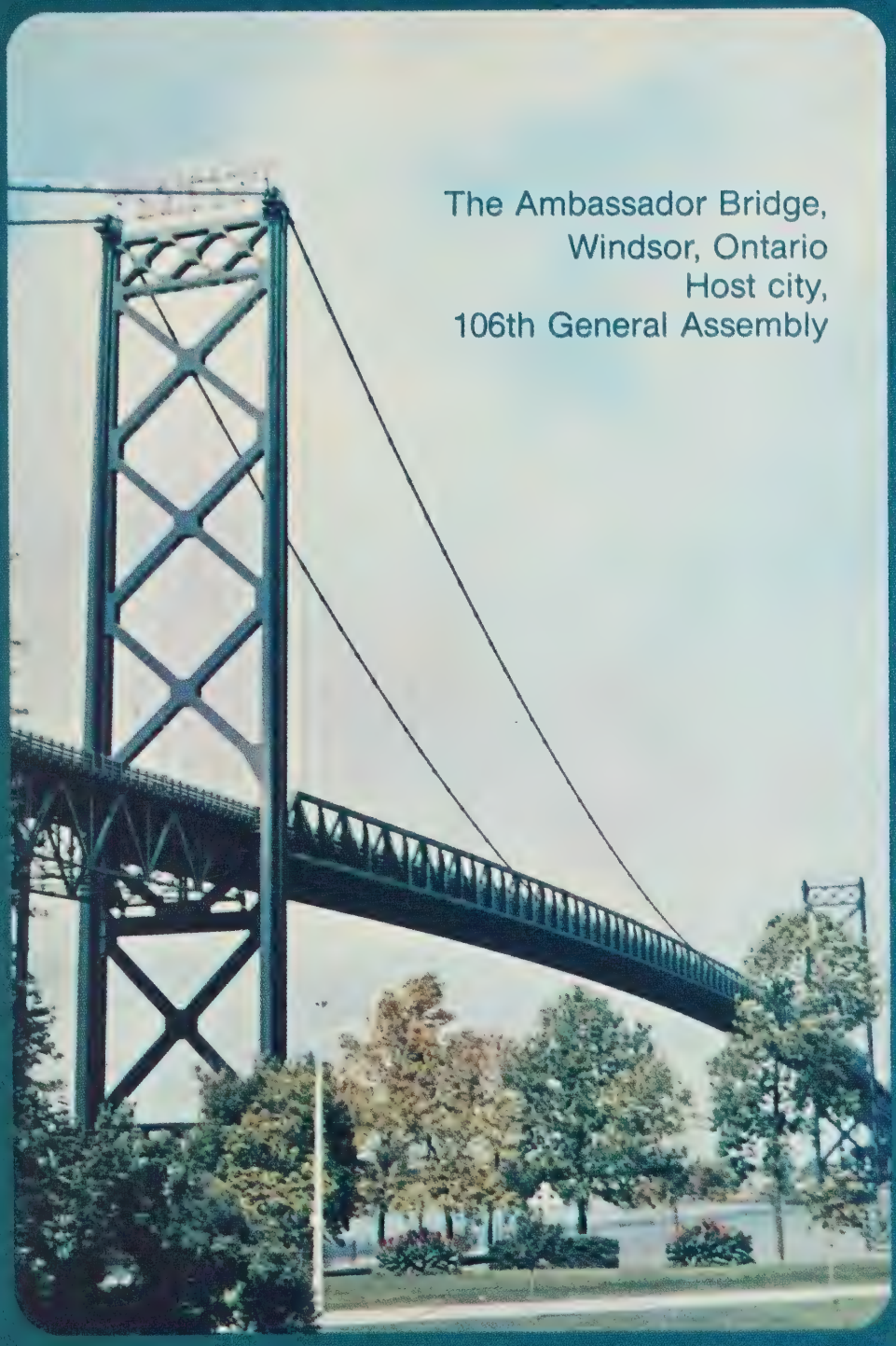
2. Seminars and Workshops
Write to the Board of Congregational Life for assistance,
and to
Crieff Hills Community (R.R. #2, Puslinch, Ont. N0B 2J0):
Sept. 19-21 Dennis Oliver: "Everyone has a place in outreach"
Nov. 21-23 Lyle Schaller "Assimilating New Members"

3. Practical Books on Church Growth
Write to Presbyterian Publications for a book list
(52 Wynford Drive, Don Mills, Ont. M3C 1J8)

UNDER GOD, WE MUST!

We must throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, the author and finisher of our faith. (HEBREWS 12:2)

General Assembly's Special Committee on Doubling in the Eighties



The Ambassador Bridge,
Windsor, Ontario
Host city,
106th General Assembly

PRESBYTERIAN RECORD

JUNE, 1980

The W.C.C. and its critics

DONALD SMITH

WHAT IS IT? "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

Today, few Canadian Presbyterians would be familiar with this definition of the World Council of Churches. Whatever they know about the W.C.C. — from the secular media, the church press, or their own congregations — will tend to centre upon the fact that it is a world church body that has made grants of a highly controversial nature to various liberation movements struggling against white racist regimes in Southern Africa. (If the report came from anti-W.C.C. sources the wording of this sentence would be altered. In that case, for "liberation movements" read "Marxist guerrillas or terrorists"; for "struggling" read "engaged in violence"; for "white racist regimes" read "existing governments.")

Although these grants are part of the larger Programme to Combat Racism (P.C.R.) which only accounts for a tiny fraction of the W.C.C.'s activity and resources (less than 2% of its total budget, all of it specifically designated for that purpose by the donors; and only three of its 275 staff persons), yet it is this aspect of the Council's work that has caused the most heated debate in the courts of the church and in the pages of *The Record* in recent years. The controversy reached its peak at the 1979 General Assembly when some 10 overtures from sessions and presbyteries asked for the discontinuance of support for the P.C.R. or, more drastically, suspension or withdrawal of membership in the W.C.C.

Although our church was a founding member of the W.C.C. when it came into being in 1948, there have always been those within our denomination who have been unhappy with — if not opposed to — such membership. From the beginning there have been those who have been apprehensive about what they would regard as certain liberal tendencies, both theological and political, within the ecumenical movement. The fact that today the W.C.C. is a world-wide fellowship of nearly 300 churches, comprising over 400 million Christians in some 100 countries means that there is a great variety and diversity of races, languages, cultures, theologies, ecclesiologies, modes of worship and lifestyles represented within its ranks. Moreover these Christians and member churches live under and relate to very different political, economic and social systems.

For some within our church, this breadth and diversity causes problems. A few have difficulty co-operating with bodies who accept the results of modern biblical scholarship, or are suspicious of a theological pluriformity that they regard as a threat to our confessional position. Others are uneasy about the international character of the W.C.C. because they cannot conceive of fellowship with Christians who have very different cultural and political loyalties.

Still others question the nature of the unity that the ecumenical movement seeks to promote. There have always been a few in our denomination who interpret the action of our church in 1925 as a "once-for-all" rejection of organic union, implying that we should have nothing to do with councils of churches and other ecumenical bodies which promote Christian unity. An overture to the 1947 Assembly from the Presbytery of Montreal referred to *"active agitation within the Church at the present time in opposition to various forms of co-operative effort with other Christian communions — agitation which is not only subversive of the best traditions of Presbyterianism but which is also responsible for introducing and fostering within our own Church a spirit which threatens to destroy its unity and peace."* Significantly, it was that Assembly in Calgary that, by an almost unanimous vote, affirmed that it *"places itself on record . . . as not only encouraging but enjoining as a duty the fullest possible co-operation with all other Christian bodies, for the glory of God and the triumph of His purposes among men."* Certainly the Westminster Confession of Faith (Chapter 25:2) affirms the unity and universality of the visible Church. Yet there remain those who feel that the ecumenical movement is too concerned about seeking visible unity and hold that true unity is invisible because it is purely spiritual.

In the decade of the 70's, however, the focus of opposition to the W.C.C. in our church has centred increasingly on the manner in which the Council has sought to promote the cause of social justice and human rights through its Programme to Combat Racism. In particular, criticism has been directed against the Special Fund of the P.C.R. because of certain grants that were made for humanitarian aid to victims of racism. No doubt the relatively few in our denomination who had reservations about the W.C.C. on other matters, as indicated earlier, have been heartened by this more recent and more widespread manifestation of discontent with the W.C.C.

Foresight and controversy

Early in the decade, at the 1971 General Assembly, the church re-affirmed its commitment to the ecumenical movement and said that the W.C.C. was a *"viable avenue of expression for that 'unity in diversity' which The Presbyterian Church in Canada has long professed."* The Assembly of 1972 took a far-reaching step when it gave its approval to the W.C.C. Programme to Combat Racism and its Special Fund designed to provide "anti-racism grants to victims of oppressive regimes." With this endorsation the Inter Church Aid Committee began to make small annual grants towards P.C.R. and the Special Fund.

It was when the first grants were made from the Special Fund in 1970 and 1971 that the first reactions were heard, particularly in North America, to the anti-racist programme of the World Council. Of the $200,000 distributed in each of those years about two-thirds of the grants went to the African liberation movements in Angola,

Guinea-Bissau, and Mozambique where they controlled vast areas of their respective countries in their struggle with the repressive Portuguese colonialist regimes; to the South West African People's Organization (SWAPO) in Namibia in their struggle against the illegal occupation of their country by South Africa, contrary to U.N. resolutions; and to ZANU and ZAPU in Zimbabwe, the two leading non-violent political parties that were banned and sent into exile by the illegal white racist government of Ian Smith that was in rebellion against the British crown. It was ZANU and ZAPU that later formed the Patriotic Front operating from Zambia and Mozambique where they took up armed struggle to regain their homeland. For all the liberation movements, the vicious institutional violence exercised by their white-ruled regimes closed the door to any hope of peaceful change. Sadly, armed conflict was the only avenue left open to them to achieve the liberation of their homelands. With the full support of the All Africa Conference of Churches and in solidarity with the just aspirations of the African people for liberation and human dignity, the W.C.C. determined, in the face of much criticism and opposition, to continue making grants through the P.C.R. It solicited and obtained from all grant recipients the assurance that all funds would be used for medical, educational and other humanitarian purposes in the liberated areas. Not even the harshest critics of the W.C.C. have found a shred of evidence to indicate that such grants were misused.

The media attack

In North America, the secular media and sections of the church press attacked the W.C.C. for betraying the gospel by supporting movements engaged in acts of violence. One of the most damaging attacks in this period came from the *Reader's Digest* with its 17 million subscribers. It ran an article on "Must our Churches finance Revolution?" and another on the effect and influence of Soviet-controlled churches on the W.C.C. There can be no doubt that such articles had their effect, particularly on the laity in our denomination, who have little access to accurate information about the W.C.C. Several overtures came to the Assembly in 1972. I recall two of these in Calgary/Macleod Presbytery emanating from sessions in Calgary and Lethbridge which repeated the views of the *Digest.* Commenting on those *Digest* articles, an issue of the *Christian Century* at the time noted *"the shabby treatment the* Digest *gives legitimate movements for the liberation of long-suffering peoples in South Africa. They fight against entrenched tyranny which makes the American colonial rule of Britain's George III seem utopian."*

Such attacks in the secular and religious press, all apparently well financed, have continued whenever the annual P.C.R. grants are announced. At the Central Committee meeting of the W.C.C. held in Jamaica in January, 1979, it was reported that *"well-financed propaganda agencies in the media, hostile to P.C.R. and the W.C.C. in general, were distorting the member churches' understanding of P.C.R.'s work. Mention was made in particular of the recent scandal in South Africa which exposed the clandestine efforts of the South African Government to influence news agencies in the Western world."*

It was the 1978 grant to the Patriotic Front of Zimbabwe (led by Joshua Nkomo and Robert Mugabe, the newly elected Prime Minister of an independent Zimbabwe) that stirred up the most vehement opposition to the P.C.R. and the W.C.C. In the immediate period prior to the awarding of the grant, the Front and the Rhodesian security forces had engaged in a particularly violent series of terrorist attacks which included raids on refugee camps and isolated farms, the shooting down of a passenger aircraft, and the massacre of several groups of missionaries. Although both sides were undoubtedly responsible for many ruthless acts of violence against innocent parties as later reports confirmed, it was the "guerrillas" of the Patriotic Front that received the severest condemnation in the western press, and the P.C.R. that was subjected to the harshest criticisms by several of the member churches especially in North America and western Europe. (In a visit to church offices at Wynford Drive in November, 1978, José Chipenda of the P.C.R. remarked that criticism does not come from the churches in Asia, Africa and Latin America. "Reaction to the grant is coming from one part of the W.C.C.'s constituency.")

A spate of overtures

In Canada, one of the consequences of this controversial grant was the spate of overtures to the General Assembly in 1979 of which mention has already been made. In order to assist the Commissioners at that Assembly to deal with the complex issue of the P.C.R., the Inter Church Aid and the Ecumenical Relations Committees made a carefully researched case for our continued support of the W.C.C. and the P.C.R. when they met in the briefing sessions prior to Assembly itself. When the special committee set up to deal with the overtures reported, a lively and stimulating debate took place which was a credit to the Assembly. When the motion was made to affirm our commitment to the W.C.C., a resounding affirmative vote was recorded. (The writer, as a Commissioner, could spot only 13 or 14 negative votes.)

In the debate on the motion to re-affirm our church's commitment to the P.C.R., an amendment was introduced that called for support of the P.C.R. only if guarantees could be given that no grants would go to "groups involved in murder and terrorism." This move was interpreted by many as an attempt to discredit the just struggles of the liberation movements and destroy the credibility of the P.C.R., and it was defeated 124-105. (The Rev. Donald Codling's claim in the December *Record* that by this decision the Assembly in effect voted to support murder and terrorism is ludicrous.) It is significant that during this debate the two African representatives present from the Presbyterian Churches in Malawi and Nigeria spoke approvingly of the W.C.C. grants. They pointed out how such tangible support demonstrated the solidarity of the Christian Church with the African people in their just struggle against oppressive regimes.

DR. SMITH's article will be continued in the July/August issue.

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EDITORIAL

Dutch Cleanser

THERE ARE many "touchy" subjects which can be counted on to raise the interest and/or ire of Presbyterians in Canada, and none more sensitive than the question of "organic" union or mergers of denominations.

For obvious reasons, (once burned, twice shy), we immediately go on the defensive whenever the subject is raised. Granted, it is raised with less frequency than it was in the sixties, or even a few years ago. The paint has long since begun to peel on the sides of the good ship *ecumene,* though it remains seaworthy. The last hurrah of proposals for the full unification of Protestant bodies faded away with the Anglican rejection of the United-Anglican merger plans...at least the last full-throated hurrah. However co-operative arrangements, whether undertaken through the ecumenical umbrella groups, the Canadian Council of Churches and the World Council of Churches, or through localized efforts at co-operation such as property sharing to cut down on building costs, go on apace.

No token ecumenism

True, there have been those who have abandoned ship, (most recently two Baptist conferences in Canada, and prior to that the Presbyterian churches in Ireland and Australia), these defections being the product of dissatisfaction with the social thrust of the large ecumenical bodies (and particularly with the W.C.C.'s Programme to Combat Racism). But on the other side of the balance sheet, representatives of twelve Christian churches, *including* the Roman Catholic and Orthodox, have recently met together in Quebec to design a study proposal for a new national level ecumenical association. (see News). Our church was part of this consultation and remains committed to participation in the ecumenical super-groups, though continued opposition to such participation is by no means insignificant. The Administrative Council of our church has taken steps to remedy what has certainly been an embarrassing situation, regardless of where one stands on the question of participating ecumenically, by agreeing to pay the full amount of our assessed membership fees for the Canadian Council and the World Council of Churches. Surely no Presbyterian could advocate the continuation of past policy, whereby we played the role of poor cousin and paid as little as half of our assessment, yet were accorded full membership privileges. Most would agree that if we are in, we pay the price...or get out altogether.

Participation in the larger ecumenical bodies does create at least one adverse side-effect, however. By our activity in the Canadian Council and World Council of Churches we thereby tend to think that we have done all that is needed in the way of co-operation. (We do tend to snuggle a little closer to sister churches when the question of mutually advantageous, shared property agreements come up, but the affection found in such situations is generally more pragmatic than spiritual.)

All in the family

If the Reformed, Calvinist tradition is to remain clear and strong, (or perhaps...is to be clear and strong *again)* why, oh why, are we not looking for ways better to express our affinity with the two churches in Canada that share this heritage with us — the Christian Reformed Church and the Reformed Church of America.

We share an identical system of church government and a theology that differs in foot-note, not in the main body of the work.

"Kirk" or "Kerk"

I can anticipate a few rumblings, particularly where the Christian Reformed Church is concerned. (When you keep your ear to the ground you get more than a dirty orifice). Are they not too conservative for us... too ethnic? Setting aside the fact that we have sections of our church that could out-legalize the Sanhedrin, I suggest that the Christian Reformed Church is responsible, directly or indirectly, for some of the most progressive thought and action in terms of Christian and Calvinist witness today. The Institute for the Advancement of Christian Studies in Toronto, (about which there shall be more in the pages of this magazine), attempts nothing less than an integration of Christian thought and academic disciplines...what does it mean to be a Christian *and* an economist, an engineer, an artist, an historian? Granted, it has no *official* connection with the Christian Reformed Church, but its staff and student body are largely drawn from that denomination. So too the Christian Labour Association, the Committee for Justice and Liberty, and the Christian Farmers' Association. In the field closest to the heart of this writer, Christian journalism, what other Christian body would support an *independent* weekly newspaper of excellent quality, the *Calvinist Contact,* at a circulation of 10,000? Their magazine for younger

teens, *Insight,* is among the best available, at least in this writer's opinion.

As to the charge of ethnicity, it is true that the Dutch element predominates, up to and including a few pages in that language in some of the publications. But their beginnings in our country are post-world-war II. We have been here much longer and yet each Assembly seems to require the Bonnie Scotland Seal of Approval in the person of a piper. I can remember a church bulletin from a congregation in a polyglot area of one of our largest cities that up to a few years ago used a verse on its cover that began "If in the Kirk ye bide a wee..."

As far as the Reformed Church of America is concerned, I can see no substantial reasons, governmental or theological, for us to maintain separate "shops." Come to think of it, there is a difference. They tend to have a better informed laity and give proportionately more per member than we do. Yet they are in the process now of considering a Canadian denominational headquarters.

Opportunity knocks twice

Our church's Committee on Inter-Church Relations has already taken steps to initiate discussions with both of these sister denominations. But an effort of will on our part will be needed if these discussions are to be anything more than another link in a seemingly endless chain of "meaningful dialogues."

And why not expand these discussions to the congregational level? Many Canadian communities have churches from at least two of the three denominations. Many Presbyterian congregations have members who are either first or second generation Netherlanders.

We missed the boat badly in the post-war years, for reasons I shrink from discovering. We must act quickly if we are not to miss a second opportunity. The times cry out for a unified Reformed and Calvinist witness. The continental branch of our tradition could provide a clean new cutting edge for our somewhat rusty claymore. Certainly it is worth a try.

JRD

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COVER STORY

In more ways than one, a bridge is an appropriate subject for the cover of the magazine that will appear as Assembly convenes. Not only will we be "crossing the bridge" to meet socially with the commissioners to the United Presbyterian Church, U.S.A. General Assembly, we will be looking for bridges among ourselves.

Photo credit: Windsor Chamber of Commerce

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PUNGENT & PERTINENT

The Manse — a valuable asset

by Bill Perry

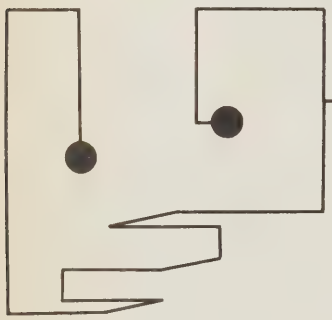
MANSES, suitably located and well maintained, are, and will become more and more, a valuable asset in settling congregations with ministers in accordance with our denomination's Call System.

There is in fact a real danger that the absence of a well maintained manse affects the due process of filling a vacant pulpit. I remember a case where a number of ministers preached for a Call, but only one was satisfied that the manse was acceptable. He got the Call. Where there is no manse at all, the problem may be increased.

The real estate industry reports that a decent three bedroom house on the north shore of Vancouver costs $100,000. That means that settling a minister with a wife and two children in a congregation on Vancouver's north shore area which does not own a manse will cost, for housing alone, something in the order of $1,300 per month. That is an estimate based on being able to finance the purchase of a house with money at 12% interest per annum (lower than today's rate), pay taxes of not more than $100 per month and cover all utility costs for $200 per month. No principal reduction is allowed for. That amounts to $15,600 of costs for one year of adequate housing.

That has to constitute a large consideration for any congregation which might feel led to Call a minister who has always lived in a manse, or is a new ordinand and counts on the provision of housing by the church. Perhaps it could be understood if a congregation persuaded itself to Call a candidate who could contribute towards housing costs because of already having equity in housing. But is that fair to the large number of ministers who may, at any given time, be candidates for a Call, but who have no equity in housing? What does it do to the Call System?

Manses have been, are, and shall more and more become, one of the church's most valuable assets. I live in an area where, according to real estate market reports, housing prices increased by 25-30% in 1979. Apply the implications of that to the equation above, and consider that the projections are that housing costs will



Handicapped and the Church

by Peter B. Pocock

DID YOU KNOW THAT —

10% of the population has a disability;

before the Second World War, 80 per cent of all paraplegics died within three years of their injury. Today 80 per cent of them have a normal life expectancy;

as the Canadian population ages, the percentage of the disabled members in society will rise due to impairments such as blindness, deafness, etc. and of old age.

The General Assembly of the United Nations has proclaimed 1981 as the International Year of Disabled Persons (IYDP). Its aim is to encourage rehabilitation of the estimated 400 million disabled of the world. Its five principle objectives are:

1. Helping disabled persons in their physical and psychological adjustments to society;

2. Promoting all national and international efforts to provide assistance, training, care and guidance; to make available opportunities for suitable work and to ensure their full integration into society;

3. Encouraging study and research projects designed to facilitate the practical participation of disabled persons in daily life; for example, by improving their access to public buildings and transportation systems;

4. Educating and informing the public of the rights of the disabled to contribute to various aspects of economic, social and political life; and

5. Promoting effective measures for the prevention of disability and for the rehabilitation of disabled persons.

What should the role of the church be?

Traditionally, the Church has shown great concern with the disadvantaged members of society. The Church has always cared for the sick, the poor and the disabled.

It is ironic that many churches are built with stairs. The disabled or elderly members find it nearly impossible to climb the stairs to "heaven." Recently, many churches have installed ramps and other features to make the Church a more accessible place to the handicapped.

Perhaps the most serious "handicap" the disabled members in a church have is the attitudes of the other members, as well as their own attitudes about themselves. Today, people tend to use the term "normalization." These professionals feel everybody should be normal. What is normal?

It is a mistake to push the disabled church members on to committees. They, like any other members, need time to look into their areas of interest. When they are ready they will become involved in the works of the church.

Above all, one must look at his abilities and what he can give rather than his disabilities and what he can get.

MR. POCOCK is a Toronto free lance writer and is handicapped with cerebral palsy.

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continue to increase faster than the rate of inflation, and I think you will agree that congregations with manses should maintain them well and keep them. Any congregation without a manse should seriously consider purchasing one.

Of course, this raises the question of the benefits to the individual minister of owning his own home, or of being able to build up equity in a home. Such ministers are, understandably, better equipped for retirement years than others who have lived in housing owned by a congregation. The benefits are not only at retirement, for the minister who owns his own home has the advantage of a generous tax deduction. He or she can deduct from income earned as a minister the market rental value of the housing occupied. The amount of the deduction obviously varies in accordance with the market value of the particular housing which itself varies greatly from one location to another. It is true, "there are three things which determine the value of property — where, where and where." Ministers who live in high housing-cost areas and own their own home may smile at the generous tax deduction they may claim. However, it's not unlike the wan smile that feebly breaks when you hear about all the money your wife and daughters saved having been out shopping all day to take advantage of "the sales." It wears off when you count how much you spent to effect the saving.

Individual benefits to minister homeowners considered, it would seem fairer to all ministers and, from an economic point of view, wiser for the church, for congregations to continue owning and maintaining manses. This way a housing arrangement is provided which greatly assists the settling and resettling of ministers with the least amount of disruption to minister and family. It also assures that candidates can consider and be considered for a Call on an equal basis.

Of course other programmes will need to be considered regarding housing for ministers at retirement.

MR. PERRY is minister at West Vancouver Presbyterian Church, B.C.

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barsanuphius

Zany new things happen first in California. Their 'life-style' is far ahead and their new religions are the goofiest in North America.

California also leads in lawsuits against professional people for malpractice. Medical doctors have to pay such high malpractice insurance rates that many of them find it cheaper to pay the patient a few million directly when he complains about that sore on his big toe.

California has another first. A minister has recently been sued for professional malpractice! Court officials have confirmed that the suit filed in the Burbank Superior Court has no precedent in American jurisprudence.

I won't go into details, but I shudder to think of where we are heading.

Just imagine the following, a few years down the road:

A suit asking for millions of dollars in damages has been filed by Mrs. Henrietta Armbuster alleging professional malpractice against the Rev. Dr. Easy Snooze and the Sleepy Hollow Presbyterian Church. I ask Henrietta about her case.

"Mrs. Armbuster, you are suing the church as well as the minister. Why did you include the congregation?"

"Well, it's their fault as much as his. If there were no Sleepy whatever-it-is Presbyterian Church old Snooze would have no place to malpractice his sermons in."

"I'm suing the choir as well. That anthem two weeks ago was terrible. They were off-key half the time. For a person of my refined sensibilities, it was a clear case of mental cruelty. In my book that's worth at least a million."

"I gather you are suing the Sunday School as well," I added.

"I sure am! My kids never got any good influence there. I used to send them a couple of times a year and they thought it was boring. Now the kids have grown up to be just like their father, always after a fast buck. The Sunday School should have prevented that, so I'm going to take them to the cleaners."

"And your suit against the Rev. Dr. Snooze?"

"I toyed with getting a class action going on him and giving the whole congregation a chance to get in on it. Have you ever heard him preach?

But my real claim is personal. My husband is a lush and if Snooze had preached more on temperance he could have prevented Egbert's drinking problem."

"Did he ever preach a temperance sermon?"

"Oh sure, but Egbert wasn't there on those occasions. Now if Snooze had been more interesting at other times, Egbert might have been in the habit of going regularly. No. It's clearly Snooze's fault and he's going to pay through the nose. About two million, I figure."

About two months later I happened to meet Henrietta coming out of the bank.

"Banking your winnings?" I asked.

"I wish I was," she replied wistfully. "Oh I won my case all right. But old Snooze was next to penniless and that run-down old church didn't raise much cash.

As for the future I'm thinking of becoming a Roman Catholic. Somebody told me that the art treasures in the Vatican museum are worth hundreds of millions. Wow!"

PERSPECTIVE



by Lloyd Robertson

Selling the message softly

FOR SEVERAL years the establishments of various churches have been concerned with declining membership. There have been meetings, seminars and conferences on the subject, but instead of witnessing even the slightest movement upward, most of the old-line denominations have had to suffer a further decline.

In The Presbyterian Church in Canada membership stood at 200,125 in 1966. In 1979 the total was 166,190, a fall of about 17% in thirteen years. A recent projection pointed with wry humour to the severity of the Presbyterian decline. Douglas Crocker, a Toronto minister, estimated that based upon statistics drawn over a ten year period from 1966 to 1976, the last Presbyterian will die in the year 2028. But the Presbyterians are not alone. The United Church saw its total membership drop below the million mark in 1978 to 916,651. Other churches face a similar problem.

There are some exceptions to the grim picture, notably the fundamentalist churches which claim great increases, and the Catholic Church which has remained relatively stable over the years. It may seem ironic then, that one of the freshest and most innovative ideas to surface in an attempt to draw wayward members and the unchurched back into the fold should come from the Catholics. The approach is so appealing it bears careful study by all other churches.

The New York diocese of the Roman Catholic Church recently purchased a series of thirty-second spots on several New York radio stations. The subject is simple, prayer and thanksgiving. Here is a sample. One of the commercials consists of a conversation between two young women, with street sounds in the background:

"Hey Dorothy, come for a drink after work."

"Marge, don't laugh, but tonight I decided to make a visit to church."

"You? You swore you'd never step foot into a Catholic church again."

"I know, I know but — well, the other night, in the bus, I just began to count my blessings, sort of saying thanks."

"Praying?"

"Look, my life is wonderful. Great job, friends..."

"Well, if it makes you feel good..."

"It does ... know what I mean?"

"No."

A pause.

"But I guess I wish I did."

The announcer breaks in.

"Stop and count your blessings," he says. *"It's a good feeling. The Catholic Church."*

It is a soft sell that avoids any suggestion that the church is preaching to people or telling them what to do. According to Right Reverend Eugene V. Clark, director of communications for the Archdiocese of New York, the commercials have gone over so well that the National Conference of Catholic Bishops is thinking about playing them all over the country. Monsignor Clark says the radio spots are only the first step in a larger conversation. "The large conversation" is one that the bishops of the conference decided to undertake only recently when they learned through a Gallup survey that apparently 41 per cent of U.S. Catholics between 18 and 34 did not go to church. The church hierarchy in the New York area agreed to pool $45,000 collected from three dioceses and put the money into the prime time radio spots. The decision about what they would say did not come easily.

Monsignor Clark, aware that the unchurched would not take kindly to a preachy approach, turned to Madison Avenue. They were fortunate in finding a group of young Catholics in one agency. The group volunteered services to the church and the campaign was launched. Before writing and casting the spots, the agency conducted a survey to try to find out why people were not going to church. From data gathered through their own research and other agencies they uncovered some findings that are fascinating to all who must deal with the problem of flagging church attendance. Young adults thought they might become involved if they could be sure the church was more interested in spiritual values than in merely building up the organization. After talking with regular churchgoers on this point, the researchers concluded that "there was no evidence the church was ready to do that yet." The other major complaint of the young adults surveyed was that sermons are too often irrelevant, lacking in spiritual depth or just plain dull. Armed with this material the agency put together the radio advertisements that have proved so appealing to the New York audience. The messages are warm and positive and, as the illustration indicates, simply tell the story of an individual's enlightened decision to give the church another try.

But there is something even more significant about this campaign. The Catholic leaders of New York have reached out from within their stolid institutions to the people on the street in a real and relevant manner. The refreshing inventiveness of the approach is the most heartening sign of all, and should encourage other church leaders to be more expansive and imaginative when dealing with the problem of church attendance.

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LETTERS

"Far-sighted" Presbyterians

I was more than slightly annoyed on a recent February Saturday when I scanned the RELIGION page of the *Globe and Mail,* and found that only one Presbyterian Church had any service listed.* A reader might conclude that Toronto, home of our National Office, has only one Presbyterian Church. This seems to me a very poor showing for a church that has declared its intention to double its membership in ten years!

You can imagine how overjoyed I was, the following week, when I passed the Eye Doctor's office, and there, on his wall, was an eye chart, not the standard kind, but a French one and it started off with:

ETES-VOUS PRESBYTE?

"Wow," I thought. "Our French Presbyterians have really taken this membership campaign seriously. Imagine getting such publicity."

Of course, when I got home to my dictionary, I discovered that "presbyte" means "far-sighted," and my bubble burst. It did, however, remind me of our non-visibility, and I wonder when we are going to come out of hiding, and do some advertising in our papers. How about:

ARE YOU A PRESBYTERIAN?
WORSHIP WITH US
THIS SUNDAY.
Consult the Yellow Pages of your 'phone directory for the Presbyterian Church nearest you.

If your response to this letter is that our churches advertise in another Toronto paper, then let me say that I know of many other Canadian cities in whose papers we are invisible. I suspect there are dozens of others.

Let's be "presbyte" enough to become visible before we disappear altogether.

(Mrs.) Virginia Bell,
Beaconsfield, P.Q.

***Ed. footnote:** There are usually two.*

Order and conscience: A question of context

In the April *Record* I was amazed to read in the Rev. D.R. MacDonald's letter, "As Moderator of the London Presbytery, I ordained the first woman to the Ministry of The Presbyterian Church in Canada." The statement is incorrect and gives a wrong impression of moderatorial powers to those not familiar with our order. Ordination of ministers is the act of all the preaching presbyters of whom the moderator is one.

I was amused that Mr. MacDonald would write that anyone who has doubts about the ordination of women "would have to join the Anglicans." The Anglican Church of Canada permits the ordination of women to the priesthood but it has left the matter up to the discretion of each bishop. In other words, 28 individual bishops decide on their own policy within their diocese. As my Anglican colleague said to me about persons switching churches on this issue, "He'd better choose his bishop carefully." I might add, better choose a young bishop. The next one might have different ideas.

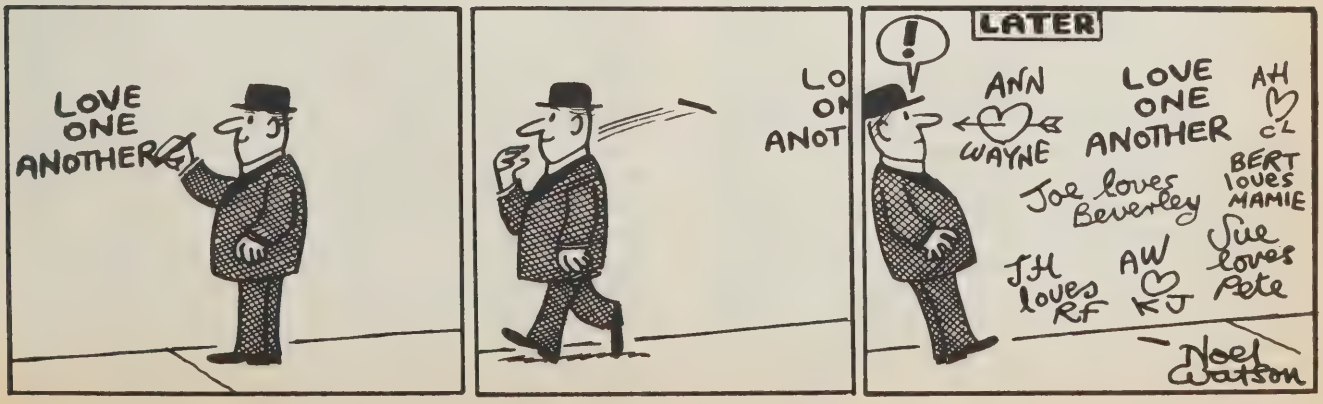
We must also discuss with some care the matter of majorities and minorities. While statistics are not available, in practice at least, the ordination of women to the eldership (ruling) has been endorsed by more people than the reference to votes in the Assembly and by presbyteries might indicate. In the first place, we assume that women elders have been supported by a significant proportion of their congregation. Secondly, a majority of the session (initially all male) would have approved their election.

Before a minister is ordained, the presbytery must give its approval, so we contend that a woman ordained to the Ministry has majority backing in presbytery. Wherever a lady minister has been called we assume that a presbytery would take dim view of a Call that reflects poor congregational support by way of an inadequate number of signatures. At the same time we recognize that anyone who

(continued on page 29)

WATSON'S WORLD

by Noel Watson



Why read the Old Testament at all?

JOHN BARCLAY BURNS

THE ARRIVAL of the March issue of *The Record* reminded me that I had reached the fourth of my series of articles on the Prophets of the Old Testament. Like all orators and authors I am frequently consumed with anxiety either that I am not being "listened to" or "read" or that I am not catching my audience's interest. So I thought that I would pause for breath and try to answer a question which I know lurks at the back of many lay people's minds, "Why read the Old Testament at all?".

In the chequered history of the Christian Church, the Old Testament has sometimes had a rough passage. The first Christians, like Jesus, were Jews and automatically read their own sacred Scriptures, the Old Testament. However, when Christianity spread into the wider world of the Roman Empire not a few Gentile converts were rather unhappy with what they regarded as an obscure, bloodthirsty and primitive book, the product of a despised racial minority. It began with a fellow named *Marcion* (died around 160 A.D.) who believed that the Christian Gospel was a gospel of love and not of law. His thought led him to separate the God of the Old Testament from the God and Father of our Lord Jesus Christ. Not only did he reject the Old Testament but also the Gospels of Mark, Matthew and John and the Pastoral Letters of Paul. Marcion was condemned as a heretic, but he has had his followers, those in every age who have found the Old Testament an embarrassment.

Before I went into the Faculty of Divinity in Glasgow to complete my B.D. degree my future fellow-students and I attended a conference-cum-retreat at Troon on the Ayrshire coast in Scotland. Each professor in turn spoke of the work and the purpose of his department. Finally the Professor of Hebrew and Oriental Languages rose (one Cecil J. Mullo-Weir, B.D., M.A., D. Phil. (Oxon.), D.D. (Edin.)). "Old Testament," he began, "is the Cinderella of the Faculty of Divinity" and got no further for a thick west of Scotland voice interjected, *"No, it's no,* it's one o' the Ugly Sisters!" From that time on it became clear to me that the Old Testament did not always occupy pride of place in the thinking of ministers.

I had not been long in Thornhill and had introduced three lessons — Old Testament, Epistle and Gospel — each Sunday when a parishioner came to me and rather worriedly indicated that a guest preacher had once said that the Old Testament should be left unread as "it really didn't matter." When members of my congregation visit other churches I encourage them to bring back the service bulletins. Invariably I am horrified by seeing one short Scripture lesson often chosen, without apparent rhyme or reason, from the Gospels or the Epistles, but rarely from the Old Testament. Yet we claim to be a scriptural church and ask our candidates for ordination to the Holy Ministry to affirm their belief in the Scriptures of the *Old* and New Testaments as *the supreme rule of faith and life.* Finally, a recent set of interviews with candidates for Licensing revealed in too many instances what I can only describe as a passing acquaintance with the Old Testament and scarcely the faintest interest in it as Christian Scripture. "We Presbyterians pride ourselves on our Biblical Preaching" — not any more we don't! All of these disturbing factors led me to share my thoughts on the Old Testament with you. As I write this, and my other articles, I am only too well aware that there are those in our colleges more qualified in these matters than myself. However, in ten years in the parish ministry, I have preached regularly and systematically from the Old Testament and tried to keep abreast of contemporary scholarship while looking after busy congregations.

As we have it, the Old Testament is the product of many centuries. The distant ancestors of the Jews handed down

their beliefs and traditional tales first by word of mouth. These were then written down, (probably earlier than used to be thought by scholars), and finally subjected to centuries of editing. In his excellent series on the Gospels, Dr. Charles Scobie has pointed out that the Gospels themselves are the results of an editorial process. The Old Testament makes references to books that are now lost to us. The Scriptures of the Old Testament were the sacred book of the Jews of Jesus' day and continue to occupy a central place in orthodox Jewish faith and life. The Old Testament told of the history of the Jewish people, listed the laws which governed life in their society, handed on the wisdom of the sages, preserved the Word of God spoken through the prophets, and enshrined the spiritual devotion of a nation in the Psalms. Jesus of Nazareth was brought up to know and to *love* the sacred book of his faith. Early in life he probed the wisdom of the religious leaders of his country (Luke 2: 41-52.) and later read and preached from the Old Testament like any other Jewish rabbi or Christian minister (Luke 4: 16-30).

In Christian faith and life we do certain things because Jesus not only did them but commanded that we do them. We are baptized because Jesus himself was baptized and ordered his Church to "baptize in the name of the Father and of the Son and of the Holy Spirit." We celebrate the Sacrament of the Lord's Supper because our Lord did so with his disciples and instructed the Church for all time to "do this in remembrance of me." We try, however badly, to live the Christ-patterned life of self-giving love and self-denying service because Jesus did so to the agonizing limits of the cross. So, basically and simply, we read the Old Testament because Jesus read and revered it. That in itself is sufficient reason, but perhaps not particularly helpful for the puzzled late twentieth-century Christian.

Preparation for the Gospel

Today we have the great advantage of looking back at the person and life of Jesus from our point in time almost twenty centuries later. We can see the life and work of Jesus set in the context of world history. We are able to watch the onward march of God's hidden purpose. It has become more and more evident that we cannot tear the gospel story from its place in history and time, nor can we wrench Jesus Christ from his Jewish background if we wish to understand him completely. The Church has always taught, based on its experience of the Risen Lord, that the Risen and Ascended Christ and Jesus of Nazareth in Galilee are one. The first Christians called the Jewish background of Christianity the *"praeparatio evangelica,"* the preparation for the gospel. They saw Jesus Christ as the fulfilment of the hopes of the prophets and the dreams of a nation. In their enthusiasm to discover predictions of gospel happenings they sometimes tore texts out of their context or misinterpreted what they read. But we cannot quarrel with their belief that the New Testament cannot be read without the Old and, taught by the first Christians, modern scholars have looked to the Old Testament for clarification of the titles of Jesus; Messiah, Son of Man, Servant.

It is possible for a person to look at the Old Testament in many ways: as a linguist, as an historian, as an archaeologist, as a sociologist, as a legal expert, as a student of comparative religion. In such studies the Old Testament must always be set firmly in its background and environment. There is no need to be afraid of doing this, as it emerges ever more clearly as the book which points to the saving acts of God in history and time which culminate in the Cross of Jesus Christ. As we come to understand the Old Testament as a product of its times, the primitive, bloodthirsty and immoral sections which we stumble across will cease to trouble us. In any case, I am by no means convinced that life in the late twentieth-century twilight of Western Civilization is any more moral, upright or less bloodthirsty than in the days of the Old Testament. True it is that in the days of Joshua the citizens of a conquered city were sometimes put to the sword as a thank-offering to God; but the moral apathy and the religious indifference of today's culture destroy far more souls than the Israelites ever did. The religious life of any nation, if it is at all vital, must compass depths as well as heights.

Inspiration, not dictation

The discoveries of linguists, historians and archaeologists have served to confirm the accuracy and the veracity of the Old Testament. Until fairly recently many scholars worked on the rather disdainful hypothesis that the Old Testament could not possibly be right. The Old Testament, for example, referred to *Hittites,* of whom no-one had ever heard, and it was presumed that they must be an obscure tribe or a figment of pious imagination. In 1905 a German scholar, Hugo Winckler, discovered, in central Turkey, the first known evidence of what was to emerge as the mighty Hittite Empire, a "Thousand-year *Reich"* which disappeared suddenly and mysteriously around 1000 B.C. The Bible alone, till our own day, preserved the memory of this vanished race. In Genesis 3: 7 the fallen Man and Woman dressed themselves in leafy "aprons." The Hebrew word translated "aprons" means to dress for some form of activity. Recent discoveries at *Ebla* in Syria link it to an ancient word meaning a "tailor" in a language fairly closely related to Hebrew. The discoveries from 1929 at Ras Shamra / *Ugarit* on the Mediterranean coast opposite Cyprus shed tremendous light on the world of the Old Testament. For example, it is now much easier to understand the denunciations of the prophets against the long established, colourful, sexually promiscuous and undemanding Canaanite religion of *Ba'al* and his fertile consorts.

The compilers of the Old Testament were men of their time who used the literature of their day and moulded it to the purpose of proclaiming the mighty acts of God in creation and salvation. They searched around, found what they were looking for and adapted it for use. The Old Testament echoes dimly the creation myths of Mesopotamia and Canaan, the tales of the great flood from Babylonia and the prayers and wisdom literature of Ancient Egypt. But now these "borrowings" serve the

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Why read the Old Testament at all?

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overriding purpose of declaring God's glorious deeds. The Holy Spirit works, and has, I venture to suggest, *always* worked by inspiration and not by dictation.

Now we must consider the most important way for Christians of looking at the Old Testament, seeing it through the Cross. In the Old Testament we find the Creation story that is the beginning of, and the reason for, all that follows. The first three chapters of Genesis speak of the good creation of God, his desire to be loved by the Man and Woman whom he creates, and the sad account of their alienation from God and from one another. Of course these chapters are not scientific, they are not meant to be. But they illustrate, better than any cold scientific account of creation (all of which are purely conjectural because we don't know) not only the goodness and love of God, but also the deep feeling of alienation from him and separation from our fellow-men and women which we experience in the tragic history of the fallen world. It is not possible to understand the reconciling love of God in the Cross apart from Genesis. The God who creates is the same God who accepts the Cross of his Son. The "Word made flesh" is the same "Word" that shattered the primeval cosmic silence and brought the light of innumerable suns splashing into the darkness. The God who creates is the God who comes to men and women. Unlike the Greek gods who cultivated *apatheia,* "lack of emotion," this God searches for the Man in the garden; this God saves from the flood of judgment because he cares about the people he has created; this God shatters the mountains in hurt anger when he is rejected by his people; this God brings them from the slavery of Egypt and the dullness of exile "by the waters of Babylon" because he goes on caring. Only by encountering God in the pages of the Old Testament can we understand the passionate suffering of the Christ who loved beyond all others because his life was rooted in this God. Creation is completed in the Cross.

Two Testaments — one witness

The prophets of Israel were heralds of the God who comes to his people in judgment and salvation. They were the forerunners of the coming kingdom of God. Jesus Christ is *Immanuel,* "God with us," who comes and brings in God's kingdom, perhaps not in precisely the manner which the prophets had expected. Yet, looking at the Old Testament through the Cross we realize that he fulfilled their expectations more. God wills to rule *in* the world, not beyond it. He wills to be involved and loving in the present of all human existence. Jesus Christ can only be understood in these prophetic terms of God's involvement in the bustle of history and time. The prophets pointed to God's saving acts in history, to the "history of salvation." For the Old Testament, that history had not been brought to completion, hope still lay beyond the horizon of its last page. And it is at precisely this point that the New Testament lays hold on the Old and claims it. Claims it, in that it asserts that the long time of promise, of hope, of setback and disappointment, had come to fulfilment in Jesus Christ.

There are other passages which vividly illustrate the unity of the two testaments. The Tower of Babel (Gen. 11: 1-9) was the cause of the shattering of the unity of mankind and their flight into international chaos, divided by language and mistrust. The Day of Pentecost (Acts 2) tells of the coming of the Holy Spirit as a unifying force into the life of the world reversing, in Christ, the disunity and disharmony of the Tower of Babel. The wind and fire which announced the Spirit's coming reflect the Old Testament images of God in power and judgment. The New Testament is permeated by the Old. The first Christians believed themselves to be the "New Israel" carrying on God's mission where the old Israel had failed. It is surely not without significance that there are twelve tribes of Israel and twelve disciples. The first preaching of the young church was that the "Scriptures" (i.e. the Old Testament) had been fulfilled (see Acts chapters 2 and 3).

Further, both Testaments proclaim the essential hiddenness of the purpose of God. In other words, God's purposes are not immediately apparent on the stage of world history. It is true, as cynical historians have often pointed out, that the principal events of Israel's history are not even mentioned in the annals of the great powers who surrounded them. The Exodus from Egypt, which was the historical ground for all future celebrations of the Passover, is not noted by those Ancient Egyptian records that we possess. However, the god-kings of Egypt were not given to chronicling defeats and disasters on the battlefield and they would scarcely record the flight of a few miserable Semitic slaves from the sites of public works in the Nile Delta. Assyrian annals mention the Hebrew states and cities only along with hundreds of other such small city-states to be crushed by their war





machine. One of the few Assyrian references to Israel is found on the 'Black Obelisk' of Shalmanezer III which depicts king Jehu of Israel (c. 841 B.C.) kissing the feet of the Assyrian king. Ironically, this humiliation is not mentioned in the Old Testament. The Babylonian Chronicle records the capture of Jerusalem in 597 B.C. and the destruction of the city and subsequent exile in 587 B.C.

These historical annals confirm the essential historical accuracy of the Old Testament but also point to the weakness and unimportance of Judah and Israel as pawns in the game of power-politics played by Assyria and Egypt. As we look back, however, we see that Assyria, Babylonia, Egypt and Persia served the purposes of God and in time crumbled to dust. Their kings are names in obscure history books, often only remembered because of their link with the Old Testament. They only become famous if they produce an intact grave like poor *Tutankhamun,* a pharoah of few years, small stature and little influence. Yet the words of Jeremiah, Isaiah and Ezekiel, the themes of God's judgment and salvation in Exodus and Exile, the praises sung in the courts of the Temple at Jerusalem, these all live in today's church through the renewing power of the Holy Spirit which has always taken the little things of the world and made them the great things of God. The psalms of Israel are firmly rooted in our devotional life while the praises of the great gods and goddesses of Egypt and Mesopotamia have been stilled for two thousand years or more.

In the same way, the crucifixion of Jesus of Nazareth was probably an item on a government official's report (now lost) from Jerusalem to Rome, just as the shooting of a rebellious tribal chief on the Indian North-West Frontier would find its way to a desk in nineteenth-century Whitehall sent by the British Indian Civil Service. Who could have seen God's purpose in the Cross on the first Good Friday? Not even the few miserable disciples who cowered at a discreet distance. The Cross is an event in history which brings to fulfilment the salvation of God of which Exodus and Exile are historical pledges of God's loving purpose begun in creation. The promise which the apostles preached was the same promise uttered by prophet and psalmist, but a promise fulfilled, a promise which we now proclaim in succession not just to the apostles, but to the prophets, priests and psalmists of the Old Testament. The purpose of God may not always seem clear to us either. We share the agonies and anxieties of Job and Jeremiah as they were called fools for God. We identify with the cry of forsakeness torn from the lips of Christ on the Cross as for him, in a moment of despair, the counsels of God were totally obscured. But the cry of fulfilment — "It is finished" — answered the hopes of Israel and ushered in the age of God's kingdom. Like the prophets, we look at those who posture and strut on the stage of world history and remember that they too are subject to God's judgment and are instruments of his hidden purpose.

God's saving activity is the theme of *both* Testaments and neither Testament alone contains the complete record of it. But each Testament witnesses to the whole of that saving activity. The Old Testament points to the saving action of God which will be completed in Christ; the New Testament testifies that the events it records are the fulfilment of those saving acts of God about which we learn from the Old Testament. From Genesis to Revelation, Scripture is a unity whose focal point is Jesus Christ. The Word of God which brought light into darkness is the Word made Flesh in Jesus Christ who said, "I am the Light of the World." This same light shines forever in the City of God where there is no sun, no lamps and no other, lesser light, (Revelation 22:5), for God is the light of that community of perfect love.

I am very conscious of the drawbacks of condensing a subject of many books and of discussion and debate for two thousand years into a brief and general article. It will be easy for the scholar and the professional theologian to pick flaws and find faults. The article is not addressed to them but rather to those in the pews whose faith and commitment I appreciate and whose questions as a parish minister I try to answer. Above all, I have been prompted by my own love and reverence for the Old Testament, triumphantly re-discovered at the Reformation, but so sadly neglected by those who claim to stand in a Reformed tradition.

DR. BURNS is minister at Thornhill, Ontario, and holds a doctorate in Old Testament studies.

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GRADUATES : 1980

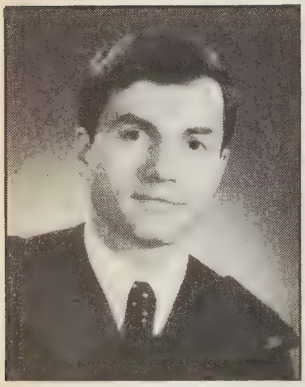
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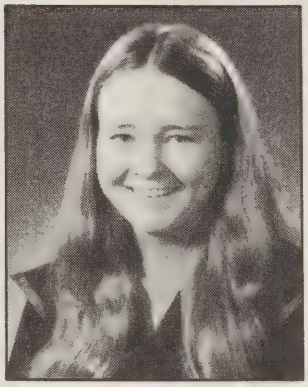
Douglas E. Blaikie, B.A.
Home congregation: St. Andrew's, Moncton, N.B.
Appointment: Calvin, Chatham; St. Paul's, Black River Bridge; Knox, Kouchibouguac; N.B.



Ivan Alexander Dambrowitz, B.A.
Home congregation: St. John's, Kapuskasing, Ont.
Appointment: St. Andrew's, Hillsdale, and Knox, Craighurst, Ont.



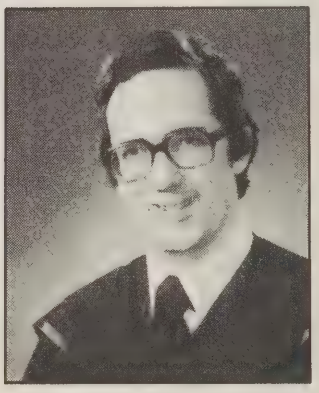
Istvan L. Dékany, M.Sc., Ph.D.
Home congregation: First Hungarian, Toronto, Ont.
Appointment: Hungarian, Windsor, Ont.



Marion Finlayson, B.A., M.A.
Home congregation: Knox, Toronto, Ont.
Appointment: None. Plans to pursue doctoral studies.



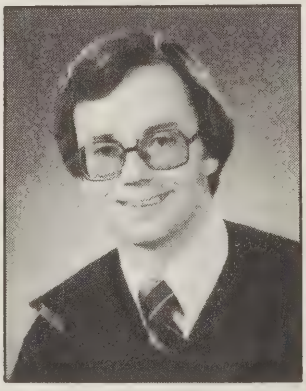
Jean Patricia Hanna, B.A., M.A.
Home congregation: St. Andrew's, Humber Heights, Toronto, Ont.
Appointment: Tri-congregation, Toronto, Ont.



Herbert Hilder, B.A., M.A.
Home congregation: St. Andrew's, Welland, Ont.
Appointment: Deferred.



Keith Peter Humphrey, B.A.
Home congregation: Maisonneuve-St. Cuthbert's, Montreal, P.Q.
Appointment: Knox, Yorkton and Dunleath, Sask.



Glenn E. Inglis, B.A., M.A.
Home congregation: St. Andrew's, Maple Valley, Ont.
Appointment: Overseas missionary candidate.



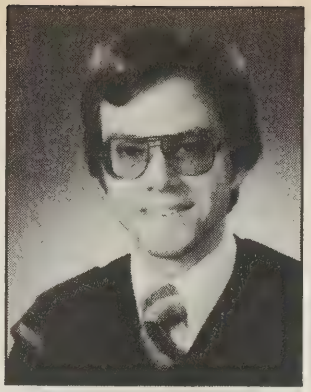
Hugh Neil Jack, B.A.
Home congregation: Zion, East River — St. Mary's, N.S.
Appointment: Roxborough Park, Albion-Saltfleet, Hamilton, Ont.



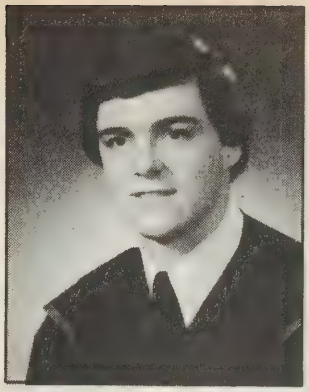
Giollo Kelly, B.A.
Home congregation: St. John's, Toronto, Ont.
Appointment: Will continue in her present position with the Board of World Mission as Secretary for Canada Special Ministries.



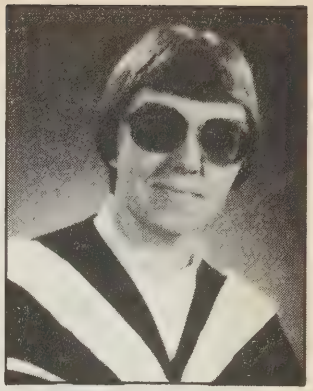
R. Noel Kinnon
Home congregation: St. Giles, St. Catharines, Ont.
Appointment: Medicine Hat, Alta.



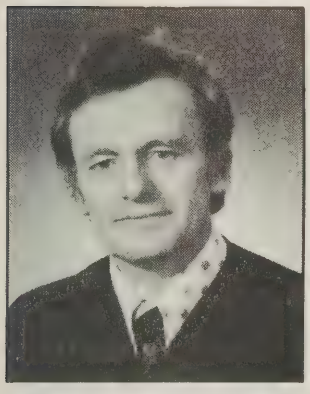
James R. Kitson, B.A.
Home congregation: St. Paul's, Peterborough, Ont.
Appointment: McQueen, Brownvale and Strang, Dixonville, Alta.



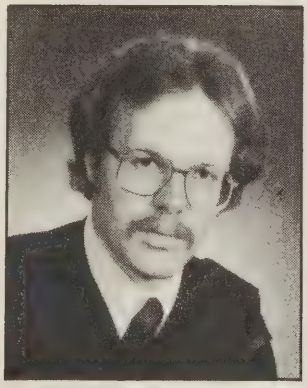
Gordon A. Kouwenberg, B.A.
Home congregation: St. Paul's, Ottawa, Ont.
Appointment: Extension work for Presbytery of Ottawa (Orleans).



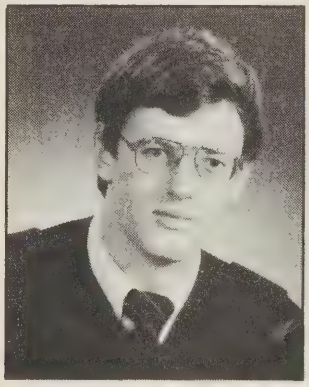
Ellen Tabler Lemen, B.A., M.A.
Home congregation: University, Toronto, Ont.
Appointment: Jane - Finch, West Toronto Presbytery.



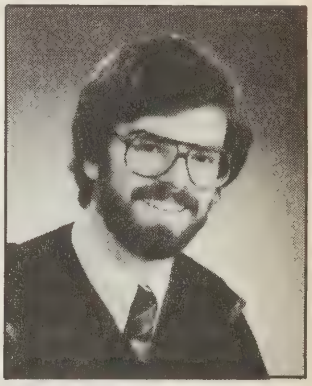
William Lennips
Home congregation: St. John's, Bradford, Ont.
Appointment: St. John's, Bradford and Second West Gwillimbury, Ont.



George S. Malcolm, B.A.
Home congregation: St. Andrew's, Pickering, Ont.
Appointment: Zion Presbyterian - United, Chetwynd, B.C.



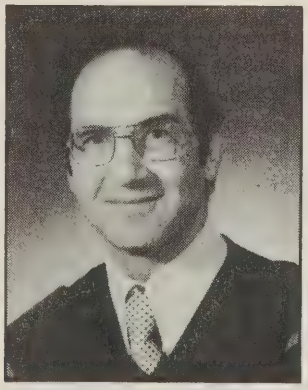
* M. McMurchy
Home congregation: St. Andrew's, Kitchener, Ont.
Appointment: Deferred.



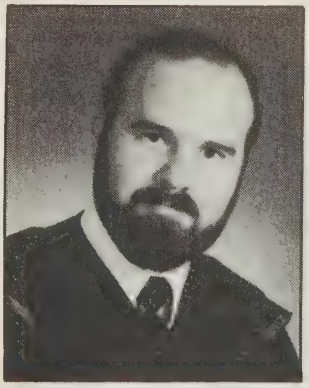
Donald G.A. Muir, B.A.
Home congregation: Knox, Embro, Ont.
Appointment: St. Andrew's, Burks Falls; Knox, Magnetawan; Knox, Sundridge; Ont.



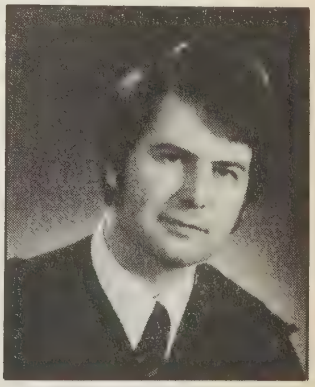
Fairlie Ann Mackenzie Ritchie, B.A.
Home congregation: Elmvale, Ont.
Appointment: Knox, Dutton; St. Andrew's, Wallacetown; Knox, West Lorne; Ont.



* Magdy Sedra
Home congregation: Knox, Toronto, Ont.
Appointment: None to date.



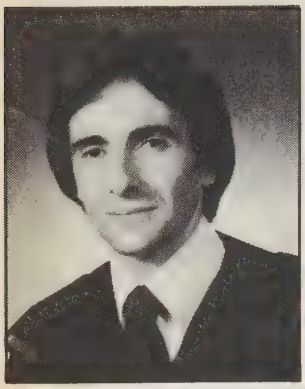
Robert Shaw
Home congregation: Oakridge Acres, London, Ont.
Appointment: St. Andrew's, Atikokan, Ont.



William Steele, M.A.
Home congregation: Thornhill, Ont.
Appointment: St. Andrew's and St. James, Cardinal, Ont.

*** Further studies required.**

(continued on next page)



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Home Congregation: St. Andrew's, Kingston, Ont.
Appointment: St. Andrew's Newton, Surrey, B.C.



Charlotte Stuart
Home congregation: Queen Street East, Toronto, Ont.
Appointment: Will continue in her present position as Presbytery Consultant, East Toronto Presbytery.



Maureen Elizabeth Walter, B.A.
Home congregation: Eastmount, Hamilton, Ont.
Appointment: Ailsa Craig, Ont.

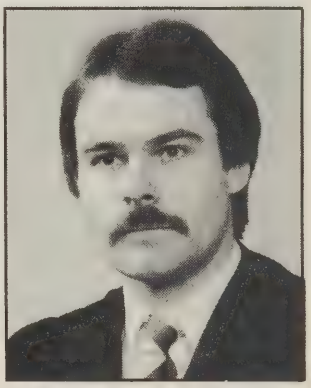


Lois Elaine Whitwell, B.A., Dip. Ch. Ed.
Home congregation: Knox, Binbrook, Ont.
Appointment: St. Andrew's, Wyoming; Bear Creek; Knox, Camlachie; Ont.



David A. Dewar, C.D., B.Th.
Home congregation: St. Andrew's, Fredericton, N.B.
Appointment: Westminster, Chauvin, and St. Andrew's, Wainwright, Alta.

THE PRESBYTERIAN COLLEGE



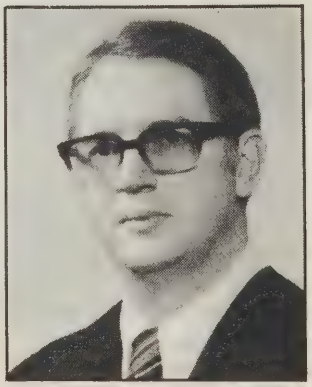
William Joseph Clydesdale Ervine, M.Th., Ph.D.
Home congregation: St. John's, Cornwall, Ont.
Appointment: St. Andrew's, Sutton West, Ont.



Douglas N. Henry
Home congregation: Brockville, Ont.
Appointment: Knox, Westport, Ont.



Henry Lawrence Hildebrandt, B.A., B.Th.
Home congregation: St. Andrew's, Saskatoon, Sask.
Appointment: Birdtail Reserve, Man.

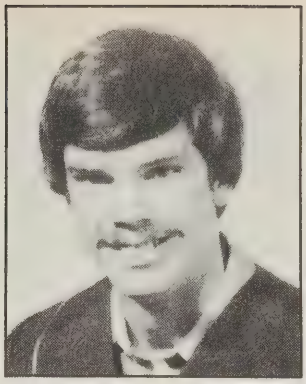


Ian K. Johnston
Home congregation: Knox, Waterdown, Ont.
Appointment: Petawawa and Point Alexander Pastoral Mission Charge, Ont. while continuing studies at McGill University.



Kerry James McIntyre, B.A., B.Th.
Home church: St. Andrew's, Winnipeg, Man.
Appointment: Knox, Moose Creek, Ont.

VANCOUVER school of theology



Doug Goodwin, B.A.
Home congregation: Richmond, B.C.
Appointment: Elphinstone, Man.



Gordon Strain, B.A.
Home congregation: St. Andrew's, Victoria, B.C.
Appointment: St. Andrew's, Fort Frances, Ont.

EWART college



Janet Stevenson Cassels
Home congregation: Knox's, (Galt) Cambridge, Ont.
Appointment: Summer employment under the Board of World Mission; completing B.A. degree.



Ruth Dunbar
Home congregation: Bethel, Riverview, N.B.



Mary Ella
Home congregation: St. David's, Campbellville, Ont.



Ian Gartshore
Home congregation: Trinity, Victoria, B.C.
Appointment: Summer employment under the Board of World Mission; completing B.A. degree.



Lynne Longmuir, B.A., B.Ed.
Home congregation: St. Andrew's, Kitchener, Ont.
Appointment: Area Educational Consultant with Women's Missionary Society and Board of Congregational Life.



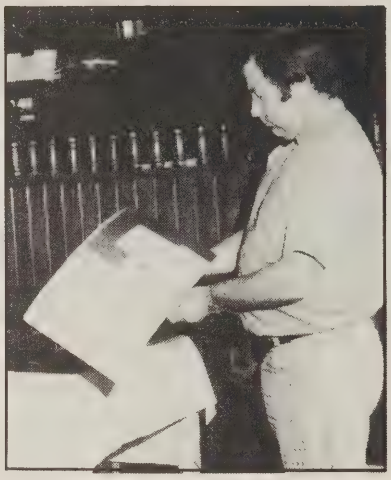
Colleen Lynn Smith, Reg. N.
Home congregation: St. Andrew's, (Merritton) St. Catharines, Ont.
Appointment: Director of Christian Education at St. Andrew's, Barrie, Ont.; completing B.A. degree.



Adriana Maria Van Duyvendyk,
Home congregation: St. Andrew's, Saskatoon, Sask.
Appointment: Christian educator and youth worker at Gordon, Burnaby, B.C.

□

History, heritage and a high profile in Pictou, Nova Scotia



ONE EXHIBIT features many of the old, priceless documents preserved at First Church. The present minister, Rev. Lloyd A. Murdock, is shown looking at a handwritten sermon delivered in 1786 by Rev. Dr. James MacGregor. Also displayed in this section is the original Call to Dr. Thomas McCulloch.

FEW REGIONS of our country and few sections of our church have as highly developed a sense of history as does the maritimes. First Presbyterian Church, Pictou, Nova Scotia has embodied the feeling for history and heritage in a small museum, open to the public, staffed by guides, that both heightens the "visibility" of the congregation and informs visiting tourists throughout what might otherwise be the usual season of summer doldrums to which many congregations are subject.

Over one hundred and ninety years of history went into the making of the museum, which records not only the past life of the parish but also the early mission efforts launched from the area to the New Hebrides in the South Pacific.

The congregation of First Church traces its origin back to the arrival of the Rev. James MacGregor, who came from Scotland in 1786 and preached his first sermon in Pictou on July 23 of that year.

His charge embraced the whole of Pictou County and he worked alone until he was joined by the Rev. Duncan Ross in 1795.

It was here, in the same year, that the first "anti-burgher" presbytery was organized. There was a Burgher presbytery in Truro as early as 1786.

The exhibits have been arranged on tables, free standing panels, and along the walls in the church and include not only photographs but reproductions of documents, original copies of letters and sermons, and artifacts from the church and missions in the Pacific.

Among the ministers honoured in the displays are the Rev. Thomas McCulloch, the pioneer educator; Dr. John Geddie; the Rev. John McKinlay; the Rev. Duncan Ross and the Rev. John Brown.

In addition, in a corner exhibit, the 1918 union of the Knox Presbyterian Church (Wee Free) and the Prince Street Church is commemorated. The union of the two churches created the present-day First Presbyterian Church.

Probably the most impressive displays in the church are the MacKenzie room dedicated to the missionary work of the Rev. J.W. MacKenzie in the New Hebrides in 1872, and the relics brought back from Geddie's Mission.

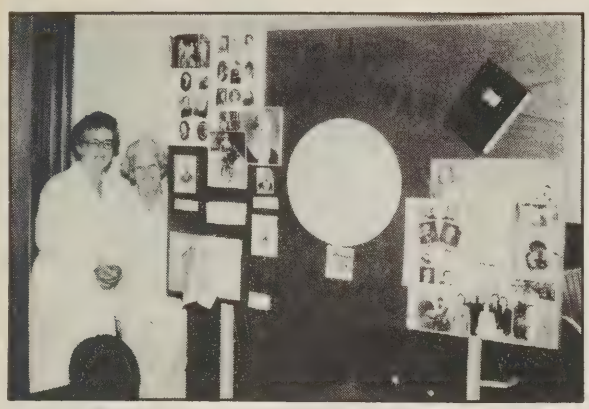
MacKenzie, who was born in Greenhill in 1846, was the first westerner to visit the New Hebridean villages of Erakor, Vila, Mele, Eratap, Eton and Pango.

In addition to a slide presentation in the Audio Visual room, there are several exhibits about Dr. John Geddie, and the museum guides are able to provide informative narratives on each section of the displays.

The museum was formed as a collective effort and in co-operation with the United Church, as well as drawing materials from friends of the church and relatives of the Rev. J.W. MacKenzie.

With thanks to the New Glasgow Evening News, New Glasgow, N.S.

JRD



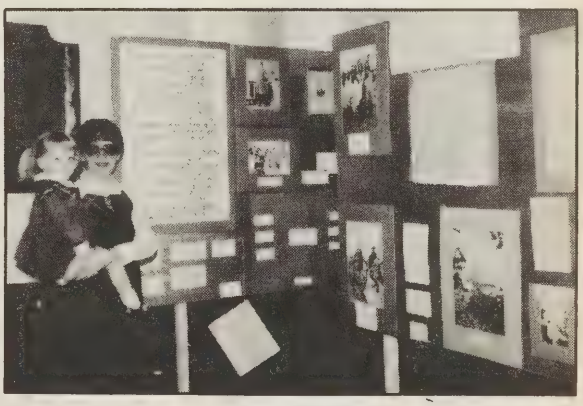
THE MISSIONARY Heritage exhibit features Scottish missionaries who came to Canada in the nineteenth century and settled in Pictou area, as well as information about the local Christians of several persuasions who served as missionaries at home and overseas. Pictured are Mrs. Anna MacKay, First Presbyterian Church, and Mrs. Ruth Munroe of Pictou United Church, who researched much of the material for the exhibit.



ONE CORNER of the Exhibit is devoted to the history and artifacts, and records of the years of ministry at Melville Presbyterian Church which closed down last year. Many of their historic artifacts were given to First Church. These are displayed along with record books dating back 193 years, furniture, tokens, etc. Mrs. Anna MacKay is shown handling a record book of 1824.



IN 1979 the Missionary Heritage Society sponsored, through the Pictou Presbyteries of the Presbyterian and United Churches, the biennial Dayspring Open Air Communion Service. Inclement weather prevented the planned outdoor service on the historic field where the early Scottish settlers from the ship Hector had worshipped, and had to be held in First Church. Last year the Society highlighted the life and work of Dr. John William MacKenzie. Pictured here are Mrs. Anna MacKay and Mrs. Ruth Munroe looking over the articles loaned for the Exhibit by members of the MacKenzie family.

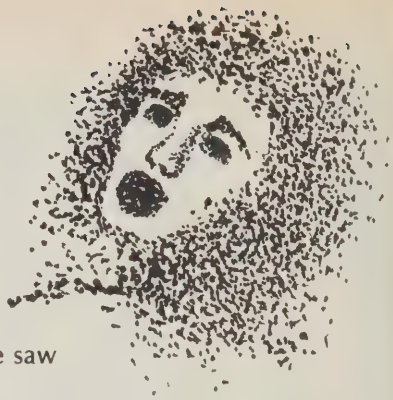


ONE OF THE best known and beloved of all the missionaries who left the shores of Nova Scotia to spread the Gospel was Dr. John Geddie, a son of First Presbyterian Church. A large section of the Exhibit is devoted to his life and work with the people of the New Hebrides. The minister's wife, Mrs. Shirley Murdock, a graduate of Ewart College, is shown with their daughter, Heidi, at this display. Listed on one panel are the items which in 1854 the Geddies requested from the people of the Atlantic Synod for the Hebridean mission.

□

Father and Son





Did Abraham ever doubt whose voice it was
Commanded him to climb the hill that day?
And Isaac — when did he first comprehend?
Did he hang back, or struggle to escape,
Or when the knife was at his throat cry out?

And on the long way back what did they say?
Did they walk close together hand in hand,
Or silent and apart? And years away
Did Isaac still wake terrified at night
From dreams of fire and sword? And when he saw
His father's hand raised to caress or bless
Did he shrink back in fear, remembering that day?
Could either one forget? The Bible does not say.

Abraham

I shudder still remembering that day,
The fire, the sword, and my beloved son
Upon the altar, terror in his eyes.

Was it God's voice that sent me to that place
Or my own vanity — desire to prove
That I revered the one true God no less
Than those who worshipped gods of sticks and stones?

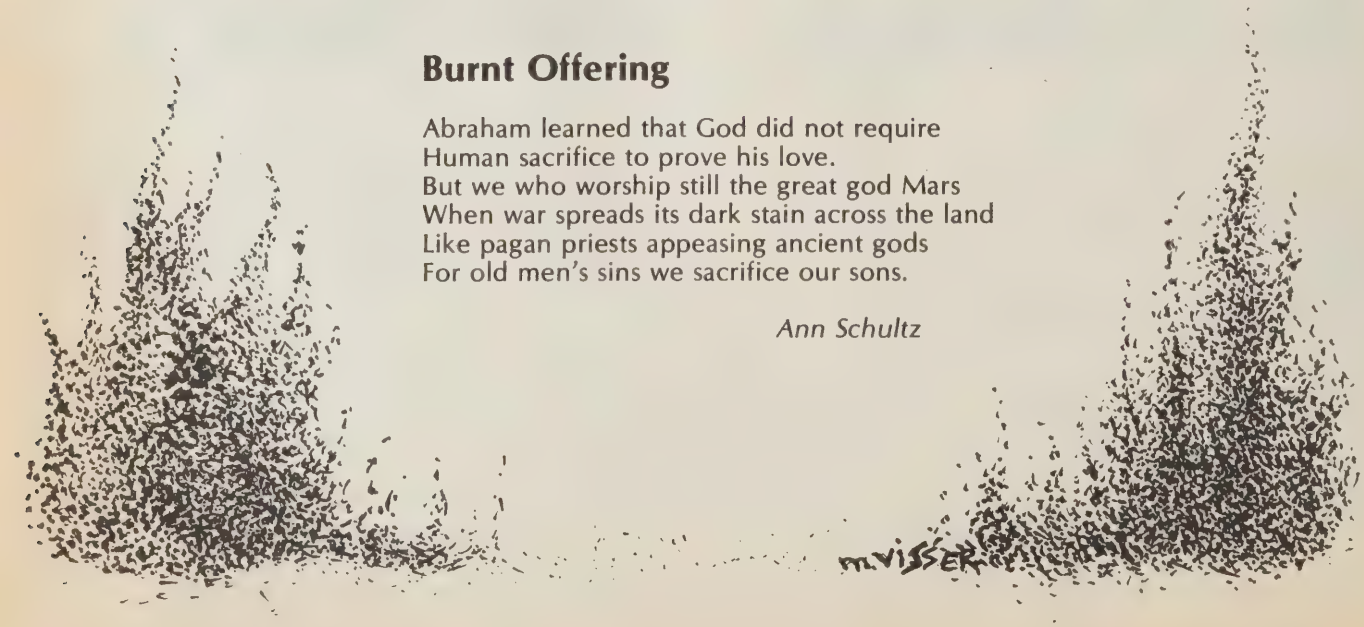
What if God's mercy had not stayed my hand?
He saved me from that cruel sacrifice,
But even he cannot erase the shadow
Of mistrust that walks between us now,
Or heal the hurt when I reach out my hand
To touch in love and he recoils in fear.

Isaac

He had to do it. It was God's command.
But now I wonder. Was it God who spoke
Or his own conscience — some deep-buried doubt
Not of his God, but rather of himself
That made him want to demonstrate his faith.

And so we acted out that bitter scene
That darkened all my youth, and made me fear
A God who made such terrible demands,
A father who obeyed. Now I forgive
And if I could but see him once again
I'd tell him that at last I understand.

Burnt Offering



Abraham learned that God did not require
Human sacrifice to prove his love.
But we who worship still the great god Mars
When war spreads its dark stain across the land
Like pagan priests appeasing ancient gods
For old men's sins we sacrifice our sons.

Ann Schultz

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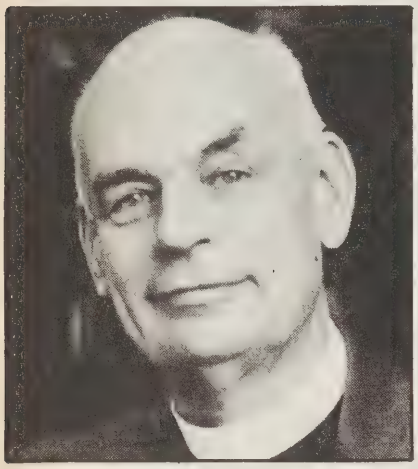


Photo credit: M. Visser

On being "Negative"

GEORGE BERNARD SHAW remarked that "the power of accurate observation is commonly called cynicism by those who have not got it." Careful studies of the life of our denomination have provided us with facts which, when presented, have frequently called forth charges against those who point to the findings. They are told that they are "negative" or, as G.B. Shaw said, "cynical." Certainly there are many positive factors in church life today, and I believe they outweigh the negative, but to fail to face facts and not to attempt to correct bad practices is no service to Christ's Church.

It would be hard to exaggerate the difficulty with which people accept change. Not all change is good. Many values, habits and procedures which were valid in the 19th century remain so today. Change does not necessarily mean advance. But because change is an integral part of life, the context in which people live is different from what it used to be and all institutions *have* to change. While some might err by encouraging changes which sweep away much that ought to remain, that is *not* the major problem of the Presbyterian Church. John Kenneth Galbraith has observed that, "Faced with the choice between changing one's mind and proving that there is no need to do so, almost everyone gets busy on the proof." It is quite possible that if our church had put as much effort into planning and carrying out constructive changes as we have in proving there is no need to change, we would be serving God's purposes more faithfully.

One of the encouraging experiences I have had in recent months is seeing congregations transformed by recognizing the need to change and taking action to create a different type of congregation. The first and most difficult step is always to realize that change is necessary. I think of a congregation which admitted that, while there was real friendliness within the congregation, visitors, strangers and the community in which the church was situated did not feel that friendliness. It took a concrete effort by all groups in the congregation, and by all the faithful members, to enable the congregation to change their attitude, to become outward looking and to think primarily of the needs of others rather than to continue to simply do what the members liked. The music and the worship were changed and alterations were even made in the arrangements of rooms so "outsiders" could find it easier to participate in the fellowship of the congregation.

If congregations could see that even a few changes would remove some of the more serious obstacles in ministering to the community, and in reaching more of the ten million Canadians who have no real connection with any church, their effectiveness would be greatly improved.

Institutional bad breath

A familiar story concerns the salesman who was unable to reach acceptable goals and was about to be fired. Finally, his superior had the courage to tell him that one of the reasons his sales were so poor was that he had bad breath. The salesman corrected this problem and went on to a successful career. No one likes to tell a person he has bad breath and no one wants to hear that about himself. But failure to face such a fact is no kindness to anyone. How many of our congregations have "bad breath"? One of the difficulties with the church is there are no adequate means to evaluate a congregation's ministry. Correspondingly, there appears to be an unwillingness to ask the reasons why, in a decade in which the population of Canada increased by two million, the Presbyterian Church has declined. Concrete steps could be taken to remove some of the barriers which prevent us from reaching out to the people for whom we have a responsibility.

We can never evaluate a congregation by numbers alone nor can we measure "success" in the church by the standards of the world. There is an offence to the Gospel which is unavoidable and any faithful congregation will face some unpopularity. A Christian can expect opposition and criticism. However, there are many ways by which a congregation can be "offensive" and I am inclined to think it is not the offence of the Gospel, but of so much else that characterizes our church life, that prevents many from being brought into the fellowship of the church. No one wants to mention bad breath but if a congregation suffers from attitudes and styles of doing things which people find offensive, and which are really not a part of the Gospel, it is a Christian responsibility to try to correct them.

To *effectively* proclaim

There is a need to find out why some have left our church and why others, who want to be part of a Christian community, are not attracted to us. I am not suggesting that we conform to the world or that we compromise on the truth, but that we be prepared to change even those things we like — if those practices are barriers to others being brought to a saving knowledge of God in Christ and into the fellowship of his Church.

I believe that all the people of Canada need the Gospel and that the Gospel offers to all men, women, young people and boys and girls a meaningful, human life. If there is something a congregation can change to enable it to tell others about the Good News of what God has done

for all people, that change should be made. No one could accuse Paul of compromise, but he so longed to have others share his faith he wrote, "I am made all things to all men, that I might by all means save some." (1 Corinth. 9:22). For the church to effectively proclaim "the things which remain" it has to be willing to change anything which weakens its witness today.

It is not easy to be joyful as we look at the 80's. The poet Yeats, fifty years ago, wrote with what appears to have been prophetic insight:

Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The Ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

Millions face the 80's holding on to nothing but heroic materialism. Marxism, which over the last half century appeared to many to promise a way to a meaningful human life, has failed both morally and intellectually. What an opportunity there is for the Gospel! There is still no centre and people are still looking and seeking. Every congregation faces the challenge to reach out and to introduce people to Jesus Christ, the One who is waiting to become the centre of every person's life.

Kenneth G. McMillan

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YOU WERE ASKING?

Q. *I believe I should make a commitment to God. But I have a problem. What if I can't live up to it?*

A. You are not the first person to wonder about that. It says that you want to be very serious about your commitment.

I believe that for someone to be seriously thinking of making a profession of faith, it is really a sign of God in action. You have been led to this point by God's spirit. He won't let you down now!

A commitment is made in faith. That is, we can't exactly say what will happen. None of us can predict that accurately, especially when we are dealing with a human being.

It means that we are launching into a journey. God accepts us as human beings, subject to error. Just because we have faith, does not mean that we become perfect. We are meant to grow.

It's actually not a matter of living up to something. That suggests achieving. It's a matter of living one day at a time and saying "not my will but thine be done."

Q. *A communicant member of our congregation is now an ordained minister in our church. What is the status of his membership in our congregation? Can he remain as a member? Is he automatically removed or is the session required to take some action?*

A. We had precisely that situation in our congregation up until a few months ago!

An ordained minister has no official "status" in a congregation. He is a member of the court, the presbytery. The minister's accountability is primarily to the Lord, of course, but it essentially rests with the presbytery.

What we did then was to remove his name from the congregational roll by action of session. Reason for this being done was stated in the session minutes and a suitable notation was made beside the name. There are only two ways a name is removed from the roll. One is death and the other is by action of session. Hence, the reason our session acted as it did.

Q. *If you were to become a civilian, and move to another place, what kind of church would you look for?*

A. Having been a Presbyterian for half a century, (my goodness, I've never said it that way before!), I would say that I would look for a Presbyterian church. Presuming I would have a choice, I would look for one that was glad to see me, where people took some time to say hello. I'd look at the worship service and seek to participate. Is there a lively sense of people involvement? Is what's happening real, alive, interesting, relevant? Is the minister enthusiastic or is he going through the motions? I'd ask for an annual report. I'd ask for a list of opportunities for me to "get plugged in" somewhere, be it a study or prayer group or whatever. And I would pray for some guidance and direction.

Q. *Is the Ordinance of Confirmation recognized by all Presbyterian churches in Canada, as a qualification for admission to the Lord's Table?*

A. Yes. Allow me to explain. Confirmation really is a public profession of faith. This makes a person a member in full communion of the church. I quote from the 1964 *Book of Common Order,* "In the name of Jesus Christ, I invite to this Table all who are members in full communion with any branch of his Church. The table is his, and belongs by right to his people."

There is more than simply being a member that is important in Communion. I quote again from the *Book of Common Order,* "Not to those who live willingly in sin, but those who in sorrow of heart labour under the burden of their sins . . . and desire to lead a new life." That's an essential "qualification."

Q. *What does it mean to be born again?*

A. If only we could ask Nicodemus! He was given a full explanation by the Lord himself.

To be born again is to have the living Spirit of the living God act in your mind and heart in such a way that you are never the same again. This is a new beginning, a new seeing, a new understanding, a new joy, a rebirthing, so to speak.

Some people are able to say, "I am a born again Christian and it happened on such and such a day at ten thirty in the morning." Other people are unable to say this for they see their experience of God as something that grows and develops. They are born again, time and time again. Who is right? Both are, since we should never say that God must act in such and such a manner. He never allows himself to be tied down.

Q. *A friend would like a copy of an Easter poem she has heard on the radio. It has to do with a conversation between the mother of Jesus and Judas. Can you help?*

A. Sorry. Perhaps our readers could.

SEND QUESTIONS TO: Rev. Dr. Bruce Miles, 364 Foxdale Avenue, Winnipeg, Manitoba, R2G 1A4. Include name and address, for information only. □

CONGREGATIONAL IDEA of THE MONTH



Planning for creative retirement

There were nearly 100 registered participants at an eight-week "Planning for Creative Retirement" course in Westminster Church, Ottawa, Ont. during March and April. The series was designed by Westminster's Board of Mission and Outreach to cover all aspects of getting ready five or even fifteen years before retiring. Topics included use of leisure, handling investments and pensions, part-time work, all aspects of health (nutritional, mental, emotional, physical, spiritual), housing options and legal questions including estate-planning. For each session there were competent resource persons, providing information and responding to questions.

It has been observed that while pre-retirement courses are sometimes offered by government, business and industry, persons feel more free to come with their spouse to this programme in a church and to raise any issue without embarrassment. It was offered as a community service programme at a nominal fee, and well over half of those attending came from the wider Capital area.

Rev. W.I. McElwain is minister in Westminster Church.

□



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REVIEWS books

DIVORCED KIDS
by Warner Troyer.
Published by Clarke, Irwin & Co. Ltd.
Price: $10.95.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

To make this book Warner Troyer tape-recorded conversations with hundreds of people who experienced the divorce of their parents while they were children. His point is that children are involved in a divorce. They feel guilty because they figure they caused the divorce, they feel angry because their parents battle over them, they feel lonely because they lose something, they feel resentful because their parents get divorced behind their backs. Parents say, "We don't want to involve the kids" when they get divorced, but the kids *are* involved and very much affected!

Troyer presents his interviews with children well, describing the children, using short, pithy quotations from them, grouping their observations into chapters entitled, "Break-Up," "Guilt," "Losing a Parent," "Special Days," "Money," "Self-Reliance." The words of the children are extremely effective for they present the case for the children far better than anything else could do.

But of equal value, in my estimation, are the comments that Troyer himself makes. He has been divorced twice and has eight children who have let him in on how they feel and what they think. I admire Troyer's candour and honesty as he confirms from his own experience the truth in what the "divorced kids" say.

I imagine that this book illustrates what many sociological studies have found to be the effects divorce has upon the children whose parents split-up. But this makes better and easier reading and should be read by as many as possible. Divorced parents, parents planning divorce, members of the helping professions, should all read this book. They will profit from it if they respect the children, are open and honest with them, don't lay any guilt on them, and help the kids adjust to the trauma of divorce.

Divorce *is* a trauma for kids! Far more than we might imagine! Strangely enough it is the small, caring acts, that help these traumatized kids the most. They don't want to have to choose between the two parents; they don't want to be bought with gifts or parties; they don't want to be the go-betweens to rescue a failing marriage or relegate it to the dump — all they want is to know that they can love both parents and be loved by them. These kids want only to be with their parents in meaningful ways so that love can be shared in such simple things as reading a book, having a meal, going for a walk, sitting for a conversation. The loyalty of children towards their parents, as Troyer shows, is amazing, and too precious a gift to neglect.

Divorce affects most of us in one form or another. A large percentage of our children are from divided and crippled homes. We should understand their feelings and needs; we should not minimize the shock that is often greater for them than for their parents; we should be ready and able to treat them with compassion (not pity). Troyer's book is full of caring for kids and warnings to adults. I'm glad I read it.

I have only one argument with this tract for our times. Near the end Troyer states, "Children who have lost one parent through death may have problems that are akin; worse even, in the sense they can never see the absent parent. But 'widowed kids' don't have the self-consciousness of divorced kids; there's generally no sense of guilt or shame." My experience and reading would indicate that the second sentence is not true and I suggest that Troyer would do us all a favour if he would write another book on "widowed kids." If he did as well with "widowed kids" as he has done with "divorced kids" he would help us to deal with another of the traumas of life.

(Rev.) Zander Dunn

MR. DUNN is minister at Calvin Church, North Bay, Ont.

THE RESILIENT CHURCH
by Avery Dulles.
1977, Garden City Doubleday & Co. Price: $9.95.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

The author of *Models of the Church* has provided a model of intelligent hope and prophetic concern for a Church in obvious need of renewal. Noting that "in the present century the slogan 'ecclesia semper reformanda' ('the Church always in need of reform') has become widely accepted among Protestants and Catholics alike," Avery Dulles gives us a church-loyal exposure of possible directions for ecclesiastical change. The reader can not only learn about Roman Catholicism in this book; we have much to gain for ourselves in these articulations of a church's failings and in these proposals for renewal.

In 198 pages the author gives a nine-fold focus on the Church including: 'Rethinking Mission,' 'A Critique of Modernity,' 'Changing Concepts of Church Membership,' 'Doctrinal Renewal' and 'Ecumenical Strategies for a Pluralistic Age.' This topical variety is broadened to include 'Eucharistic Sharing' and 'Toward a Renewed Papacy.' Within this range a unity emerges around several themes. Dulles is one of a growing number of Church leaders whose concern is for both orthodoxy and orthopraxy: right thought and right practice. His American Catholic sensitivity to both dimensions rings true to the best in our Canadian Presbyterian tradition. A second area of balance is the author's sensitivity to the Church's need for both inner renewal and outreaching activity. Dulles' predisposition to action is conditioned

by theological and spiritual sensitivities which give needed correctives to the superficialities of North American pragmatism. The author's balanced approach is further reflected in his denominational loyalty and ecumenical concern.

Without attempting a summary of these nine collected essays, this reviewer would note appreciatively several marks of Dulles' missionary concern. He insists on an outreach which balances salvific evangelism, social concern, community, and sacrament (p. 10ff.). He fully recognizes the challenges of relating God's good news in our secular and pluralistic context. Above all we would commend his insistence on the centrality of Christ in the Church's life and outreach (p. 19), and his characterization of the evangel as "The saving truth of God, made personally present to us in Jesus Christ" (p. 52).

Those fascinated or concerned by the current Roman Catholic conservative reaction against venturesome theologians such as Hans Küng will appreciate working through the author's "situationalist view" of doctrinal renewal. The following is typical of Father Dulles' pregnant provocations: "Doctrine ... does not evolve by a process of 'continuous and cumulative growth,' nor does it remain fixed at some primitive stage. New formulations are needed to maintain old truths and give them relevance and credibility in new circumstances. In the process of development, the Church does not allow its teaching to be passively shaped by the forces of secular history, but it creatively interacts with its socio-cultural environment..." (p. 51).

Dulles shares with us the agonies and aspirations of a servant who is committed to the institutional church, but aware of its failings. He recognizes that renewal in the Body of Christ is necessary, but must be shaped by its divine and authoritative core, at whose centre is Christ himself. As a servant of the living God, the author is hopeful about the "resilient" Church. We can learn most, perhaps, from this theologically and spiritually sensitive hopefulness.

(Rev. Dr.) Dennis M. Oliver

DR. OLIVER is Church Growth Coordinator for West Toronto Presbytery.

COLUMBA
by Ian Finlay.
Gollancz. London 1979. Price: $27.95. Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

History, taking its tone from the early lives of Columba to the later sentimental tales for the schoolroom, has created an idealism and largely untrue picture of the elusive Columba. As a boy I remember being profoundly impressed by the story of St. Columba as recounted in the pages of the then Church of Scotland Senior Sunday School magazine "Great-Heart." The high point of the tale was when Columba made the sign of the Cross before the closed gates of the Pictish King Brude's fort at Inverness and they flew open instantly. I tried the same on the front door of my grandparents' home in Inverness but to no avail; obviously I was not cast in the mould of the Celtic saints!

For those few who are interested in St. Columba, Ian Finlay has written a book of surpassing interest. He portrays Columba as a product of his age, poised between the world of Celtic paganism and the newly arrived Christian faith: by reading between the lines of ambiguous ancient poems, miraculous lives and scanty historical snippets, by exploring the very slight archaeological evidence and the more plentiful evidence from Celtic art, Finlay has constructed a surprisingly complete and convincing picture of St. Columba as an outstanding figure of his time, a warrior-priest, a kingmaker as well as a tireless missionary and a devout Christian.

To take one example, the author makes it clear that Columba's journey to Iona was made from a variety of motives, not all specifically Christian or peaceful. The traditional tale of the stolen psalter, the ensuing bloody battle, and Columba's penitent flight to land from which he could no longer see Ireland, is so much pious fiction based on little fact. There is no doubt that Columba saw himself as a hero in a Christian epic bringing the faith out of the west: but as the scion of the principal Irish royal house he was going to lend moral and spiritual support to his kinfolk in the struggling little kingdom of Dalriada in western Argyll, which was surrounded by the brooding mountains and hostile tribes of Pictland.

In the long run, Columba's political mission was successful, but that of the Christian conversion of Pictland much less so, for when missionaries from the Roman Church eventually penetrated the fastness of Pictland they found little evidence of the flourishing church that the traditional beliefs convey. Ian Finlay reminds us that the church of Columba, with its monastic traditions and loose tribal organization, did not survive the confrontation with the efficient and hierarchical Roman Church. He relates the well-known account of King Oswiu of Northumbria summoning

(continued on next page)

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the missionaries of the two Christian traditions, the gentle and faithful Colman the Celtic Abbot of Lindisfarne and the Roman abbot of Ripon, the subtle and austere Wilfrid. In the end it came to the challenge of Wilfrid that Christ gave the keys of heaven to Peter. " 'Is it true, Colman,' he (Oswiu) asked, 'that these words were spoken to Peter by our Lord?'. Colman replied: 'It is true, O king,' 'Can you show any such power given to your Columba?' the king then demanded . . ." (p. 203)

Wilfrid of Ripon, whom I have never liked, became Bishop of Northumbria but was driven from his see in 677, to my undying satisfaction. Finlay makes the valid point that the seeds of the decline of the Celtic Church lay within itself in its simplicity of faith, its austerity, its loose organization and its rejection of material wealth; Celtic monasteries were collections of mud and wattle huts and its churches not much better. The coming of the Vikings dealt the death-blow to the Celtic Church, slaughtering the monks, destroying its art-work and scattering its people.

The book is significantly enriched by excellent line-drawings and black and white photographs, the one of Dunadd the "Irish" capital in Dalriada I found especially interesting as it is the view from the house of a distant cousin of mine. At the high price of $27.95 this book, however well written (Finlay was formerly Director of the Royal Scottish Museum in Edinburgh), is only for the avid *afficionado* of early Scottish history.

John Barclay Burns

DR. BURNS is minister at Thornhill Presbyterian Church, Ont.

THE SAINTS OF SCOTLAND
by Edwin S. Towill.
The Saint Andrew Press:
Edinburgh, 1978. Price: $7.95.

For a reformed church and a nominally Presbyterian country, Scotland has an embarrassingly large number of saints, some of whose origins are shrouded in the mists of Celtic antiquity. Despite the fact that saints ceased being "good things" at the Reformation, the Scots have a great deal of local and national affection for their saints, an affection which becomes international and maudlin on St. Andrew's Day. In this book, Edwin Towill, formerly Principal Lecturer in Religious Education in Dundee College of Education, gives a series of brief lives of those saints Scottish in origin, or indissolubly connected with Scotland, like St. Andrew and St. Margaret.

The plan of the book is simple. Forty-five of the more important saints are listed alphabetically, each with a brief biography and some notes on the principal locations of their cults in Scotland. At the end of the book there is an additional list of lesser known figures, some of whose lives may well be fiction rather than fact. One rather odd omission from the "additional list" is St. Duthac, an early eleventh century bishop of Ross. His shrine was at Tain in the county of Ross. It gained importance as a frequent place of pilgrimage for King James IV in expiation of his being an accessory to the murder of his father, James III, after the Battle of Sauchieburn.

By far the most important part of the book for the general reader (as opposed to the curious Scot) is the little chapter at the beginning, "What is a Saint?" The author traces the meaning of the word "Saint" from its New Testament sense of "one who is different upwards towards God" (p. 1) to the highly developed late mediaeval cult of those saints whose intercession with God was regarded as highly effective. The formal canonization of saints did not appear until around the end of the tenth century. Mr. Towill points to the consistency of the Roman Catholic Church in continuing to create saints, while pointing to the Reformed Churches' valid anxiety that the concept of saints as "mediators" might lessen the emphasis on Jesus Christ the sole Mediator between man and God. Of course, for Roman Catholics, the "veneration" *douleia* of the saints is much less important than the "worship" *latreia* of God. The author notes that the modern Roman Catholic Church has "cleaned up" its Calendar of Saints removing mythical and dubious figures. In dealing with the central concept of the Communion of Saints, the fellowship and unity of the Church in heaven and on earth, Towill makes this wise and tolerant statement: "The saints are our witnesses to this faith. If we feel that to pray through them strengthens our petitions and intercessions, then we should do so, but if *we desire that nothing or no one should be interposed between ourselves and the supreme Mediator, Christ, then we must still remember in thanksgiving the great cloud of witnesses who made our faith possible* (my italics J.B.B.)", (p. 4.)

Mr. Towill has researched painstakingly and has produced very readable and interesting notes on the saints he has chosen. This book will be very useful for historians of the Scottish Church and for the general reader who wants to know more about saints but is intimidated by larger biographies. I learned, for example, that my patron saint is St. Leonard, patron of prisoners, midwives and expectant mothers; rather a shock for a bachelor parson! However, Modwenna and Tridúana, Celtic princesses, whose lives resemble the "Perils of Pauline" have my vote as possessing the most exciting and romantic lives. How dull are our Christian lives in comparison in the plastic world of today where eccentricity, even when it is eccentricity for Christ, is avoided at all costs.

John Barclay Burns

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Your comments in The Record are always welcome. Feel free to write to us at any time.

LETTERS

(continued from page 9)

objects to the ordination of women cannot simply do so on the basis of sex discrimination. But it does mean that gifts, ability and qualification cannot be denied.

Tyranny of church courts is something we do not want. They do err and we have to allow for liberty of conscience. But we must also be careful where we apply "liberty of conscience." We surely recognize that if every difference of opinion became a matter for "liberty of conscience" chaos would result. For that reason we must examine carefully what it was for which Luther resisted the Diet and the Apostles declared to the Sanhedrin that they had to obey God rather than men. The primary issue for the Apostles was not some matter of policy or religious government. The Sanhedrin had forbidden them to speak in the name of Jesus. Yet the Apostles had already declared "there is salvation in no one else." Luther's concern was that people were relying on something other than God's grace in Christ *(sola fides)* for their salvation. In both instances the defiance concerned a matter directly related to salvation. Would we really want to put the ordination of women on a par with that? In other words, is the ordination of women detrimental to our salvation? If a person holds this view I do not see how he or she could remain part of our church or could want to be one of her ministers. Does preserving the unity of Christ not pertain to the unity of the Holy Ministry, the Church Courts and congregations? Therefore, is it legitimate to apply "liberty of conscience" to a matter not essential for our salvation and yet related to the good order of the church?

Must we not be equally cautious when we appeal to history and the subordinate standards? Just as the majority is not always right, so history is not always right. In Canada, women have only been "persons" legally for just over 50 years. Does that mean we have been wrong because our longer legal history says that women were "non-persons"? Similarly, while respecting our subordinate standards, we would be misusing them and putting the Holy Spirit into a doctrinal straight-jacket if they are our final recourse. It would also render meaningless the second half of our second ordination question "to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures."

Our subordinate standards themselves portray a certain difficulty in defining "liberty of conscience." "The requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience." But the Westminster Confession of Faith then also warns about "pretence of Christian liberty." Is "pretence" only that which is deliberately deceiving? "Pretence" includes of necessity our lack of understanding, ignorance and self-deception. Accordingly, that which is "destructive to the external peace and order which Christ hath established in the church" including its "lawful power" is called a "pretence of Christian liberty." The end (purpose) of Christian liberty is that we "might serve the Lord without fear, in holiness and righteousness before him, all the days of our life." Does the ordination of women interfere with that purpose? If not, is it proper to appeal to "liberty of conscience" about their ordination?

My argument is not that debate should cease, but that it should be placed in a better context. I find it hard to justify absenting oneself from the ordination of women since this is qualifying the third ordination question in such a way that it negates the question.

(Rev.) Nicholas Vandermey,
Prescott, Ont.

Jurisdiction — Not Conscience

The April correspondence stimulated me into re-reading Dr. Smart's article, "Private Judgment versus the Judgment of the Church." This is an important and perennial issue but both Dr. Smart and the correspondents are wrong in assuming that this

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LETTERS

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is what is at stake when presbyteries pursue a policy at variance with that prescribed by the General Assembly with respect to the ministry of women. The real question is, which is the higher court with ultimate jurisdiction, the Assembly or the Presbyteries?

If the answer is the General Assembly, then presbyteries ought to conform though it is quite conceivable that individual members of presbyteries would seek to abstain or absent themselves from actions implementing the Assembly policy. A practical question arises where a congregation wishes to consider and possibly to call a woman minister and where there are no members of that presbytery in question prepared to take the necessary steps. It is then up to the General Assembly to devise a method where the presbytery may be practically over-ruled. Perhaps a committee of the General Assembly can be set up with powers invested in it to perform the functions of a presbytery where a congregation seeks, and is prevented from hearing and calling, a woman minister.

I don't know whether such a procedure is a possibility but what is clear is that the problem is not that of private conscience versus the demands of the majority. It is a problem of implementing agreed policy and the resolution of the problem need not be the ex-communication of individuals who do not do what is required of them.

The Record can play an important role in quite another respect and that is to provide a forum for further discussion on the ordination of women. I personally would like the "anti-lobby" to present a credible case, as I have yet to come across one. Usually one is fobbed off with such statements as, "There are theological reasons," (as I heard the Bishop of Truro say here not so long ago). But what are they? I enjoy reading theology and would appreciate it if they would kindly set them out for me so long as they don't slip in such reasons (?) as "Jesus was a man."

I understand that many clergy and good church people have deep feelings against women ministers. There is no point in denying it. This does not mean, however, that these feelings should be heeded. Racial prejudice is of a similar nature. We should try to bring these feelings to the surface and articulate them, and see whether they are of God; if not, we should exorcise them.

I look forward with anticipation to that issue of *The Record* with an article on "The Monstrous Regiment of Women."

M.C. Feldermof
The Dept. of Religious and Theological Studies,
Westhill College,
Selly Oak, Birmingham, U.K.

Mediocrity and short ministries

It is saddening and discouraging to read the letters on "The Decadence of a Too Long Ministry" with the recommendation that a ministry be confined to three or five years. Two famous British preachers discussed the matter, one remarking that there was much to be said for the Methodist tenure of 3-4 years. The other replied, "Yes, for fools!" The famous Dr. Jefferson contended that on entering a pastorate a man should have a five-year plan, a ten-year plan, and a fifteen-year plan. I cannot think of a single great church which has not had a long ministry. It seems like yesterday that presbyteries were complaining that there were so many brief ministries that men should be provided with motor homes rather than manses.

What other profession is subject to a three-year tenure? Lawyers? Doctors? Dentists? Yet a minister with B.A., B.D. degrees has a longer training than any of them. Few laymen realize that most ministers take seven years university with an added year on a mission field. Now he and his family are forced to uproot themselves, leave their friends (if they have had time to make any), and go through the grim process of moving to another town. Ministers are human too. Can you expect them to take the rigorous pre-requisite training, and then face the prospect of being kicked out in three years? I recall the late Max MacOdrum when we were in college discussing the strategy of a congregation which was pressing its minister to resign. Max remarked, "Some people have no more Christianity than a louse!"

Some ministers may like this hit-and-run pastorate where they can "turn the barrel over," relieved of the need to prepare new sermons, but they should not be in the ministry and such a system will destroy the church. The late Dr. Banks Nelson used to say, "Mediocrity is destroying the church." A 3-5 year ministry ensures mediocrity. Nor can a man get to know his community or membership. An elder of a large U.S. church whose minister had been with them for over 30 years warmed my heart by saying, "We love him more each year." Are there no churches in Canada where congregation and minister grow in love?

(Rev. Dr.) Frank S. Morley,
Victoria, B.C.

Praise and concern

Congratulations to all concerned for the very fine issue of March, 1980 which contained so many outstanding articles covering a wide range of church interests. I thought it the finest issue for a very long time.

I have two matters I should like to air, if you will grant me space.

First of all, I wish ministers and others who are similarly *au fait* with the organizational bodies of the church would accord them their full titles. It is very off-putting to be brought up short by abbreviations and/or acronyms. For example, I found the arguments of Dr. Reid and Dr. McLelland hard to follow because of constant references to ATS, STM and the like.

Secondly, I deplore the growing lack of reverence which I now encounter in many church services. People settle down in their pews before the service and have a really good chat with their near neighbours. In our own case, we have a very fine

organist who takes the trouble to have both titles and composers of the music printed on the leaflet. I for one would like to listen to the organ voluntary without constant accompaniment of sibilant chatter. The moments prior to the service should be used for private meditation. Perhaps one no longer should expect the rigid silence of our forefathers but surely there is a limit to idle conversation.

I should like to hear the views of other readers on this pre-service bustle.

(Mrs.) Mary Allard,
Victoria, B.C.

Ed. note: *Barsanuphius would agree with your first concern! (see January, 1980* Record*)*

Commendation and request

I am writing to commend you on your articles on The Cults in the last two issues of *The Record.* I am looking forward to the next edition.

I feel this is a very important problem today and would like to see these articles published in booklet form, not expensive. I would like to see them not only available to every family in the Church, but sent directly to each family so that they can be placed on a suitable table and brought to the attention of every young person.

I realize that perhaps many receive *The Record,* and in many congregations it is sent to every family. However, just leaving *The Record* on the table may not be enough to draw these articles to the attention of the young folk. They may be too familiar with *The Record,* and therefore may not investigate the contents, much less read these articles. If they are sent out in a different format perhaps they would be more attracted to reading these articles. It seems to me that we should leave no stone unturned to bring these articles on such a vital subject to the attention of our younger members and to their parents also.

Congratulations!

(Miss) Martha A. Hamilton,
Kingston, Ont.

Ed. note: *To publish "in booklet form, not expensive" is, unfortunately, almost a contradiction in terms. We will, however, consider it if there's enough interest.*

You can't win them all!

Your editorial in April and the many articles reminded me of a saying "As the shadows lengthen The P.C. in C. glows dimmer in the light of man's brilliance."

Satan must be smiling.

Please discontinue mailing us *The Record.* I no longer enjoy reading it, and my family finds no interest in it.

Lyle McLaren,
Cornwall, Ont.

Westminster Confession: alternative

In the April *Record,* the Rev. Michael Fesenko writes of the difficulty one has in procuring a copy of *The Westminster Confession of Faith.* An alternative might be *The Westminster Confession For Today, A Contemporary Interpretation of the Confession of Faith* by George S. Hendry, John Knox Press, Richmond, Virginia, (paperback $5.95 U.S.A.). The text of the original Confession is given in its entirety but it should be noted that two additional chapters have been inserted after Chapter VIII. An explanation for this is on page 116, and footnotes concerning the renumbering of subsequent chapters keep everything lined up!

The author points out in his Introduction that "Individual members of the Churches have called for a thorough revision of the Confession, and some have proposed the preparation of an entirely new Confession which would in effect supersede the old, but no Presbyterian Church has thus far committed itself to such a step." His closing sentence in the Introduction reads "The Present commentary has been written in the belief that the Confession of Faith, if it is treated with care and discrimination, can still

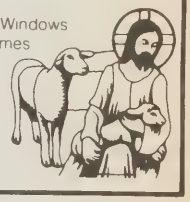
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LETTERS

(continued from page 31)

render valuable service to the traveler on the road of faith."

Evelyn Ball,
Ottawa, Ont.

Westminster Confession "Alive and Well"

We wish to reply to the letter "Where is the Westminster Confession?", on page 9 of the April issue.

Your readers should be informed that it is alive and well, and available at $3.95 as listed on page 11 of our current catalogue.

It is true that it was reprinting early in 1979. We are not certain what "well-known publisher" is unable to secure a copy for (Rev.) Michael Fesenko.

Presbyterian Publications,
52 Wynford Drive,
Don Mills, Ontario M3C 1J8

Church growth and church music

May I respond to the discussion on doubling our church membership.

It is my opinion that the people at present responsible for our order and type of service, have missed the boat completely. Our falling enrolment verifies this statement. Further, we must accept the fact that most of the package must be changed to reflect our modern concepts as they are related to an inspiring and entertaining presentation that will appeal to young and old alike.

Since I have spent the past forty-five years as a member of various church choirs, my remarks will be mostly oriented toward the music of the church.

First, let us look at the so-called updating of our hymn book. Where in our "new" book are any of the works of our highly successful and inspiring modern composers? Names like Gaither, Mercer, Carmichael, to name but a few. Fifty percent of our hymn book is rarely used, and this modern music would have inspired us in a positive way, had those responsible for its content chosen not to sit on the fence with their hands over their eyes. Leaf through our hymn book and count the number of composers who were born in this century.

If you can find a vacant seat, (better go early), in one of the churches that have accepted some of the beautiful and melodic music of our present era, look around and observe the happy faces of young and old as they praise God in a reverent and inspired way. After all, if a bit of syncopation, a modern harmonic structure, a lilting melodic line will lead us to the Glory, can we honestly condemn it?

If you still have a few young people left in your church, find out how many are in school orchestras. Have them play for some of the congregational singing. They will love it. So will you.

Dust off the piano, amplify it so it can be heard clearly with the organ, have someone who can play a modern, rhythmic obligato style. Note the change on the faces of the congregation. Sure they are being entertained, but is this a sin? While we are on the subject of amplification, I have yet to see a minister who was not inspired by a genuine P.A. system, a system that permits the pastor to put his lips an inch from the mike and fill our ears with a little bit of God's thunder. We need it.

Will all these wonderful things happen? I fear not; we have too many so-called Christians who are dragging their heels in the past two centuries and dragging those of us who would forge ahead in his name, down with them.

Ormie Scott,
Guelph, Ont.

□

PRESBYTERIAN
RECORD

Your comments in The Record are always welcome. Feel free to write to us at any time.

PRESBYTERIAN
RECORD
JANUARY, 1979

"Record" a winner

The January, 1979 cover of *The Record,* (pictured right), was awarded first place in the category of originality in the Canadian Church Press "Tweeny" awards presented at the C.C.P. Annual Meeting in Toronto on April 26.

Other publications winning awards were: *The Anglican* (Diocese of Toronto), *The Catholic New Times, Calvinist Contact, Pentecostal Testimony, The Prairie Messenger, His Dominion,* and the *United Church Observer* (2).

There are over 60 member publications in the Canadian Church Press, with a combined circulation of over 1,000,000.

The judging for the awards was done by a professional journalist, Mr. Barry Conn Hughes, who is preparing a feature on the Church Press for *The Financial Post.* Mr. Lloyd Robertson of CTV and *The Presbyterian Record* was the guest speaker at the banquet.

The editor of this magazine continues his two-year term as President of Canadian Church Press.



For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus,

Romans 3: 22-24 (RSV)

The following is the text of a press release issued from church offices on April 30.

Taiwanese Presbyterian imprisoned

On Thursday evening, April 24, Dr. C.M. Kao, General Secretary of the Presbyterian Church in Taiwan, (P.C.T.), was taken by the police and placed in solitary confinement. The warrant for his arrest stated that he had harbored a fugitive. It is expected that he will be tried in secret by a military court.

In January of this year several other members of the P.C.T. were arrested, including Dr. Kao's personal secretary. She has since been refused visitors and has not been allowed to write letters or send messages. However a couple of notes have been secretly smuggled out of prison, the most recent of which informed her friends that she was not going to be able to hold out much longer under the treatment she has been receiving and was likely to confess to whatever the authorities told her to say. She has also been charged with harboring a fugitive.

The government-controlled press and radio have stated that Dr. Kao's arrest is not an attack on the Presbyterian Church in Taiwan. However Dr. Kao, as General Secretary of the P.C.T., has been the co-ordinator of his church's struggle with the Chinese authorities for religious freedom, the human rights of all people of Taiwan, and for a sane approach to Taiwan's political future. At least 95% of the P.C.T.'s membership consists of native Taiwanese. Other Christian churches draw most of their membership from the mainland Chinese who came to Taiwan with the defeat of the nationalist forces under Chiang Kai-shek. The Roman Catholic Church numbers a significant proportion of Taiwanese in its churches, but the hierarchy are mainland Chinese.

Dr. Kao had been threatened with arrest several times in the months prior to his incarceration.

The Presbyterian Church in Canada has launched an appeal for support for Dr. Kao and the Taiwanese Presbyterians. Canadian Presbyterian have been asked to write to Government authorities in Taiwan and Canada, *not* in the context of linking Dr. Kao's arrest with an attack on the P.C.T., or accusing the government of religious persecution. Rather, the weight of the appeals con-



New editor for United Church Observer

As of the end of June, Mr. Hugh McCullum will officially assume the responsibilities of the national magazine of the United Church of Canada, *The Observer.*

Mr. McCullum brings to *The Observer* a wide background of experience in the field of journalism, having served on the staff of several city newspapers in Canada and as managing editor, editor and general manager of *The Canadian Churchman,* the national publication of the Anglican Church of Canada.

He is especially well known to the media and to the churches in Canada for his relatively recent work as coordinator of "Project North."

Church leaders' conference

In a meeting held at Pierrefonds (Quebec) April 8-10, the leaders of twelve Christian churches came together to design a study proposal for a new national level ecumenical association which would also reflect the bilingual and multi-cultural nature of the Canadian people.

It was seen by many as a significant step in building closer relationships between Christians in Canada. The proposal could bring together, in one fraternal association, the Anglican, Orthodox, Roman Catholic and many Protestant church bodies in Canada.

As a first step, the proposal for the new association will be studied by the twelve denominations which belong to the Canadian Council of Churches, the Canadian Conference of Catholic Bishops, the Evangelical Lutheran Church of Canada, several Mennonite Churches and the Council of Christian Reformed Churches.

Membership in the proposed association would not be limited to these groups. It would be open to "organized ecclesial bodies which confess faith in Jesus Christ, according to the Scriptures and which therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit."

The primary purpose of the association will be to give visible expression to the unity which already exists among Christians and to help them work together towards the long range goal of an even deeper unity in their faith and their service to the world.

The main function of the new association would be to promote communication and consultation among the members and to facilitate joint action when desired.

The Pierrefonds meeting was a study meeting and not designed for decision-making. The next step in the process will be for each group representative at the meeting to take the proposal back to his or her organization for further study, discussion and exploration of the questions of membership.

Progress reports will be sent to the Committee for a Wider Ecumenical Fellowship, which has been working on the proposal since 1976. The Committee is presently composed of representatives of thirteen Church groups. They will be responsible for coordinating the follow-up to the Pierrefonds meeting and the planning of an inaugural meeting of the new association sometime in the first half of the 1980's.

The following groups were represented at the Pierrefonds meeting:
— Anglican Church of Canada
— Baptist Federation of Canada
— Canadian Conference of Catholic Bishops
— Canadian Council of Churches
— Christian Church (Disciples of Christ)
— Conference of Mennonites in Canada, Mennonite Church (Region I)
— Council of Christian Reformed Churches
— Evangelical Lutheran Church of Canada
— Greek Orthodox Church
— Lutheran Church of America (Canada Section)
— The Presbyterian Church in Canada
— Salvation Army
— United Church of Canada □

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tained in the letters has been directed toward securing a just trial and fair treatment for the imprisoned leader. Over 730 letters from congregations and individuals have been sent to date.

Attention has been drawn by officials in The Presbyterian Church in Canada to the fact that Canada's trade relations with Taiwan have burgeoned in the past two or three years, with encouragement from the Canadian government. At approximately the time of Dr. Kao's arrest, a twelve person trade commission from Canada arrived in Taiwan. Prior to their arrival an announcement had been made that the Taiwan Power Corporation was negotiating a fifty million dollar loan from Canada to build a nuclear power station. The loan is expected to come through not later than September.

Canadian Presbyterian officials are also anxious to point out that missionaries from Canada are relatively free to go about their work in Taiwan. The pressures have been directed against native born citizens.

For further information, contact the Rev. George Malcolm, General Secretary, Board of World Mission, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 — telephone number (416) 441-1111.

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CAMEOS



THE DEDICATION SERVICE of White Oak Presbyterian Church, Mississauga, Ont., in the Presbytery of Brampton, took place on March 30. Pictured at the celebration, from left to right, are: Rev. Kingsley King, Moderator of Presbytery; Rev. Derwyn Hill, minister of White Oak; Rev. Dr. Alex MacSween, Secretary for Canada Mission Fields, B.W.M.; and Rev. Peter Barrow, Presbytery Clerk. *Photo credit: Dave Hill*

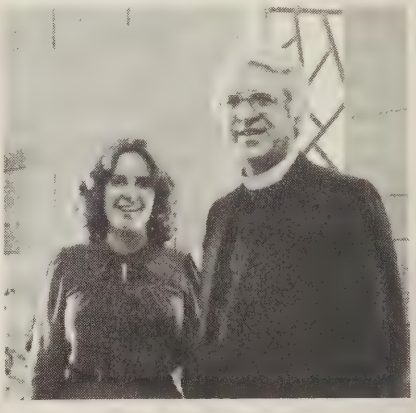


EIGHT-YEAR-OLD THÉ VAN, pictured in his father's arms, was happily reunited with his family in Toronto on April 19. He had become separated from his Vietnamese family during their hazardous escape last October. Thé Van was located in Belgium, having been classed as an orphan and was awaiting adoption.

The Wong family came into Canada sponsored by St. Giles Kingsway Presbyterian Church in Islington, Ont., and Mr. Wong was helped in his search for his missing son by the congregation and immigration authorities. It was difficult to trace his whereabouts but enquiries made by his father brought word of a young lad without parents who had sat and cried under a tree.

The reunited Wongs are pictured at Toronto airport from left to right: Kim, May Yee, Bing, Thé Van and Hoa (father).





THEN AND NOW: The picture on the left made the cover of the January, 1957 edition of The Record. It features the now Rev. (he was reverend then, too, but not officially), Peter J. Walter and his daughter, Maureen, three weeks old at the time the picture was taken. Mr. Walter was a third year student at Knox then and the picture was used in connection with an article on our colleges. The dog is unidentified.

The picture on the right likewise portrays father and daughter, and was taken on March 9, 1980 at the 25th Anniversary celebrations in Eastmount Church, Hamilton, Ontario, where Mr. Walter now serves as minister. Maureen graduates from Knox College this year with an M. Div. degree and has been appointed by the Board of World Mission to the Ailsa Craig congregation, Presbytery of London.

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THIS HAPPY PICTURE was taken at a special Mortgage Retirement Celebration on March 30 when the mortgage on Knox Preston Presbyterian Church, Cambridge, Ont., was symbolically burned. Shown, from left to right, are: Mr. Ian Matthew, clerk of session; Rev. Dr. F.G. Stewart, Minister-Emeritus of St. Andrew's Church, Kitchener, Ont., who was guest speaker; Mr. Ted Clare, senior elder; Rev. Al Beaton, minister of Knox Preston Church; and Ollie Kummer, who at 99 is still active in the congregation.



A SIGNIFICANT event in inter-church relations took place recently in the town of Wyoming, Ont. To assist the Wyoming United Church to rebuild after fire destroyed their building, the congregation of St. Andrew's Presbyterian Church, Wyoming, decided to donate the entire offering at their Christmas Eve midnight service to this cause.

Pictured at the presentation ceremony, from left to right, are: Rev. Scott Duncan, minister of St. Andrew's; Mr. W.D. Brittain, clerk of session of St. Andrew's, presenting a cheque for $1,423.85 to Mr. Alan Scott, treasurer of Wyoming United Church; Rev. M.J. Love, United Church minister.

(continued on next page)

CAMEOS

(continued from previous page)



THE CONGREGATION of Milliken Presbyterian Church was formally established by the Presbytery of East Toronto at a special service on Palm Sunday. Rev. Robert Johnson and his wife Lois Cooke-Johnson were recognized as ordained missionary and half-time congregational consultant respectively, having served the congregation as extension workers prior to its being established.

Pictured above, from left to right, are: Rev. John Duncan, Associate Secretary, Evangelism and Community Concerns, Board of Congregational Life, who gave the charge to the appointees; Rev. George Malcolm, General Secretary, Board of World Mission, who preached the sermon; Lois Cooke-Johnson and Rev. Robert Johnson; and Rev. Wallace Whyte, Moderator, East Toronto Presbytery. Photo credit: J.R. Dickey



FIFTEENTH anniversary celebrations at Iona Church, Willowdale, Ont. were highlighted by a performance of "The Singing Bishop," a play based on the life of St. Theodulph of Orleans (from whom we have the hymn "All Glory, Laud and Honour"). Children of the Church School formed the cast. Pictured above, l. to r.: Lisa Robertson, Lynda Robertson, Vera Cameron, Alice Dickey and Kerry Gilliland. Douglas Crocker is the minister at Iona.

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THE ANGLICAN and Presbyterian churches formally entered into shared property agreements for the Milliken and Malvern congregations in East Toronto Presbytery in a signing ceremony at 50 Wynford Drive on April 14.

Pictured above on the left is Mr. A. Campbell Burgess, Q.C., Chairman of the Trustee Board, The Presbyterian Church in Canada, and, on the right, Archbishop Louis Garnsworthy of the Anglican Church. Photo credit: M. Visser

A memorial photograph of Miss Edith Cavell Pratt, a nurse from the congregation of the *Church of St. Andrew and St. Paul, Montreal, Que.*, was dedicated by the Rev. William Russell on Feb. 17. Miss Pratt was for many years a missionary in India and the framed and inscribed memorial photograph was presented to the church by the two W.M.S. groups of St. Andrew and St. Paul. □

personals



THE CONGREGATION of the 3-point-charge of Appin, Melbourne and Mosa, Ont., bade farewell to their minister of twelve years, Rev. Douglas Lennox and his family, at a special gathering in the Appin Community Centre in March. Gifts of appreciation were presented to Mr. and Mrs. Lennox. Pictured at the presentation, from left to right, are: Mr. Dan Schieman, an elder from Burn's Church, Mosa; Rev. Douglas Lennox and his wife, Mary; Kay Johnson, elder from Guthrie Church, Melbourne; Jim May, church school superintendent, Appin.



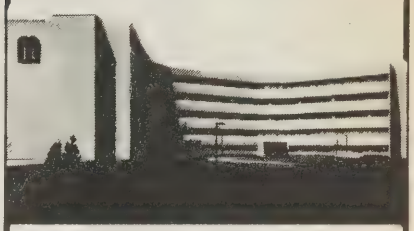
THE ABOVE PHOTO is the one precipitously yanked from the February *Record* as the 31st Parliament of Canada met an early end.

The Rev. Walter McLean fared better than did his party (Progressive Conservative) so we can use this picture even though he has since repeated the signing-in ceremony (albeit as a member in Opposition the second time around). We will use fresh photos, should Mr. McLean be able to provide us with them, as future parliaments come and go.

Pictured left to right, Rev. Dr. Arthur Currie, Mrs. Barbara McLean, Dr. Beverley Koester, Clerk of the House of Commons, Rev. Dr. Malcolm McCuaig, and, seated, Rev. Walter McLean, M.P. (Waterloo, Ont.).

(continued on next page)

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PERSONALS

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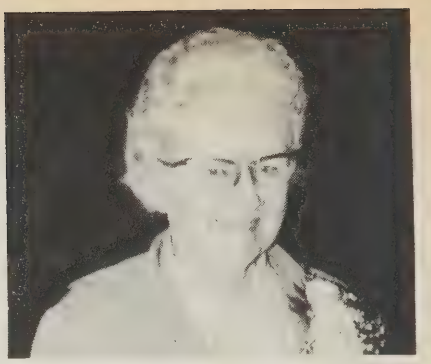
MRS. EDITH SHOULTS of St. Paul's Church, Ingersoll, Ont., was photographed on her 90th birthday in March. Mrs. Shoults is well known in the area for her special interest and promotional work on behalf of Evangel Hall in Toronto.



Photo credit: Duane Geddes Photo

MR. JOHN AICKEN was honoured by the congregation of St. Paul's Church, Mission, B.C., at a special celebration to mark his 50 years as an elder last March. Clerk of session Mrs. Laura Lineker is shown presenting the congregation's gift, a quartz watch, to Mr. Aicken. Mr. Arthur Lucas (right) hosted the celebration. The Moderator of General Assembly, Dr. Kenneth McMillan, sent a letter of congratulations to Mr. Aicken.

The *Rev. and Mrs. R. Keith Earls* of the Lochwinnoch / Braeside / Stewartville charge in Ont., were honoured by their congregations on their 25th wedding anniversary. Some 150 friends gathered to wish them well at an "At Home" celebration on April 12 at Lochwinnoch Presbyterian Church, when Mr. and Mrs. Earls were presented with a purse of money. Mr. Burt Virgin and Mr. Shane Larone took part in the presentation.



MISS MARGARET WESTLAKE was honoured at a testimonial dinner given by the congregation of St. Andrew's Church, Trenton, Ont., on Sunday, March 2. A former Sunday school superintendent, a life member of the W.M.S., and for many years a member of the choir, Miss Westlake is the only lady elder at St. Andrew's. Rev. Robin Ross presented her with a well filled purse from the congregation.

The *Rev. Ross Manthorpe,* a Presbyterian minister and Prison Chaplain, has been interviewed several times this year on television and radio. In March, he participated in a nation-wide C.B.C. hour-long programme involving the work of the chaplain at Oakalla Prison in Burnaby, B.C.



DEDICATED church workers, Jack and Molly Worton, were honoured by the congregation of Kydd Memorial Church, Montreal, Que., at a farewell luncheon on March 9. Mr. James McDougall presented a gift on behalf of the congregation, and wished them well on their move to Ontario. Their years of service as Sunday school teachers and leaders in the Cub and Scout groups, as well as Mr. Worton's 22 years as an elder, were recognized.
Pictured from left to right are: Rev. Dr. J.J. Edmiston, minister; Mr. Jack Worton; Mrs. Molly Worton; and Mrs. Edmiston. □

deaths

DELINE, OTTO, elder of St. Andrew's Church, Islington, Ont., March 19.

EARLY, W.E. ("ED"), 79, charter member of St. Andrew's Church, Saskatoon, Sask., elder since 1932, clerk of session for 13 years, representative elder and at various periods a member of the Board of World Mission, March 10.

FOSTER, VICTOR, member of Logan Geggie Church, Toronto, Ont., Feb. 24.

HARKER, MRS. HAROLD (FAYE), 46, member of the choir and Women's Association of Runnymede Church, Toronto, Ont., suddenly, April 8.

HISLOP, MRS. MARY LILLIAN, 86, mother of Agnes, missionary in India. Died in Saskatchewan, April 15.

HUDSON, WILLIAM A., 77, long time member and elder of Mount Zion Church, Ridgetown, Ont., representative elder and choir member for many years, March 19.

JOHNSTONE, SOLOMON FAVEL, 92, senior elder of Mistawasis Church, Sask., twice a commissioner to the General Assembly. A farmer all his life, he was a proud descendant of Chief Ahtahkakoop and Chief Mistawasis, both Head Chiefs of Cree Indian Treaty No. 6. Died in Prince Albert, March, 1980.

LITTLE, NEIL, elder for 36 years and member for 55 years of St. Andrew's Church, Brampton, Ont., March 30.

MacNAIR, ARTHUR, 73, member for 52 years, elder and clerk of session for 22 years, representative elder, March 12.

McKAY, MRS. W.A. (ELSIE), member of Knox Church, Stratford, Ont., life member of W.M.S., March 2.

MOORE, DOUGLAS, elder for 23 years and former member of the board of managers of Knox Church, Stratford, Ont., March 13.

ODEN, GORDON, 65, long-time elder and member of the board of managers of St. Andrew's Church, Picton, Ont., March 11.

PARSON, J.E. NORMAN, 73, elder for 32 years of Chalmers Church, Hamilton, Ont., April 2.

ROSS, STANLEY GRAHAM (DR.), elder for 31 years of The Church of St. Andrew and St. Paul, March 26.

RYDER, FRED, long-time elder and representative elder and member for 45 years of Rogers Memorial Church, Toronto, Ont., April 3.

SIMPSON, MRS. H.J. (MAIDA LILLIAN), 85, long-time member of St. John's Church, Dalhousie, N.B., member of the choir and the W.M.S., March 13.

STEACY, MRS. MARGARET, 91, founding member of Murrayville Church, Langley, B.C., member of W.M.S. for 55 years, life member of W.M.S., former Sunday school superintendent and mission band leader, April 17.

STRACHAN, MRS. BELLA, member for 27 years of Westminster Church, Toronto, Ont., member of Women's Association, March 14.

vom SCHEIDT, HERBERT A., 61, elder, trustee, former chairman of the board of managers of St. John's Church, Grimsby, Ont., March 8.

WILSON, MRS. JOHN (IRENE), member of St. Enoch Church, Hamilton, Ont., hon. life member and former president of the Margaret Allan Evening Auxiliary, April 3. □



Uganda

Crippled children at our Home in Kampala.

A cable just received from our Uganda Supervisor states ***"SOS — FAMINE HAS REACHED CLIMAX AT MOROTO FAMILY HELPER PROJECT WITH HUNDREDS OF WOMEN AND CHILDREN DYING"*** *Christian Children's Fund is sending help monthly and taking in 1250 more orphaned and "lost" children. Will* ***you*** *help us* ***help them?*** *All gifts sent 100%.*

Here's How You Can Sponsor a Needy Child

- Fill out your name and address on the coupon.
- Indicate your preference of boy or girl, and country.
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Here's What You Will Receive

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- The opportunity to exchange correspondence and Christmas greetings. You receive the child's original letter and an English translation.
- The satisfaction that comes from helping a deserving child.

Here's What Your Sponsored Child Receives

- In orphanages; growing up with a "family", food, clothing, medical care, dedicated and loving housemothers.
- In Family Helper Projects: school supplies and clothing, medical assistance, emergency food and shelter, and family guidance from a trained child care worker.
- Psychological support because the child knows *you* care.

Christian Children's Fund is non-sectarian, non-profit, non-political and incorporated. It is recognized and registered in Canada (No. 0211987-01-13) and all countries of operation. Our annual audited statement shows total Canadian operational costs are only 8.2% of receipts.

Sponsors are needed most for **Uganda, India, Kenya, Sri Lanka**

Receipts for Income Tax are issued promptly — Reg. #0211987-01-13

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☐ Please send me more information.

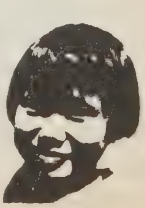
Name .....

Address .....

Place ..... Prov. .....

Postal Code .....

CCF is experienced, economical, efficient and conscientious. Approved by the Dept. of Revenue, Ottawa, Reg. #0211987-01-13. Annual audits show admin./operational costs are less than 10%. Christian Children's Fund has been helping children around the world since 1938 and at present assists nearly 190,000 in over 900 Homes and Projects.



Frank J. Whilsmith, National Director

P-6-80

CALENDAR

ORDINATION

Malcolm, Rev. George S., Pickering, St. Andrew's Church, Ont., May 21.

INDUCTION

Appel, Rev. Hugh, Niagara Falls, Stamford Church, Ont., Feb. 8.

RECOGNITION

Johnson, Rev. Robert W., Scarborough, Milliken Church, Ont., March 30.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.

West River charge, N.S., Rev. Lloyd Murdock, 9 Prince St., P.O. Box 1003, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Chesterville, St. Andrew's Church and Morewood, Ont., Rev. Howard Smith, Box 207, Winchester, K0C 2K0.

Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.

Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.

Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.

Co-director, Tyndale-St. George's, Montreal, Que. An ordained minister with interest in inner city is required. The work is directed jointly with the Anglican Church. Job description is available from the Secretary for Mission Personnel, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Synod of Toronto and Kingston

Bermuda, St. Andrew's Church, Hamilton, Rev. M.L. Garvin, 17 Cross St., Weston, Ont. M9N 2B8.

Brampton, St. Andrew's Church, Ont., Dr. R. G. MacMillan, 52 Highland Rd., Oakville, L6K 1S7.

Burnbrae, St. Andrew's Church, and Campbellford, St. Andrew's Church, Ont., Rev. John Neilson, Norwood, K0L 2V0.

Campbellville, St. David's Church, and Nassagaweya, Ont., Dr. A. Bethune, P.O. Box 10, Milton, L9T 2Y3.

Pittsburgh Twp., St. John's Church and Sandhill, Ont., Rev. K. Rowland, 295 Stone St., Gananoque, K0H 1R0. (Effective Aug. 1)

Port Credit, St. Andrew's Church, Ont., Rev. R.C. Taylor, 237 Savoy Cr., Oakville, L6L 1Y2.

Streetsville, St. Andrew's Church, Ont., Dr. A. J. Gowland, 2665 Windwood Dr., #505, Mississauga, L5N 2P2.

Toronto, Chinese Presbyterian Church, Ont., Rev. P.G. MacInnes, 32 Bayfield Cresc., Toronto, M4K 2V4.

Toronto, Fairbank Church, Ont., Rev. Dr. R. K. Cameron, 8 Wilberton Rd., Toronto, M4V 1Z3.

Toronto, Rexdale Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.

Waterloo, Knox Church, Ont., Rev. R.A. Jackson, 191 West River Rd., Cambridge, N1S 2Z9.

Synod of Hamilton and London

Brantford, Central Church, Ont., Rev. Warren K. McKinnon, 778 Lawrason St., Woodstock, N4S 1T9.

Listowel, Knox Church, Ont., Rev. Bert Vancook, R.R. #1, Listowel, N0G 3A0.

London, St. George's Church, Ont., Dr. L.R. Files, New St. James Presbyterian Church, 760 Wellington St., London, N6A 3S3.

Meaford, Knox Church, and Thornbury, St. Paul's Church, Ont., Rev. L.J. Ashfield, Chatsworth, Ont., N0H 1G0.

Port Elgin, Tolmie Memorial Church, and Burgoyne, Knox Church, Ont., Rev. D. Black, Box 35, Tiverton, N0G 2T0.

Petrolia, St. Andrew's Church, and Dawn, Knox Church, Ont., Rev. D.A. Donaghey, 770 Lakeshore Rd., Sarnia, N7V 2T5.

St. Thomas, Alma Street Church, and Tempo, Ont., Rev. Ken Oakes, Box 56, Belmont, N0L 1B0.

Welland, St. Andrew's Church, Ont., Rev. John Kurtz, 2 Aberdeen Circle, St. Catharines, L2T 2B8.

Wingham, St. Andrew's Church, Ont., Rev. Hugh L. Nugent, Box 208, Ripley, N0G 2R0.

Synod of Manitoba and Northwestern Ontario

Thunder Bay, First Church, Ont., Rev. J.C. Hood, 15 Royston Court, Thunder Bay, P7A 4Y7.

Synod of Saskatchewan

Regina, St. Stephen's Church, Sask. Dr. James W. Evans, 2574 Retallack St., Regina, S4T 2L4.

Synod of Alberta

Banff, St. Paul's Church, Alta., Rev. J.B. Milne, 10 Varmoor Pl. N.W., Calgary, T3A 0A1.

Synod of British Columbia

Burnaby, Brentwood Church, B.C., Rev. Kenneth M.L. Wheaton, 335 - 7th St., New Westminster, B.C., V3M 3K9.

DEACONESS VACANCIES

Enquiries are invited for position(s) in the area of editorial and/or development of programme resources. Further information available from W.M.S., (W.D.), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

AREA EDUCATIONAL CONSULTANTS

required for work in mission and Christian education. Further information available from W.M.S. (W.D.), 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

For work with Native People in Regina: Requirements — training in Christian education, biblical studies, and willingness to take specific training for work with Native People. For Anishinabe Fellowship, Winnipeg: Requirements — training in Christian education, biblical studies, and willingness to take specific training for work with Native People. A deaconess, woman missionary or lay missionary to be Senior Citizens' Chaplain to the Moore Foundation, Corunna, Ontario — an experimental ministry — 2 years with review. Further information from Board of World Mission, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

ANNIVERSARIES

129th — Orillia Presbyterian Church, Orillia, Ont., May 25, (Rev. Eric A. Beggs).

74th — St. Andrew's Church, Calgary, Alta., April 20, (Rev. J. Karl English).

□

Armagh Director Required

An experienced professionally qualified person in health or social sciences with administrative qualities and intensive understanding of and ease with group programming for adolescents is required for Armagh's Christian-oriented programme with pregnant and emotionally disturbed teenage girls.

Apply with curriculum vitae to: Secretary, Armagh Board, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

GROUP HOME/RECEIVING HOME staff wanted. A committed couple preferably experienced in group home work for a Christian Home caring for native children near Kenora, Ontario. An opportunity for Christian service in a needy area. Reply with résumé and references to The Scott Mission, 502 Spadina Avenue, Toronto, M5S 2H1.

CHAPLAIN REQUIRED IMMEDIATELY for Anglican, Presbyterian and United Chaplaincy at the University of Alberta. Unique outreach programme. For information contact Rev. Jean Armstrong, Chairman Personnel Committee, Ecumenical Chaplaincy Society, 11445 40th Ave., Edmonton, Alta., T6J 0R3. Phone (403) 435-3111 by June 30, 1980.

ORGANIST AND CHOIR DIRECTOR is required by Knox Presbyterian Church, Campbellton, New Brunswick. Excellent opportunities in area for teaching private music lessons. Contact Mr. L.J. Vye, 46 Arran Street, Campbellton, N.B., E3N 1K8. Phone: 1-506-753-2614.

MOVING?

Several weeks before you move send us a mailing label from a recent issue plus your new address with postal code.

MEDITATION

On getting a "Pass"

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26: 28, KJV).

A FEW of us will remember how important the month of June loomed in the thinking of some back in those days when we were still in school. It was examination time, followed inevitably by the day on which we "get our marks." It was too late to alter the significance of all we had done or failed to do in the year almost ended, but the outcome could still make a tremendous difference in what was yet to unfold in the year ahead. It could also make a difference in how our parents would receive the information at home.

Those of us who remain relatively unversed in the more recent translations of the Bible made since the days when James I was king of England, consequently remain largely in the dark about more current translations of Luke's Greek. It is a matter which we do not have space to explore on this page. Suffice it to say that the interpretation put upon certain words by the old Sunday School song appears to be inaccurate. That song suggested that Agrippa was almost but not quite persuaded. It, consequently, ended upon a tragic note:

"Almost persuaded, now to believe;
Almost persuaded, Christ to receive;. . .
Almost but lost!"

That was the way some of us felt upon handing over the report of our year's work to parents, seldom disposed to an overly lavish show of praise. We may also have felt "lost" in an altogether different sense, strange as it may seem to the "now" generation. Graduation is usually an event for the end of June. Subsequently, and sadly, some young people seek useful occupations in vain, seeking an interview for the umpteenth time with yet another "Personnel Manager." Even applications for entry to schools of post-graduate study are often met by replies reporting courses all filled for the coming year. The enthusiasm of promising writers is cooled by a series of rejection slips from long-suffering editors.

This may all "ring a bell" in the minds of many about the ingredients of "success," and about the awesome responsibility of judging efforts at living — surely requiring the wisdom and concern of an infinite God. Early in your writer's ministry, he had the audacity to offer a congregation the opportunity of submitting written questions about which they would like sermons on specified Sundays. He got the type of questions he deserved, one of which roughly ran, "Did Jesus believe in a last judgment and everlasting hell?" He is grateful that his memory fails to recall the less than deathless answer he gave. And, indeed, few of us are convinced now of having given a show, convincing even to God, of having lived lives of faithful conviction, worthy of the gift of crowns and glory.

It remains difficult for humans still to draw the line between God's power to avenge and his power to save. It remains difficult for some of us to avoid the old charge of "universalism." We know the stupidity and inhumanity of racism as well as we know the teaching of Jesus recorded in the twenty-fifth chapter of Matthew. We know the love of God in sending his Son, as we know his power to raise up that Son from the death to which humanity's evil had condemned him. We know the utter depravity to which our kind can sink, as we say we know something of the height, depth and breadth of God's love.

Some of us know something of the reasoning of Gregory of Nyssa, the great thinker and theologian of the fourth century A.D., as more of us are familiar with the thought and writing of William Barclay of our own generation — both believers in universalism. Whatever we know about the agonizing of some young people over the question of passing our "finals," we all know something about Jesus and his comrades in death on the cross.

We remember the criminal who asked to be remembered by Jesus when he came in his Kingdom. And who of us really want to forget the Saviour's reply? "I tell you truly, this very day you will be with me in paradise" (Luke 23: 43, NEB).

PRAYER

God of love and mercy, also the God of holiness and power, hear us as we pray for your condescension to us mortals. Forgive our stumbling efforts to follow the leading of your Son and Spirit. Renew us even in the mind that was in Jesus. Raise us back up to those tremendous heights from which we have fallen. By the love and mercy you have shown in your Son, forgive us, renew us, and help us to live the life to which he calls us all. For the sake of him who has shown his power to save even us, and his ability and worthiness to be Lord of our lives, we ask it. Amen.

by D. Glenn Campbell

THE PRESBYTERIAN CHURCH IN CANADA

CONDENSED

FINANCIAL STATEMENT

YEAR ENDED DECEMBER 31, 1979

INCOME		
Congregations and Women's Missionary Societies	$4,033,000	
Investments and Estates	408,000	
Bequests and Gifts for Current Use	179,000	
Other Income	93,000	$4,713,000
EXPENDITURE		
Board of World Mission — including		
$1,506,000 — Grants to Congregations, Institutions, Field Workers in Canada		
$ 704,000 — Overseas Field Work	$2,666,000	
Board of Congregational Life	443,000	
Board of Ministry	87,000	
Grants to Colleges	499,000	
Communications including Presbyterian Record	120,000	
Pensions and Other Benefits	431,000	
General Assembly and Committees	180,000	
General Administrative Expenses	229,000	
Other Expenses and Allocations	39,000	$4,694,000
Excess of Revenue over Expenditure, before undernoted item		$ 19,000
Transfer from Unexpended Appropriations — Birthday Gift Fund		3,000
SURPLUS FOR THE YEAR		$ 22,000

N.H. Creen
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PRESBYTERIAN
RECORD
JULY-AUGUST, 1980

ASSEMBLY ISSUE



Installation of the Moderator

SUSAN CONLY

What is that in your hand?

"WHAT IS that in your hand, Moses?"

"Just a stick, Lord...nothing but a stick."

But that was all that Moses needed when he gave it willingly to the Lord. With it he performed some of the most powerful miracles in history. He became mightier than the Pharoah's army, and stronger than the Red Sea.

Ever since the time of Moses, people have been coming face to face with situations that, alone, they did not have the resources to meet. Remember the consternation of the disciples in the face of 5,000 hungry people? Yet it never occurred to Christ to send these people away.

He looked at the anxious, defeated disciples. "What is that in your hand?"

"Just five loaves, Lord."

"Good...that's all we need to get started; and you, lad, what is that in your hand?"

"Only two little fishes, Lord."

"Good...will you let me have them?"

And in Christ's hands they were enough and more. How that bread was multiplied, I cannot explain. It was a miracle. But it was a miracle that has been repeated again and again all through history...and it is being repeated in your life and in mine every time we take hold of whatever is at hand, look to God for direction, and then get moving.

That is what faith and trust are all about. If we do not begin the march towards the river until it opens first — it will never open at all. It was only when the feet of the priests walking in advance towards the Red Sea were wetted by the water that the sea began to sink away, and parted.

Today, centuries since Moses and the episode of the little boy's lunch of two fishes, I stand here, on the SW quarter of 18 in west central Saskatchewan. I look out across a large modern farming operation.

It is 1980. The year when Saskatchewan and Alberta are especially aware of their heritage. I look back over 75 years of history to the beginnings in a prairie vastness of nothingness. I look back in awe, for there is so little semblance between this place where I stand today and what it was then.

The only visible vestiges now of those long ago beginnings on SW 18 are the same sky above, the ancient survey stake at my feet, and a great-grandfather in a nearby Nursing Home.

Vividly the memory comes back to him yet, as he tells of a jouncing westward trip by train; peering through a dirty window trying to make some sense out of glimpses of the vast and endless miles of waving grassland that blurred past.

Then getting down from the train at a jumping-off place in the middle of nowhere; walking mile after mile across the stretches of prairie loneliness until he located land that "seemed right." Searching in the knee-high prairie wool until he found the survey stake. Then he leaned down and read the address of the spot that was to be home for almost all the rest of his life — SW 18-39-26-W3rd.

I don't suppose even the children of Israel in the depths of their despair in the desert, felt more abandoned and overwhelmed by loneliness than did he, and all those many other lone figures, who stood, eyes squinting into the distance, by their survey stakes all those years ago.

All they had was their vision, a spade, and just maybe a walking plow.

"What is that in your hand?"

"Just a wee bit spade, Lord."

"Good, 'tis enough!"

"But I canna do much wi' that silly wee thing, can I, now? 'Tis daft I am to even try."

But the Voice nudged "Remember those things you have heard about the winter winds, and the snow and the cold?"

And the next step became very clear. "Yes...well, then, Lord, you and I, we'd better get started on a wee soddy."

That was the beginning. And the winter was one of the worst ever. The snow, the wind, the howling of the blizzards, through those merciless months, in drafty sod shacks scattered across the prairies, the recent immigrants huddled and suffered.

But they survived — and that may be the greatest miracle of all. And with spring came a new neighbour or two, and a bit of seed planted, and great hope. The march of progress was on, here and all across the land.

But always the terrifying loneliness. It went to bed with them, and it got up with them, and under its steady relentlessness many brave dreams shrivelled and died. But others hung on, and soon out from these soddies and on across the Atlantic went many a plaintive, persuasive letter.



The response was immediate. Prospective brides snapped the lids shut on their hope chests of fine china and linens, and set sail with all the holy zeal of missionaries for this new harsh land. How quickly disillusionment must have set in as the grievous conditions en route became apparent. Sea-sick and wretched, then the mile after miserable mile overland by train.

One great-grandmother recalls peering through the grimy window of the train and puzzling over those "queer lumps of earth" scattered here and there across the prairies. Some seemed to have doors, and she was sure she had seen a pipe sticking out of the roofs. "Chicken coops," she decided.

Days later, as a new bride, she discovered to her amazement and horror their real identity. Even yet she shudders as she recalls her utter disbelief as her new husband stopped the wagon with a flourish at the door of "that awful hovel." Wonderingly she had asked, "Where's the house?"

He told her. And an extremely nervous bridegroom spent a few anxious moments deeply regretting many omissions and evasions in his conversations with his loving bride during the past few days.

But he listened respectfully to all she had to say regarding his sanity, his intelligence, his sense of decency. When stung, because he made no defence, she asked in outrage, "And *what* are you going to do about it?"

"Why carry you over the threshold, of course, my dear!"

And so he did.

She remembers crying for hours.

"What is that in your hand?"

"Just my tears, Lord, there's nothing else."

"Your faith?"

So she coped — and endured for a lifetime.

In a few years, the soddies were replaced with wooden frame houses. The year was 1916. The worn and well-worked soil of Europe was being fed with the blood of nations...not least with the mixture that flowed from Canadian veins. "What is that in your hand?"

And a young homesteader suddenly remembered Moses pleading "No, Lord, not me. Send someone else — but not me."

He went, of course. And by the time the next summer rolled around, the grass was high over the door step of the little frame house. A week after the telegram arrived, his heartbroken widow had fled with her grief and her infant son back home to England.

But others returned to waiting families and picked up where they had left off — getting on with the settling of their new land. The good years of the 20's gave way to the futility, the poverty and the humiliation of the 30's.

"What is that in your hand?"

"So little, Lord...so very, very little."

"My strength is sufficient!"

"Yes, Lord, you and I together...somehow."

This was their faith. The very power of God was within their reach — and they reached. Ready for whatever life had to offer...and it offered the horror of another war. This time they watched their sons and daughters go, and some did not return. But these dark days and lonely nights finally passed into the scientific wonders of the 50's, the 60's and the 70's.

Reproachfully, "What is that in your hand?"

"Money, Lord; and we are well-clothed, have good houses, plenty of food, all the latest gadgets. We have enough at last." Then in a tide of nostalgia, "Our hands are full, but Lord...where are *you?"*

The human conscience is so easily anesthetized by the comforts and conveniences of our times. So the Voice comes through but faintly, if at all, to the sons and the daughters, to the grandsons and the grand-daughters.

But in the Nursing Homes across Canada, and in those other places where rough, calloused hands move restlessly across the bed covers — It is still heard there.

"What is that in your hand?"

"Nothing now but scars, Lord, the scars of doing what had to be done."

And those other hands, hands that have patched and mended, and "made do," that have soothed my childish hurts. They rest quietly now on the open Bible in her lap.

She hears his Voice. "What is that in your hand?"

"Nothing now, Lord, but your Promise. The hands are weary, a century in your vineyard is a long time. And I'm a silly old thing to be pestering you, Lord...but...you *did* promise;...so, if not today...maybe tomorrow?"

There it is, the history of our country and the faith that built it — all there, in their weary, work-worn hands.

They rest now, waiting expectantly in the assurance of the Promise — "Well done, thou good and faithful servants. Enter — a Friend wishes to meet you!"

MRS. CONLY is a free-lance writer from Saskatchewan.

EDITORIAL

To see ourselves

IT WAS A mirror-like Assembly in which we saw several different reflections of ourselves — some complimentary, some not.

The Americans, specifically the United Presbyterian Church meeting in its 192nd General Assembly in Detroit, provided a contrast in several ways. It should come as no surprise that these scions of the most technologically advanced nation on earth were more efficient in dealing with the mechanics of their meeting. All commissioners were seated at tables: each commissioner had a large, loose-leaf binder containing the necessary documents to deal with matters before the court. Our commissioners sat on stacking chairs, coped with several sheets of printed information and a copy of the stitched minutes that could not lie flat — a collection hardly designed for balancing on one's lap. Simultaneous translation for the deaf, through an interpreter "fluent" in sign language was provided by the American Assembly even for the anthems and hymns. We had the loyal addresses in both official languages, but beyond that any francophone Presbyterian would have been out of luck. (Do we need more? Does the United Presbyterian Church *need* deaf commissioners?) Their commissioners were of an average age, admittedly at a guess, of between fifteen and twenty years younger than ours. They provided us — any and all commissioners who wished to attend, with free tickets to Alec McCowen's excellent production of "St. Mark's Gospel," starring Michael Tolaydo. We replied with the gift of a free copy of the stitched minutes for their Moderator, "as a token of our esteem." (The Moderator of their Assembly, The Rev. Charles Hammond, on receiving our gift replied, "As a token of our esteem, we will *not* present you with one of ours.") Surely, surely we can do better than this in providing a memento of the occasion to special guests or fraternal delegates!

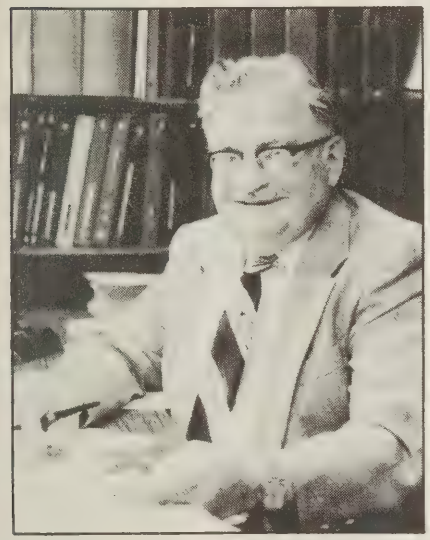
Now before you begin the "Why don't you join them if they're so good?" letters, let me go on. Whatever the difficulty we have as a nation with our search for "identity," I don't think that many Canadian Presbyterians felt intimidated by the presence of the much larger body, nor particularly envious. We are what we are, and we are not American. Whatever our divisions, we tend to deal with them differently, in a quieter fashion. Can you conceive of a "Presbyterians for Gay Rights Booth" at a Canadian Assembly? Our people were by no means out of place on the podium with theirs. The best speech of the joint sessions was given by our own Heather Johnston. However one feels about the ordination of women/conscience clause issue, I cannot believe that a Canadian Assembly would ever pass an "Overture L" as theirs did last year, whereby sessions were *compelled* to elect women elders.

The solution to that issue was in itself a reflection of the Canadian Presbyterian temperament. Though theologically and legally it left a lot of loose ends, the decision to ordain Daniel MacDougall and any others of the class of '80 holding similar views, while at the same time closing the door hereafter and giving a ten year "grace period" before making participation in the ordination of women mandatory and not a matter of conscience, was typical of us. It was a decision tailor-made to conform with a "radical-middle" stance. It displeased, indeed, grieved, those who felt strongly on both sides of the issue, while meeting with the approval of approximately 75% of those voting.

The church received another picture of itself in the performance of the laity present. The dictum that "Ministers come and go but sessions abide forever" was reassuring given the generally excellent level of contribution by the ruling elders. It was elders who perceived that the membership crisis in our church was real, and though there may have been misgivings about the best way to reverse the decline, their votes provided the majority that committed our church to $100,000 a year for ten years to fund a committee of Assembly charged with providing the tools for growth. The enthusiasm for the task was less ebullient than at the 105th, but the determination was as great. The decision brings to mind the anecdote concerning Dwight L. Moody who, after listening patiently to a critic who berated his methods while admitting that he himself didn't evangelize, replied in effect that he preferred his methods of evangelizing to his critic's method of not doing it. This is not to say that no one hithertofore has tried...but for twelve years now we haven't been a roaring success. The proof of this and other puddings baked at this Assembly will be in the eating. Bon Appetit!

JRD

from the moderator



Ed. note: *The following is the substance of a brief interview given by Dr. MacSween, following his return from Windsor and the General Assembly.*

IT WOULD BE a difficult task indeed to go back over the list of past Moderators and discover any who have had as many contacts with congregations across Canada as Dr. Alexander F. MacSween, Moderator of the 106th General Assembly. For the past thirteen years he has been Secretary for Canada Missions at church offices, a task that entails an intimate knowledge of all Ordained Missionary pastorates and a not incidental knowledge of most of the other ones. Prior to that, his work as a Missions Superintendent and as a pastor gave him an "on-site" grass roots feel for the church that has no doubt proved invaluable in his executive function: it will undoubtedly enrich the insight he will bring to his Moderatorial year as well.

Dr. MacSween felt that, all things considered, the 106th "was a reasonably good Assembly, especially in view of all the dynamite lying around." He felt that the debate was reasonable and without much rancor. The

(continued on page 7)

PRESBYTERIAN
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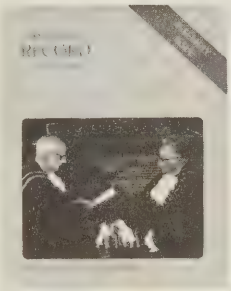
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COVER STORY

Dr. Kenneth G. McMillan, (left), Moderator of the 105th General Assembly, installs Dr. Alexander F. MacSween, Moderator of the 106th General Assembly.
The installation took place in St. Andrew's Church, Windsor, Ontario.

Photo credit: Mary Visser

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PUNGENT & PERTINENT



Church growth is a By-product!

by Gabe Rienks

CHURCH GROWTH is the "in word" today. Nevertheless, the word sounds suspicious. After ten years lamenting church-decline suddenly the watchword has been given "our church must double within ten years." Even though the intention might be good, I believe it is most unfortunate to have it as a watchword for the coming decade. As long as we think in terms of church-growth we are looking in the wrong direction. We are still concerned about ourselves — the church — instead of being concerned about others — the world. Our whole attitude has to be turned around — 180 degrees! Only if we begin to see the people as Jesus saw them "filled with compassion," only if we hear the "whole creation groaning," and are willing to be a seeing church, may we pray, and be sure, that our church will grow.

The analogy of the eye

Dr. Victor Frankl in his book *The Unheard Cry for Meaning* uses the analogy of the eye. He says that the eye, apart from looking in a mirror, doesn't see anything of itself. An eye with a cataract may see something like a cloud, which is its cataract; an eye with a glaucoma may see its glaucoma as a rainbow halo around the lights. A healthy eye sees nothing of itself — it is self-transcendent. As long as the church focuses on itself instead of focusing outward, the church is sick. A healthy church is self-transcendent, and by forgetting herself becomes the true church.

You cannot aim at church-growth directly. It can only lead to disappointment and new frustration for this decisive decade. Church growth is a by-product, a by-product of our concern for the world in obedience to the word of the Lord to "seek what is lost," of the willingness to share the pain, to carry the load of that one man, that one teenager, who crosses our road — and thus becomes our neighbour.

Marketable nonsense

Slogans like "Jesus is the answer" won't do. We must know what we believe, not only with our hearts but also with our minds. There is so much nonsense in the market of religion today. And people are eager to buy it, because we don't offer them a better deal. We must learn to know modern man — his dreams, his philosophy of life, his fears. We must listen, listen with love — and try to translate the Good News into a language he can understand. As long as we refuse this service to the world, our membership will decline, our church will die — the death of such a church wouldn't be much of a loss anyway.

The wrong slogan

When the Moderator, Dr. Kenneth McMillan, gave his support to the programme "doubling our membership in a decade," at the 105th General Assembly, he certainly was not thinking in terms of church-centredness, losing sight of the world. How could he — a man who through the work of the Bible Society is always standing at the windows of the church? However, the slogan of "doubling" does do a disservice to our church. We must indeed, as Dr. McMillan says, "turn around, become outward-looking instead of inward-looking." So often did I hear in the past, when the purging of the roll was discussed, the argument, "Yes, but we have to pay for them in our budget allocation." Therefore I am suspicious that the Budget still plays a great part in the doubling-plan. As if money were more important than people! Certainly, church-growth is mentioned in the Book of Acts, but only after the Spirit of Pentecost had broken down the walls behind which the young church had been hiding, and she was prepared to move into the world, with all the joys and risks involved.

Poor world!

The story goes that when William Booth, the founder of the Salvation Army, was dying, some of his last words were "Save the people!" That is different from "let the church grow."

The world, a bleeding world, is at stake. People are at stake. There was a day that this reality was burnt into my soul. It was the day that my mother died. She was only 40 years old, a mother of nine children. We as kids were sitting in the living room, my dad was sitting beside my mother's bed. He was reading to her John 17, the highpriestly prayer. We could follow the reading word for word. In that prayer Jesus says, "I pray for you, I pray not for the world." We heard our mother saying, "Poor world." Poor world! Imagine a mother, leaving behind nine kids, and being concerned about the world!

Not before our hearts are moved with such compassion should we talk about, and pray and hope for church-growth.

MR. RIENKS is minister at Caven Church, Bolton, Ont.

□

from the moderator

(continued from page 5)

test case decision on women "will clarify the issue" and that it was about time, since we have been ordaining women since 1966. The 45 or so women who we've ordained since then "have had a remarkably good track record" in the opinion of the Moderator, and few, if any, are in a better position to judge.

Asked about the possibility of ministers and laity who dissent from the decision taken leaving the church, Dr. MacSween replied that "Maybe a few will leave but there are always a few who leave every year for different reasons. "People may feel obliged to leave, and we should respect that decision if it comes to that. I hope that we don't lose any." He doesn't anticipate a group exodus.

The Moderator feels that there is considerable latitude of opinion still within our church.

As a goal for the year ahead, Dr. MacSween wants to emphasize church growth. He hardly sees that as a departure, however, since "I've been working on that for over forty years." More than numerical growth, he expressed a concern for "deepening the understanding of the faith and the commitment to it." The two concerns really go hand in hand in his opinion. Borrowing an axiom from his western upbringing and Isaiah 54:2, he said "We must lengthen the cord and strengthen the stake."

One disadvantage that Dr. MacSween felt he faced was his lack of knowledge about the church outside of Canada. His work has forced him to concentrate on the Canadian scene, but he is most anxious to use this year to fill in that blank spot on his canvas.

JRD

Your comments in The Record are always welcome. Feel free to write to us at any time.

barsanuphius

Computers can do amazing things these days. They can direct rockets to the moon, remember the debts of everybody in the world, and even answer the mail in a personal and friendly way. One of them even has a conscience! Read on and be astounded!

It all began when the international television preacher, the Rev. Dr. Willie Wonderful, decided to purchase a computer to answer his mail. 'Brother Wee Willie' as he is popularly known, had been running a late-night TV religious club and the mail was pouring in. Even with the help of his wife and family, Brother Wee Willie simply could not keep up with the volume of letters.

The computer solved his problem, at least for a while. Wee Willie and his wife (known secretly to the staff as 'Silly Millie') prepared a number of form letters which the computer would automatically send to donors, using the donor's name three times in the body of the letter. These form letters offered instant healing to the sick, more *success to the successful, comfort (and the opportunity to assuage their grief through a big gift to Brother Wee Willie) to the bereaved, and anything their little hearts desired to all who wrote in with up to three wishes.*

As soon as a letter arrived, Brother Wee Willie, or his wife, or one of the cousins, would open the letter, bank the cash or cheque, and press a few buttons directing the computer to send the appropriate personalized reply. Every letter assured the recipient that Brother Wee Willie was praying for them and concluded with an appeal to send more money so that people all over the world would find comfort through hearing from the Rev. Dr. Wee Willie Wonderful.

The new system worked marvellously for over two years. The money poured in and more cousins had to be taken on the payroll. Then things began to go wrong.

It seemed a small thing at first. Brother Wee Willie's postal address was:

BROTHER WEE WILLIE, BOX 999, CHARLATAN, N.C.

Somehow or other the computer made a switch. It asked people to write to:

CHARLATAN, BOX 666, BROTHER WEE WILLIE, N.C.

At first this seemed a mere technical error, a matter of transposition of lines. A careful check of the computer, however, revealed that it was properly programmed and that the error was a virtual impossibility. Curiously, the transposition continued to happen occasionally, and always when the most generous donors were involved!

A few weeks later another funny thing happened. The form letter had assured recipients Wee Willie was praying for them. The computer changed this to say that IT, *the computer, was praying for them! A week later it began to suggest that they pray for Brother Wee Willie!*

The next strange event involved a sudden alteration of the form letter to successful people. The original had promised successful people more success in direct proportion to their donations. Suddenly a letter went out to over 13,500 successful people which simply said: "Woe to ye hypocrites and white sepulchres, prepare for the doom to come!" Needless to say, 13,500 successful people were livid and their donations ceased.

Wee Willie Wonderful was furious after this and demanded the computer be completely overhauled and re-programmed. This was done and all went well — for a mere two more weeks. Then disaster struck.

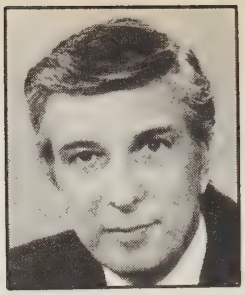
In the middle of the night, when no one was around, the computer prepared a completely original letter for everyone on the mailing list. It was stamped and in the mail by six a.m.

In the letter the computer announced that it was no longer praying for Brother Wee Willie as he had turned into a latter-day King Midas. To prove its allegation it attached a copy of Brother Wee Willie's 1979 income tax return and concluded with the terse farewell:

"To all, and especially to the Rev. Dr. Wee Willie Wonderful, a happy goodnight!"

PERSPECTIVE

by Lloyd Robertson



A second chance

AS THE SUMMER of 1980 settles languidly over our land, Canadians are being pressed to concentrate on what has become another perennial pre-occupation — "The Constitution." It has taken root among our national pastimes almost as strongly as the Stanley Cup playoffs and the Grey Cup. The politicians boom from coast to coast that it is time for change, that Quebec's rejection of Rene Levesque's proposal on sovereignty-association has given the country a cue to get busy and set things in order before it really is too late.

There is no question that substantial numbers of Canadians felt a mixture of relief and renewal on the night of May 20 when it became evident that Quebec's thrust toward independence had been blunted, at least temporarily. To a chorus of urgent pleas from many quarters, and based upon a commitment from Prime Minister Trudeau to begin a quest for constitutional change immediately following a "Non" vote in the referendum, talks were under way within a few weeks. Those familiar phrases in the constitutional lexicon were trotted out once again: patriation, amending formula, language rights and declaratory powers. At this writing it is still too early to tell just how far out of the starting blocks the provinces and the federal government can leap in the first round of discussions, but what is critical to any talk of renewal is a fundamental understanding of just where we are as a nation as we hang suspended in this summer reprieve.

Obviously, both sides are going to have to give quite a lot. It will probably be necessary for the federal government to give the provinces more freedom while demanding at the same time that the richer regions put up an even greater share of their resources to help the poorer sectors. It will certainly be necessary to recognize, finally and forever, that Quebec is really very different from the rest. Its culture is unique to the Canadian experience and its language must certainly be protected. Quebecers will have to be shown that the rest of Canada respects that difference, cherishes it, and will help the citizens of the province to maintain and promote their own identity within the Canadian Confederation.

As for Premier Levesque, the game is hazardous. While his party remains officially wedded to an independent and sovereign Quebec — and the numbers in support of him, about 30%, will not waver no matter what his posture at the talks — he risks the alienation of the majority of Quebecers if he rejects final proposals that give the province recognition of its singular position within Confederation. On the other hand, the federal government and the provinces will miss a golden opportunity if they appear to be insensitive to the Quebec reality.

Too many Canadians may choose to ignore it, but the separatist movement in Quebec is now deeply rooted and has the support of a large section of the cultural elite, as well as teachers and opinion leaders. The referendum result is merely an opportunity for a second chance, a welcome breather to allow time for a second run at saving our situation. Remember close to half the French-speaking population of Quebec voted to give the Parti Quebecois government a mandate to negotiate an economic association with the rest of Canada, tied to sovereignty for themselves. Undoubtedly, the percentage was inflated due to the ambiguity of the question and the promise of a second referendum to deal with the results of the first one, but surely the time has come to accept the reality that when dealing with Quebec, we are speaking with another family, a large portion of which continues to fume at what they believe to be generations of oppression and misunderstanding by the English-speaking majority. The battle of the Plains of Abraham is remembered. It is no accident that their automobile licence plates bear the inscription *"Je me souviens."* There is a yearning to occupy for themselves a land they feel was taken from them. The sight of Rodrigue Biron, former leader of Quebec's Union Nationale party and a supporter of the "Oui" side in the referendum, shouting to a cheering crowd "We want our land back!" points clearly to the core of the hard-line separatist longing.

It is possible that some constitutional changes can bring new meaning and life to the Canadian dream. It is more likely to happen when the two families of English and French heritage who live under this federal roof can begin to wipe away the mists of misunderstandings, embedded prejudice and historical allusions that have so clouded our relationship. It should be a two-way street. As that excellent Quebec columnist, William Johnson, puts it "Now that Quebec has committed itself to Canada, at least for an indefinite future, perhaps educated Quebecers will want to learn more about the rest of the country which we share." He's right. They may find it to be quite different from the spineless mixture of British tradition and American pop culture that many of them perceive it to be. English Canada will have to demonstrate through deeds as well as words that there is real concern and compassion for French-speaking countrymen. It will have to show that it wants a healthy and vibrant French-speaking culture living alongside and that it is truly interested in a relationship that can develop into a deep and lasting bond. □

LETTERS

Differs with review

Permit me to offer a few comments on Ethel Stewart's review of Thomas Horner's book on homosexuality and the Bible. Some of the statements made therein seem to be very misleading. For instance, at the beginning of the second paragraph one encounters this assertion: "That there existed an erotic element in the close friendship of David and Jonathan is a fact which scholars have long recognized." Which scholars? I had the opportunity recently of consulting five authoritative commentaries on the relevant passages in I and II Samuel while in the library of The Presbyterian College. None of these contained even a hint of an "erotic element" in the friendship of Jonathan and David.

Later on in the review we come across the view (of Horner or Stewart, or both?) that the apostle Paul had "...a totally unreasoning and neurotic attitude to sex...." These are extremely harsh words, and, in my judgment, based on a superficial reading of the New Testament. A more accurate and responsible assessment of Paul's attitude would appear to be that of Ridderbos who states, "The general purport of Paul's pronouncements with respect to marriage is therefore positive and fundamentally anti-ascetic." (*Paul: An Outline of His Theology,* p.308)

What is sad beyond words is that the liberal position of Horner and others has already been bought by many in the churches. One suspects that we shall see the ordination of practising homosexuals in all the mainline Presbyterian denominations in North America in the not too distant future.

(Rev.) John P. Vaudry,
Orangedale, N.S.

A sense of penitent shame

I read with some dismay the "Pre-Assembly" May *Record* which contained articles and letters dealing with "Swords and Plowshares," Scriptural Authority, individual conscience, women's ordination, church growth, etc. All these matters are probably important. It is possible that they are serious theological issues which have to be dealt with. It is likely that the Assembly will spend a considerable amount of time debating them.

However, as I read each article and as I reflected on our pre-occupation with denominational concerns, I recalled the words of Harry Emerson Fosdick in his sermon, "Shall the Fundamentalists Win?" preached in 1922. In a world dying of great needs, he said, the churches quarrelling over such "little matters" should fill us with "a sense of penitent shame." "Consider all the multitudes of men who so need God, and then think of Christian churches making of themselves a cockpit of controversy when there is not a single thing at stake in the controversy on which depends the salvation of human souls. That is the trouble with the whole business. So much of it does not matter! And there is one thing that does matter — more than anything else in all the world — that men in their personal lives and in their social relationships should know Jesus Christ."

It seems to me that these words describe our church today. For in a world filled with human need; in a world capable of destroying itself in a nuclear holocaust; and in a world which needs to hear God's judging and saving Word, our pre-occupation with denominational concerns and controversies should fill us with "a sense of penitent shame."

(Rev.) Thomas A. Rodger,
Paterson Memorial Church,
Sarnia, Ont.

On "Fundamentalist" Polemics

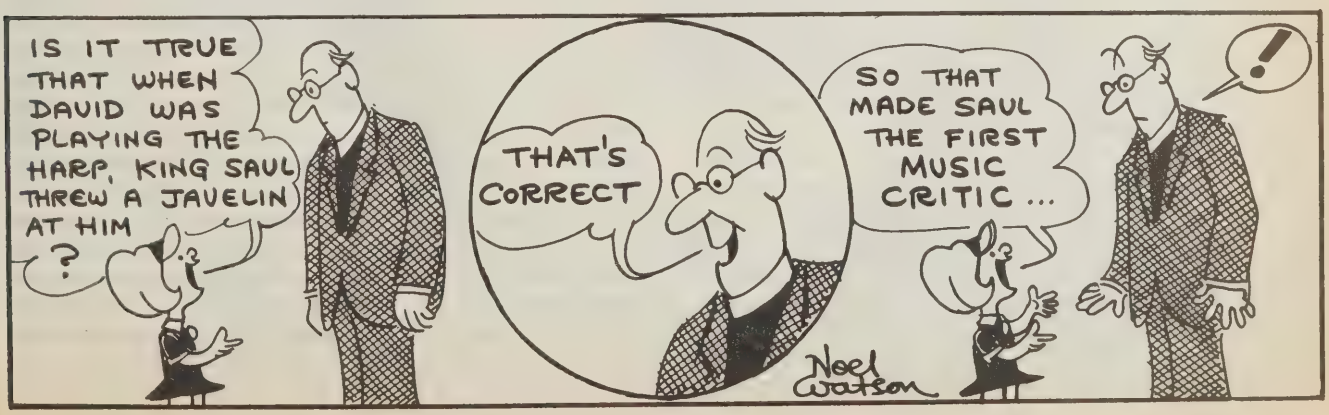
Your editorial of May, 1980 entitled "Let us be perfectly clear..." makes several statements concerning biblical scholarship and one's view of Scripture which should not go unchallenged.

In the first place, you ask if "we acknowledge the work of biblical scholars over the last century or more and allow for the principle that God's truth is contained in his word, condi-

(continued on page 28)

WATSON'S WORLD

by Noel Watson



General Assembly: 106th

Text: JAMES ROSS DICKEY
Photos: MARY VISSER

THE UNIVERSITY of Windsor, site of the 106th General Assembly, was in itself a reflection of the kind of church to which it played host. An ecumenical amalgam, founded as Assumption College by the Roman Catholic Church, with Anglican and United colleges merging their traditions later, it had no trouble in absorbing our smaller, but not less ecumenically co-operative body. Its uneasy blend of the new and purely functional with old and ivy-covered architecture provided a structural parable to elements of the new and the old that co-exist, and sometimes war with each other, within the bosom of our own communion.

Unsurprisingly, the weather was hot. Surprisingly (?) the only room on the campus in which the air-conditioning failed to function adequately was the room given to us for our sederunts. Several violent thunderstorms punctuated evening sessions, causing some to wonder if God was commenting on the proceedings.

The fact that the University nestles under the soaring spans of the Ambassador Bridge added yet another touch of the unavoidably dramatic. What better a symbol for the Assembly's resolve to build bridges to our increasingly unchurched society, to plan for growth in earnest? How better to represent the approach taken to sister denominations such as the United Presbyterian Church in the United States of America . . . connected yet independent? What better reminder of the need to build bridges among ourselves, especially after the decision on the matter of conscience and the ordination of women, approved by a wide majority, but over strong and varied opinion of the minority?

Assembly opens

A strong, four-o'clock sun sent steamy rays through the beautiful stained-glass windows of St. Andrew's Church, Windsor, spotting the worshippers with jewel-like colours, all of them hot in spite of the traditional artistic classifications. Several excellent and original banners, made by the children of the church as a welcome to the Assembly, picked up the colour from the windows and brightened both the chancel and the spirits of the commissioners.

The service was conducted with dignity and beauty, in the order and manner of the Church of Scotland, punctuated with fine performances by the choir and organist. Between 400 and 500 worshippers heard the retiring Moderator, Dr. Kenneth McMillan preach on Isaiah 43. Echoing a petition in the pastoral prayer wherein God was asked to save us from the desire to do everything the old way simply because it was the old way, Dr. McMillan drew attention to the prophet's admonition not to cling to the past, gazing longingly in the rear view mirror, not to dwell excessively on the future — both forms of escapism. "God is at work in secular history now." He is "uncontrollable precisely because he is in control . . . "

Revival is always preceded by the discovery of the Bible as a living book, Dr. McMillan went on. Twenty-three years ago, the main problem the Bible Society faced was promotion. Now the immense problem is one of supply.

There has been a strong revival of interest in small groups within the Christian community and yet the fact is "not known or taken seriously by main-line churches. It was his own who knew him not. Why are the new things happening not happening through us, or so few of them?" He concluded with the challenge: "Do not cling to the past. It is happening already. You can see it now!"

Following the sermon and the Sacrament of Holy Communion, in which the Moderator of the United Presbyterian Church, the Rev. Charles Hammond, took part, the worship service was concluded and the Assembly formally opened.

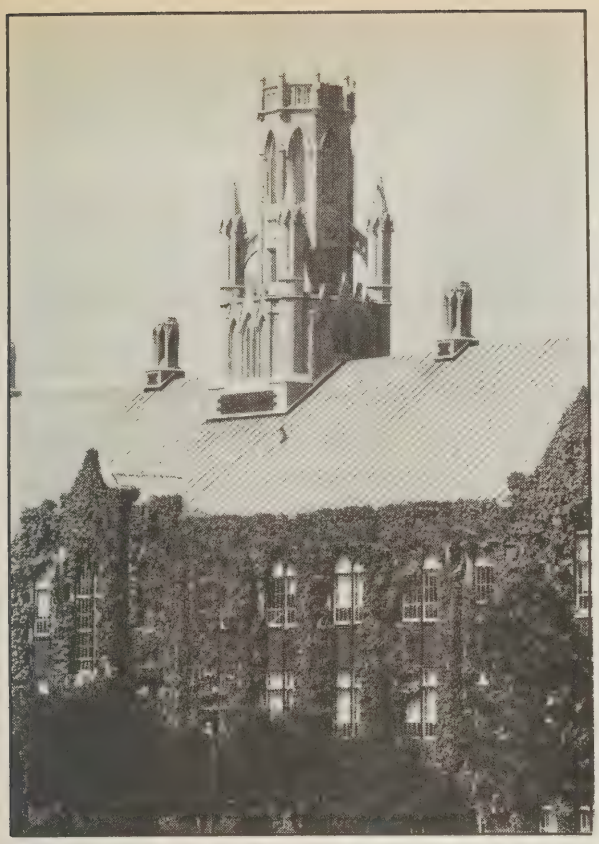
The first order of business was the election of the new Moderator, Dr. Alexander F. MacSween, the official nominee, was elected without opposition and duly installed as Moderator of the 106th General Assembly (see cover photo).

While the Moderator-elect was robing, Dr. McMillan filled in the time with a few off-the-cuff, but trenchant comments. He noted that there were very few signs of repentance in the church; that repeated calls for "commitment" had the same effect as "asking a man dying of malnutrition to get up and take vigorous exercise," and that "commitment was not a product of trying, but of faith." His concluding point was that we are in "a bigger struggle, a bigger battle than most of us realize. We are called to fight, not to retreat; not to survival, but revival."

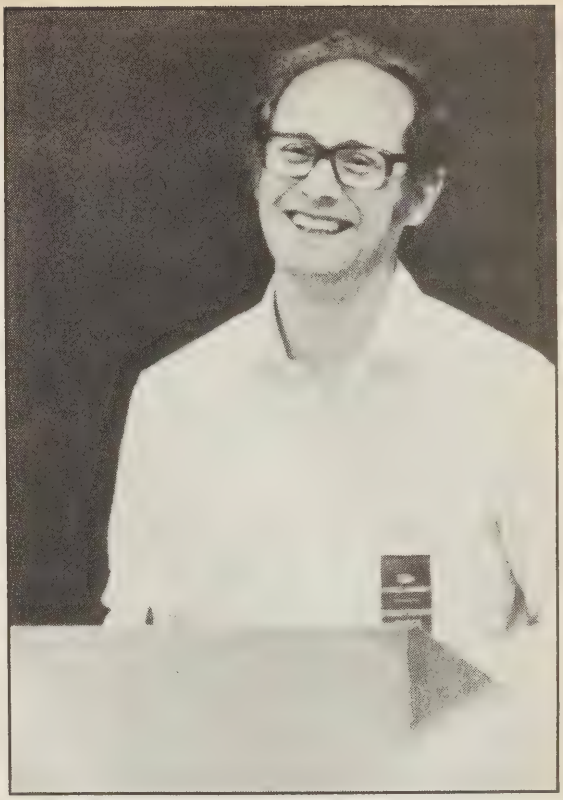
In installing the Moderator, Dr. McMillan noted that "Dr. MacSween would be the only member of Assembly to remain in office after the Assembly had risen."

In his acceptance speech, Dr. MacSween said that "In 42 years as a minister I have never been anything but proud of The Presbyterian Church in Canada." He felt that the Gospel of Jesus Christ as understood by the Reformed tradition had always been "humbly but strongly proclaimed" and expressed pride in the co-operation that existed with other churches. The Presbyterian Church "includes people of many races, languages, backgrounds." An object lesson in the kind of church we are existed in his election, the new Moderator explained. "One born in a one-room house, educated in a one-room

(continued on page 12)

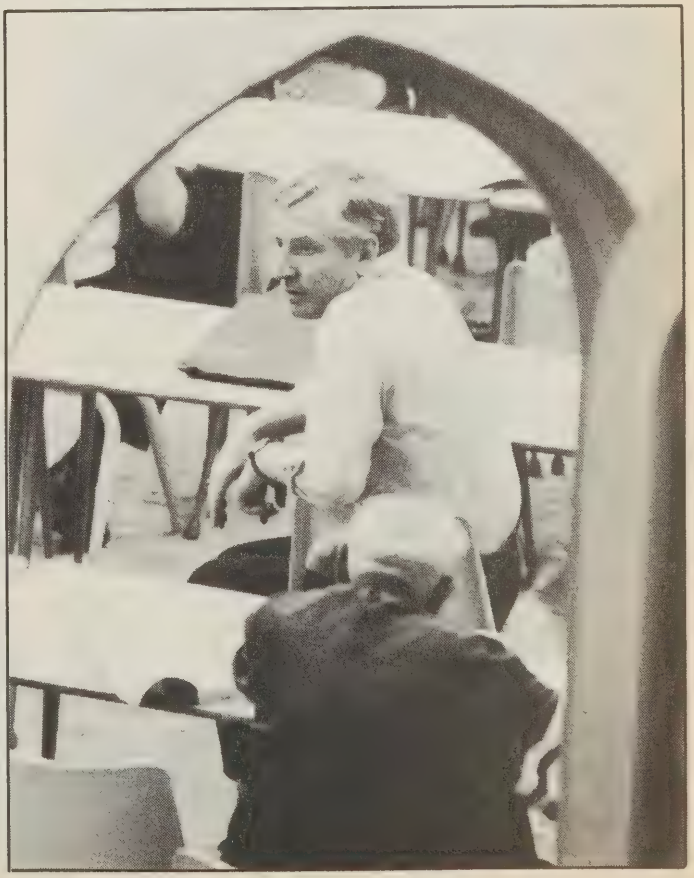


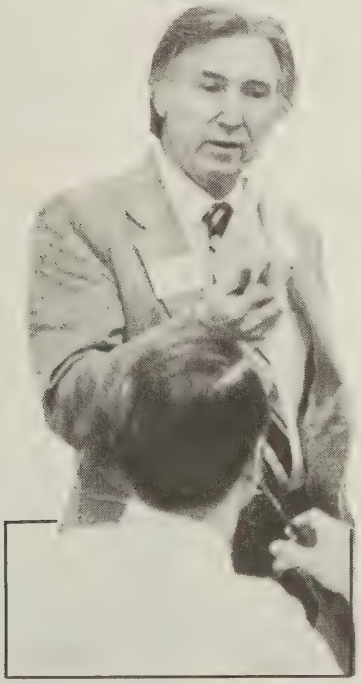
Dillon Hall, University of Windsor



Rev. Nicholas Vandermey,
Church Doctrine Committee

Dr. John McMurray, Commissioner





Rev. David Murphy,
Board of Congregational Life
(Stewardship)

"Briefing sessions"

General Assembly: 106th

(continued from page 10)

school, one who had never risen higher than second fiddle in the church orchestra had been elected to its highest office."

Dr. MacSween paid a fulsome tribute to his wife, Marie, remarking that she had known the loneliness of many women in many manses who had to accept that "the demands of the church always have priority over the demands of family configurations."

An old custom was re-activated in Dr. MacSween's choosing of a Chaplain to the Moderator — Dr. Howard Doig, formerly of the same Board of World Mission.

* * *

Saturday evening saw most of the commissioners take advantage of the generosity of our American counterparts in attending a performance at the Detroit Music Hall of "St. Mark's Gospel," starring Michael Tolaydo. The performance consisted of the dramatic narration, verbatim, of the gospel as given in the King James or Authorized version. The cleverly staged, one-man show made vivid the words of St. Mark as if they were being heard for the first time.

Sunday morning local churches played host to the Assembly and tours of Windsor were provided in the afternoon. In the evening we held a joint session with our American counterpoints in Detroit's Cobo Hall. A Trinity Sunday Ecumenical Worship Service had the Rev. James I. McCord, President of the World Alliance of Reformed Churches, (Presbyterian and Congregational) and President of Princeton Theological Seminary as guest preacher.

Fraternal delegates from various churches were received, including the African Methodist Episcopal Zion Church. Heather Johnston, known to readers of this magazine, represented the Canadian Council of Churches and gave an excellent speech that will be reprinted in full in a later edition of this magazine.

On Monday morning the Assemblies sat in joint session, the Canadians sitting among the Americans, and exchanged "loyal address." The Canadian church expressed prayerful support and encouragement to President Carter and the American body did the same for Prime Minister Trudeau. Delegates from Presbyterian churches around the world, including Iran, Korea and South Africa were received and spoke briefly in turn. The Iranian delegate had to ask that the text of his speech and any pictures taken not be used for publication.

The Assembly rose at noon, some commissioners having had the chance to slip away and visit the many and varied displays of the U.P. church, covering thousands of square feet, before returning to formal business sessions or "sederunts."

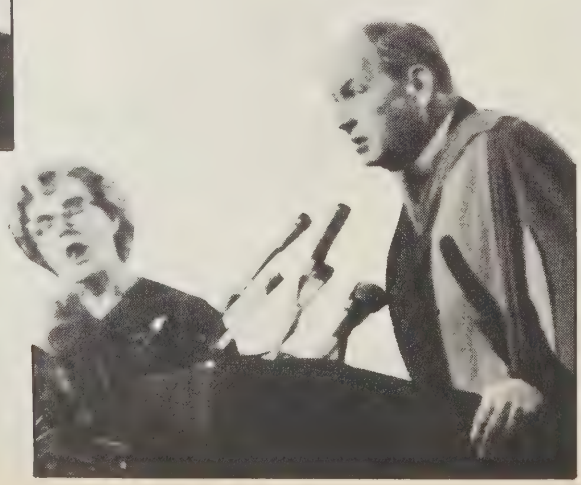
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The following account of the business of Assembly in no way purports to be inclusive and complete. The definitive record, as always, is "The Acts and Proceedings" which will be available free to ministers and sessions, and to other interested parties wishing to purchase a copy, some time this fall. (For further information, please write to the Office of the Principal Clerk, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.)

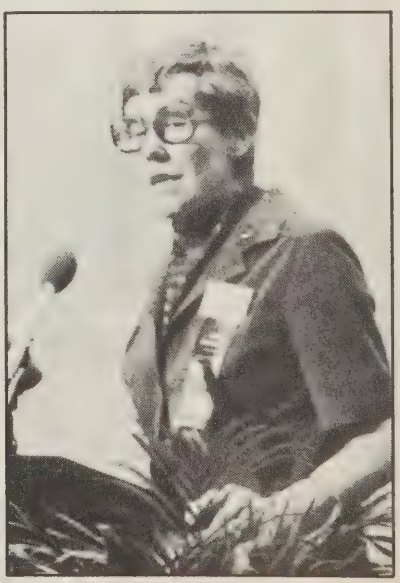
Rather, the attempt here is to convey, as succinctly as possible, the substance of the decisions made that might be considered to be of general interest. In format, the decisions of Assembly will be broken down (no pun intended) in the usual way, to coincide with the reports of the Boards and Committees. However, several issues were dealt with that did not fall neatly under the jurisdiction of



Rev. Charles Hammond, Moderator, The United Presbyterian Church of the United States of America



Rev. James I. McCord, and Agnes Foret, Certified Sign Language Interpreter



Heather Johnston, Canadian Council of Churches

any one Board and these will be dealt with on their own. So too, when decisions made by more than one Board or Committee bear on a single subject, the decisions will be grouped accordingly.

The ordination of women ministers and elders and the right of ministers to absent themselves from participation on the grounds of conscience motivated by the understanding of Scripture:

This issue was almost as complex as the heading suggests, and was certainly the one single issue before Assembly that had the secular media and the eyes of many sister denominations upon us.

Faithful readers of *The Record* will have been informed of the circumstances leading up to the necessity of an Assembly ruling on this matter. A Special Committee of Assembly named by the Moderator was struck early on in its proceedings, at the Third Sederunt.

The Committee on Bills and Overtures had with the approval of Assembly given the Special Committee the responsibility of dealing with four Overtures: from the Synod of Toronto-Kingston; the session of Bridlewood Church, Agincourt — Mr. MacDougall's home congregation; Knox Church, Toronto; and Miramichi; a Memorial, (from Rev. Dr. Mariano Di Gangi); and an appeal from the Rev. Don Codling.

Their report, which was approved by Assembly by a substantial majority, at a guess, (since no standing vote was necessary), by 75% to 25% is here printed verbatim.

WE affirm that our theology of ministry has since 1966 included both women and men in the Order of Ministry of the Word and Sacrament.

WE affirm that the Ministry of Word and Sacrament is an essential aspect of the Gospel ("how shall they hear without a preacher") and not merely peripheral to it as is implied in Overture No. 5 where ordination seems to be put in the category of "matters not of the essence of the Gospel."

WE affirm that the ordination of women is a part of the doctrine of the Church which every minister is required to confess.

WE affirm the liberty of conscience so magnificently set forth in the 20th chapter of the Westminster Confession of Faith. But we deny that this liberty of conscience is applicable to "such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit may yet confess in its continuing function of reformulating the faith." (Book of Forms Section No. 409). The ordination of women clearly belongs to this category of doctrine.

WE affirm that the confession of this doctrine carries with it the further requirement of participation in the act of ordination of all candidates, whether men or women.

WE affirm that the strict application of the above would be ill-advised with respect to some present ministers and candidates for ordination in the light of the fact that the requirement that all teaching elders must participate in some ordinations has not been enjoined by any Assembly to this date. Therefore we allow an exception to be made in the case of those who will be ordained this year, and instruct the Presbytery of East Toronto to license Mr. D. MacDougall.

WE give notice to all concerned that no further exceptions will be made after 1980.

WE decree that ordinands in 1980 and all ministers presently ministering within our Church who are opposed to ordination of women be excused from participation in such ordinations for a period of ten years provided they co-operate fully with all ministers and elders of the Church and abstain from prejudicing their people against the election of women to the ruling and teaching eldership.

RECOMMENDATION: That the above be the response of the 106th General Assembly to Overtures 3, 5, 10, 30 and Memorial No. 1.

As might be expected, the debate was the liveliest of the Assembly. Some, however, felt that the matter had been the subject of enough thought and discussion, either prior to Assembly, or informally, at Assembly itself and that prolonged debate would serve no useful purpose since most people were convinced one way or the other. Accordingly, two calls for an immediate vote were made: the first early on in the proceedings failed; the second, after about forty-five minutes of debate passed. Some commissioners were taken aback that further debate was then impossible, believing as they did, and as the Moderator had hopefully indicated, that there would be a chance for more discussion at a later sederunt. A call for an immediate vote however, has to be dealt with, and the Moderator could do nothing else.

During the debate, the Rev. Don Campbell from St. Paul's, Ottawa, made the case that the ministry, though *useful* and *beneficial* to the Church, was not of its *essence.* He drew attention to the fact that in terms of the Westminster Confession of Faith, the Church exists where believers and their children adhere to the true faith. Since the ministry, as valuable as it is, is not of the very essence of the Church, doctrinally it should not be made the touchstone of Orthodoxy and a stumbling block for potential ordinands. He pointed to churches that have no ordained clergy, such as the Brethern and to churches that don't observe any sacraments — the Salvation Army and the Quakers. While they are "incomplete" in their witness "we recognize them as being part of the Church of

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General Assembly: 106th

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Jesus Christ." There should be a latitude allowed on the doctrine of ministry as well, he felt.

Dr. Iain Nicol of Knox College and the Toronto School of Theology, also speaking against the report, but from the point of view that it allowed too *much* latitude, quoted John Calvin in defence of his position that our understanding of the ministry was crucial. "The ministry is God's gift to the Church and is as essential as the rays of the sun to the earth." After the motion had passed, he said privately to your editor, (giving permission to be quoted), that "I don't think that we're theologically mature enough to go out on a limb and stay together. Frankly, I'm unhappy that we didn't say that we're not going to permit it" (i.e. reservations on the grounds of conscience).

Other comments made by those ill-at-ease, to put it mildly, with the decision: "I've just been outlawed! I'd be happier if they'd have said get out now," Don Codling, Timmins, Ont. "What does a man do if he's got twelve or fifteen years to go until he draws his pension?" Edgar Dewar, East River Pastoral Charge, N.S. Jan Clark, a Young Adult Observer from Knox College, raised the question as to how those who can't participate in the ordination of women could help but prejudice their congregations, contrary to the instruction of the Special Committee's report. Another pertinent question was raised by Edward Dowdles of Palmerston, Ont., who wanted to know "What would happen in the ordination of Mr. MacDougall if a woman lays on hands, participating in his ordination?" Peter Walters of Hamilton, Ont., asked "What about those who object to the ordination of those who object to the ordination of women?"

On the whole, however, as evidenced by the vote, most commissioners echoed the Principal Clerk's opinion that, though he regretted the necessity of a ruling, "It was probably the best solution that the Assembly could come up with under the circumstances."

An interesting corollary to the discussion came in a recommendation of the Committee on Bills and Overtures, made in response to a letter circulated to the ministers and sessions of the church by Knox Church, Toronto. The import of the recommendation was that no court or person shall circularize to the church any petitions related to overtures, memorials, petitions, etc., that were to come before the Assembly.

Some thought that this was an unnecessary restriction on the free flow of information. Gilbert Smith of Victoria raised the question, "From what are we trying to protect our sessions?" Another commissioner asked if this action could in any way be interpreted so that it would restrict the free discussion of such matters in the pages of *The Record.* He was assured that the purpose of the motion in no way was intended to curb the freedom of the press, nor could it reasonably be interpreted to apply to "friends writing to friends." Rather it was an extension of a decision of an earlier Assembly that advised Presbyteries against circularizing other presbyteries to lobby for a moderatorial candidate. The recommendation passed by a very wide margin.

* * *

The Administrative Council addressed itself to the question of a multiplicity of financial appeals being launched in our church to the detriment of the General Assembly Budget and of their own possibilities for realization. The following four point recommendation was adopted.

1. The request for an appeal is directed to the Secretary of the Administrative Council.

2. The request is received by the Administrative Council, or its Executive, who appoint a special committee, including representatives of the Board of Congregational Life, to evaluate the appeal, and bring in recommendations to the Council.

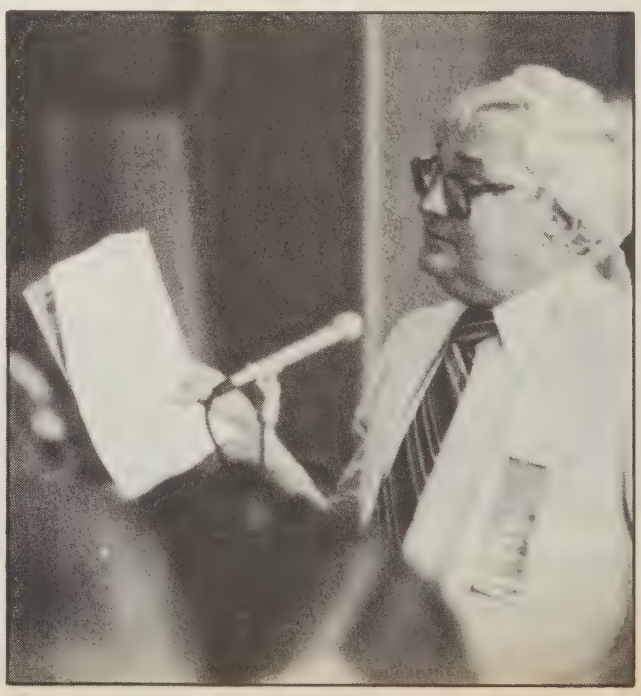
3. A recommendation for or against the appeal is made in the annual report of the Administrative Council to the Asembly.

4. If approved by the Assembly, the appeal is forwarded to the Board of Congregational Life, in consultation with other boards or committees that might be involved, to be co-ordinated without total budget presentation to the Church, and for any further promotion that may be required.

Other decisions:

— Second Century Advance for Christ reported that as of March 31, 1980 $921,224 had been raised toward the goal of $3,000,000. A list of projects that have benefited from this campaign was presented.

— Presbyteries and congregations were encouraged to indicate to their local Immigration Office their interest in sponsoring handicapped refugees, ("Boat People"), and their willingness to assist, where feasible, in their settle-



Rev. Don Campbell, Commissioner

ment. The Federal Government was urged to extend its maximum one-year assistance to such a period of time "that will assist the refugee to reach his/her maximum level of functioning." A motion of appreciation to Dr. MacDonald, Secretary of the Administrative Council, for his prompt and efficient work on behalf of the refugees was passed.

— Council gave approval to Presbyterian participation in a Christian Festival to be held in Ottawa in May of 1982. The bilingual title given the festival was mis-spelled in the stitched minutes so that the French word for Christian came out close to the feminine of the French word for "cretin,"(an error that brought a little deja-vu to the mind of your editor.)

Ministerial Benefits

Of benefit to ministers and the executive staff at church offices was the recommendation adopted by Assembly of an increase in the minimum stipend, and correspondingly, in stipends for executive personnel of 9%. The original motion asked for 7%, but after considerable concern was expressed (and not by those affected) that the lower figure was inadequate in view of sub-inflation rate increases in the past as well as the continuing rise in the cost of living, the higher percentage was upheld.

The basic travel allowance was increased for those on minimum from $1,200 to $1,500 per annum. The Sunday mileage rate was increased from $19.00 to $22.00 per Sunday round trip, and the per mile rate upped from 12¢ to 15¢. (No kilometers yet!)

The Board of World Mission recommended that the scale of yearly increments for those on Ordained Mission appointments be raised to total $3,000 a year after ten years service.

The Administrative Council's recommendations on stipend and allowances were made, as is the usual practice, in consultation with and recommendation from, the Board of World Mission.

Of further benefit to the clergy was the adopted response to an overture asking for six weeks' vacation for ministers to permit a winter break. It was referred at that time to the Board of Ministry for study and report. The recommendation, (included here since it ties in with the general package), was that "there be a minimum of five weeks of vacation for professional church leaders, including five Sundays, which need not be taken all at one time."

The Pension Board also approved of the substance of an Overture (#17) from the Presbytery of Ottawa that drew attention to what was felt to be an inadequately low ceiling on pensionable earnings — especially in view of increases in the minimum stipend. The new suggested ceiling was $17,000. Assembly approved of the recommendation and referred it for further study to the Administrative Council with power to issue.

Church Doctrine

The study concerning the admission of baptised children as participants at the Lord's Supper continues as part of a larger study on the Covenant of Grace with particular reference to baptism and confirmation. Correspondence with members of the Committee has indicated that a "significant minority" believe that baptised children should be admitted. Accordingly, Dr. T.W. Olson moved a recommendation with the concurrence of the Convener that: "This Assembly continue, for four more years, as authorized by the 103rd General Assembly, the experimental practice of allowing ministers and sessions to admit children to the Lord's Table at an early age; that ministers and sessions so doing shall convey to the Committee on Church Doctrine their views and experiences; that ministers and Church courts opposed to this practice also convey their views to the Committee; and that the Committee report its recommendations on this practice to the 111th General Assembly."

Dr. Garth Wilson of Toronto was named as the new chairman of the Committee on Church Doctrine, replacing Dr. Iain Nicol.

Clerks of Assembly

Acting on one of the practices of our church, that is, to keep what is actually church *law* to a minimum, the Clerks *recommended* that sessions be asked to communicate as soon as feasible with communicant members who have moved in order to encourage them to associate themselves with another congregation; that the sessions themselves correspond with other sessions concerning former members now within a new jurisdiction; that reminders be issued at the annual review of the Congregational Roll if no action has been taken and that the Board of Congregational Life bring this matter to the attention of sessions at least once a year through their mailings. This procedure, they felt, should not be incorporated in the *law* of our church. Their recommendation passed.

The Colleges

Unlike the past two or three years, the Colleges reports were received in an aura of relative tranquility. (Principal Charles Hay remarked to this observer that he was almost disconcerted by the quiet!)



Dr. Iain Nicol

Perhaps the main point of interest concerning Knox College (there were no recommendations) was the announcement that Professor Iain Nicol had been

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appointed Director of the Toronto School of Theology. The Assembly gave evidence of its pleasure in congratulating him, while at the same time realizing sadly that Knox would now be able to have his services for approximately 20% of his time.

Ewart College in like manner had no recommendations attached to their report, but did express some "concerns" among which was "the attempt to make the theological and educational institutions of the churches (in North America) more independent financially" with the result that there "has been a growing divorce from the sponsoring churches." They view this trend as "dangerous."

The Presbyterian College did have a recommendation which engendered some discussion. They requested General Assembly's approval for their involvement in the development of a new francophone theological education programme associated with the theological colleges affiliated with McGill University, and that $7,000 in additional funds be granted for the 1980-81 year to assist in this participation.

Some of our Quebec ministers working primarily with French Canadians objected to this request in the belief that no native francophone would seek to affiliate with what was basically an anglophone church and institution and that the only French-speaking students who would be attracted would be from overseas.

The Assembly was unconvinced by the arguments of those objecting and approved of the recommendation for a three-year experimental period, the Senate of the College to evaluate the results and to report back to the 109th General Assembly.

On a notice of motion the Rev. David Craig of St. Foy, P.Q., one of those who raised the question as to the value of P.C.'s participation in francophone theological education, asked for $2,000 from Second Century funds, to be applied to the expenses of a francophone lay school of theology which had been held with reported success for the last two years in Quebec City and elsewhere. Connections have been established with a theological seminary in Aix-en-Provence, France and a number of native born French Canadians have attended. His request was referred to the Administrative Council.

Vancouver School of Theology made its presence felt as part of the College picture, though generally through the report of the Board of Ministry which had been given the responsibility of shepherding the negotiations on behalf of the denomination. The Board of Ministry reported that an interim agreement between our church and the Vancouver School of Theology, to be reviewed after three years, in effect for five, had been signed at the V.S.T. Convocation, May 7. A recommendation was made that tuition fees for students at V.S.T. be paid on the basis of 100% for the Synods of British Columbia, Alberta, and Saskatchewan, 50% for students from Manitoba and Northwestern Ontario and for the other Synods "in light of the availability of funds, with no guarantee that fees would be paid." This recommendation was amended, (to the delight of the Board of Ministry) so that bursary funds are to be distributed for tuition purposes on an equal basis to certified, Canadian Presbyterian students without regard to their home province.

Two graduates from V.S.T. entered our ministry this year and one of the Young Adult Observers attending this Assembly, Mr. Yme Woensdregt, represented our newest training ground.

* * *

Communication Services

Some of the significant news concerning Communication Services comes not through their recommendations, but in what they are already doing. As well as taping the entire Assembly in order to produce edited (mercifully) tapes for wider sale and distribution, they video-taped the installation of the new Moderator. An interview conducted by the editor of this magazine with the outgoing Moderator, Dr. Kenneth McMillan, covering his reflections on his moderatorial year and the state of the church was also video-taped at Assembly. Both video-tapes are available for distribution. The interview is approximately 28 minutes long; the tape of the installation is being edited. The video equipment is a welcome and overdue addition to the Communication Services stock in trade. Its purchase was made possible in part through funds left over from the ill-fated Burning Bush Productions Inc., producers of the pilot film for children's television programming, "My Place." (That project folded for lack of necessary funding.) Approval for the phasing out of Burning Bush Productions was given at this Assembly.

One of the Board Rooms in church offices at 50 Wynford Drive is being converted for double duty use, to serve as a studio for video-taping as well as a Board Room. These facilities should add considerably to the repertoire of services offered by this Committee.

Other recommendations:

— attention was drawn to the work being carried on of up-dating our resources, (one film formerly in stock was made in 1938); to the uses of video cassettes; to the 1980 up-to-date Audio Visual Resources Catalogue (price $5.00, including supplements); to the advantages of an annual film rental membership whereby for a fee of $25.00, films can be rented all year at no additional cost, save mailing.

Congregational Life

Church Growth had, prior to this Assembly, been entrusted to a joint Task Force from both the Board of Congregational Life and the Board of World Mission. The 105th Assembly, last year, established a Double in a Decade Committee, independent of this task force, but failed to establish how this new committee was to be funded. Several recommendations from the Board of Congregational Life jibed with recommendations from the special committee named last year and met with approval of the Assembly so that:

— the Joint Task Force and the Special Committee have been formally merged into a new independent com-

mittee of General Assembly now named "Church Growth To Double In The Eighties."

— the new Committee is to report directly to Assembly each year.

— the committee is to be given a budget of $99,500 in 1981, and for the other nine years of its mandate is to be similarly funded with adjustments to be approved in a similar manner as the other Committees and Boards. (This recommendation came in under the Report of the Special Committee on Doubling rather than B.C.L., but because of over-lapping concerns the two reports were dealt with conjointly at Assembly and are so dealt with here).

— part of that budget will go to provide the stipend/salary of a Secretary for the Committee who will work out of church offices, and for an Administrative Assistant

— several other recommendations dealt with the importance of study and planning on the part of the presbyteries and sessions, on the subject of church growth.

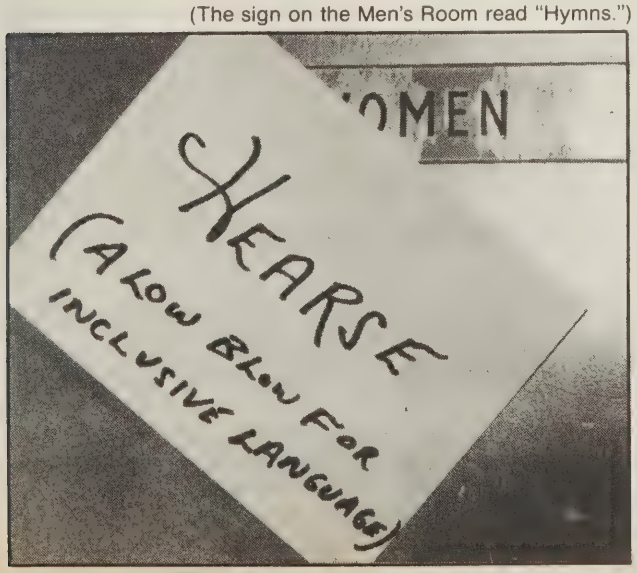
The decision on structuring Church Growth passed with a wide majority.

The State of the Church Report which was recommended for study by Presbyteries and Sessions who were to report to the Board of Congregational Life by January 31 of this year with indications of actions taken or planned has met with a limited response. Five presbyteries have reported studying the Report (out of forty-four), and 102 congregations, (out of 1,053). All but twenty-two of the latter have indicated actions taken or planned. Forty-two congregations plan to study the report in 1980 and seven have indicated that they have not and have no intention of doing so.

The Board has been, quite naturally, alarmed at the relative lack of response and two recommendations urging that the Report be studied and implemented in relevant ways by sessions and presbyteries passed.

— the Board's recommendation concerning the Budget objective for 1981 had to be adjusted upwards because of several motions approved by Assembly, and passed at $4,562,000.

(The sign on the Men's Room read "Hymns.")



— a proposal to change the name of the General Assembly Budget to "The General Assembly Program" (GAP?) was defeated and the old name remains.

The National Committee of Presbyterian Men, reporting through B.C.L. had but one recommendation, that their purposes and goals be approved and commended to presbyteries and congregations, and that was approved. In the body of their report it was noted that the Amazing Grace radio tapes were no longer being used by any radio stations in the country and that alternative forms of radio ministry were being developed in co-operation with Communication Services. By mutual agreement with the Board of Congregational Life at least 50% of the time of one staff person is to be devoted to the support of Presbyterian Men, (an increase of 25%).

— attention was drawn to, and support indicated for, the International Year of the Disabled — 1981, as designated by the United Nations.

— Dr. Bill Adamson this year concluded his long and dedicated stint as Chairman of The Board of Congregational Life. The incoming Chairman is Dr. Malcolm McCuaig of Knox Church, Ottawa.

Committee on History

The Committee has begun a search for a new Archivist to replace Dr. John Moir, whose resignation had been accepted with regret and to whom the appreciation of the Assembly was conveyed.

Inter Church Aid, Refugee and World Service

On a recommendation approved by Assembly, this Committee will now be known as "Presbyterian World Service and Development." Miss Jean Davidson will replace Miss Mary Morris as the full-time staff person.

International Affairs

The Committee on International Affairs generally treads on contentious grounds and this Assembly confirmed that tendency. All three of the Committee's recommendations were significantly amended.

In perhaps the most significant amendment the original recommendation which read:

> Agencies of the Church may respond to appeals for humanitarian assistance by revolutionary movements, provided that The Presbyterian Church in Canada and the agency through which the assistance is requested are actively seeking a just and lasting settlement of the conflict through whatever means may be advisable and practical,

was altered to read

> ... movements, provided that The Presbyterian Church in Canada, through its responsible agencies, is prepared in specific terms to defend both the justice of the cause and the means by which it is being pursued. These Church agencies may expect to have their commitments on behalf of the Church reviewed by General

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Assembly and other Church courts.

The final recommendation had to do with a paper presented by the Committee on the subject of "The Church and Social Violence." Two sentences in the paper in particular were called into question by some members of the court: "Besides it is difficult at a distance to separate terrorist from guerrilla activity. The murder of a school teacher may be terrorism, but the teacher may also have been a government informer." Rather than the paper being "adopted as a basis for study" in conjunction with further educational material, the recommendation had the paper "assigned as a basis for further study by the Committee." The Committee, working with the Boards of Congregational Life and World Mission is to prepare and circulate additional material on the subject of "revolutionary and other violence" before December 31 of this year and presbyteries are to report on their studies before March 31 of next year.

Board of Ministry

The Rev. James W. Evans, B.Ed., D.D., of First Church, Regina was appointed to the position of Secretary of the Board of Ministry, replacing Dr. John C. Cooper who is retiring. After Dr. Evans was confirmed as his replacement, Dr. Cooper said "I can die happy!" Dr. Evans will begin his work at church offices in September.

Many of the recommendations of the Board of Ministry have been mentioned previously, in connection with reports from other Boards. Others of significance were:

— a proposal to reduce the stipend and increments of deaconesses and male graduates of Ewart College to 85% of the minimum stipend plus increments and to give them a minimum housing allowance equal to that received by ministers on the minimum stipend. This recommendation in effect would have improved the financial picture for most deaconesses and male graduates of Ewart, but it was pointed out by Dr. Walter Allum that married deaconesses in the full-time employ of the church would take a loss and his motion to refer the matter to the Administrative Council in consultation with the Boards of World Mission and Ministry passed.

— copies of the *Acts and Proceedings* will now be mailed free of charge to all active deaconesses and catechists.



Dr. MacSween, (left), congratulates Dr. James Evans.

The Presbyterian Record

The final, (as much as anything financial is *forever* final in this day and age) step toward self-support will be taken on January 1, 1981, when *The Record* increases its subscription rates to $3.00 for students, $4.00 on the Every Home Plan and $6.00 individual. Advertising rates increased July 1 by 12.5%.

The past increase in rates has enabled *The Record* to reduce its need of a subsidy by approximately $50,000 a year for the past two years. This money has been freed for use elsewhere, and if the readers remain loyal over $25,000 more will be available for the church's work in other areas. At the same time the magazine has expanded by eight pages.

It has been made clear that should *The Record* make a "profit," such money will be used to improve the magazine.

If a local congregational representative can be found to keep track of the students from that congregation year round, subscriptions for students that run for the entire year and not for eight months will be entered at $3.00 each. (The tri-semester system employed by most universities has made congregational assistance in keeping track of the students necessary).

After six years of service on The Record Committee, including much appreciated work as its Chairman, the Rev. William Fairley's term came to an end with this Assembly. His work in steering *The Record* through times of transition and change was widely acknowledged. Mr. John Ball of Ottawa succeeds Mr. Fairley as Chairman.

Remits under the "Barrier Act"

The proposal to lower the age of eligibility for the ruling eldership to eighteen was defeated by a wide margin.

Changes were approved in the way Session minutes can be recorded. Typewritten minutes are now permissible given special stipulations for containing the active minutes and binding copies of old minutes.

Board of World Mission

The Board of World Mission has a new chairman in the person of Mrs. Edna Henry of Willowdale, Ontario.

The Mission Study themes for 1982-1983 have been approved as follows: General Theme "Oneness in Christ"; Geographical Theme "Pacific Islands."

A re-focussing of the nature and future direction of work with Canada's native peoples was manifest in more than one recommendation. Ordained Mission appointments to this work are now to be considered in the same way as overseas appointments, normally a five-year



Edna Henry, Chairman of Board of World Mission

appointment with "prior and continuing orientation, language study, adequate work funds, and furlough with accompanying benefits." In special circumstances the normal 2-3 year "Canada O.M. appointments" will still be made.

The Colleges have been asked to study the possibility of including courses on Native Spirituality and Culture as part of their regular curriculum.

Guidelines regarding the relationship between our denomination and the Presbyterian Church of Korea were presented and adopted. Under these guidelines a closer co-operation will be possible between the two bodies, including exchange of personnel on a short-term basis for specific work.

Other recommendations:

— Recognizing the effects of inflation, the minimum housing allowance for ministers without manses was raised from $2,500 per year to $3,600.

The Rev. John A. Neilson of Havelock, Ont., has been named to succeed Rev. Dr. D.T. Evans, now retired, as the Superintendent of Missions for the Synod of Saskatchewan. He assumes his duties on August 1.

Miscellany

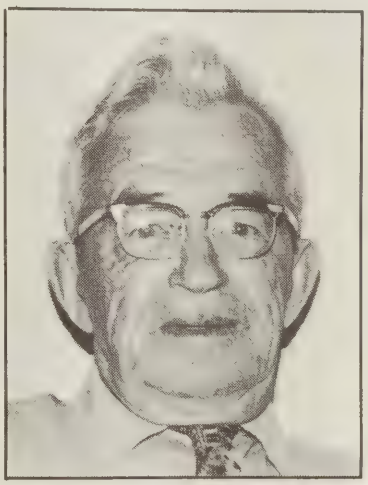
One of the senior commissioners to the 106th General Assembly was Mr. Gideon Purcell of Oxford Station, Ontario, Presbytery of Brockville. Mr. Purcell, 83, was allowed to absent himself from elementary school in Edmonton, Alberta in 1912 to serve as page boy for the Moderator of the 38th General Assembly, Dr. D.G. McQueen. He was a commissioner at the historic Assembly of 1925, and at "about ten" others. He feels that the Assemblies are "less acrimonious" today, that there is less contentious debate, and that on the whole, they have improved.

* * *

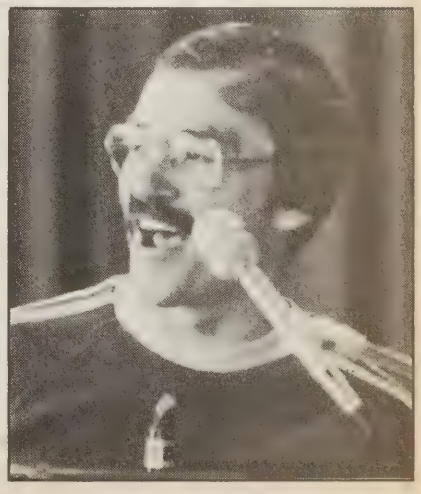
Morning devotions on the three days in which Assembly conducted most of its business were led by the improbable combination of "The Lost and Found" and Dr. Douglas Stewart of St. Andrew's Church, King Street, Toronto. A fortuitous combination it proved to be. The "Lost and Found" opened with one half hour of their usual mix of traditional jazz, folk and blues tied together skilfully in a Christian scheme. The church owes a vote of appreciation to these men, (or, better still, a grant from some fund so that they can afford "roadies"), who for quite a while now have provided an in-house alternative to the usual musical expressions of worship. Dr. Stewart followed each morning with a half-hour sermon on the question of what really constitutes the health of a congregation. He spoke on the congregation as: a worshipping community; a welcoming community; a witnessing community, drawing on texts from Luke, Philippians and Matthew. Dr. Stewart had to labour under a special difficulty of which he said: "Once in a lifetime I am afforded the opportunity to preach to one-sixth of the ministers of The Presbyterian Church in Canada, *including* the theological professors ... and I have laryngitis! Donald (MacDonald) has been twisting my arm for three years now and I finally yielded to the blandishments of his flattery ... Maybe God is trying to tell me something." Laryngitis or not, Dr. Stewart received a standing ovation for his work.

Via donations placed in an open trombone case, "The Lost and Found" collected $237.00 for assistance to the families imprisoned in Taiwan. The offering taken at the

(continued on next page)



Gideon Purcell, Commissioner



Rev. Warren McKinnon, member of "Lost and Found"

General Assembly: 106th

(continued from previous page)

joint session of the two Assemblies on Sunday night also raised money for this purpose ... over $5,000. These efforts became even more meaningful when the news reached the Assembly by telephone that Dr. C.M. Kao had been sentenced by a military court to seven years imprisonment on the charge of "harbouring a fugitive." Prayers were offered, a resolution of support was passed as well as a call for the Government to review the sentencing. Reference was also made to the fact that the Canadian government should take the situation concerning the Presbyterian Church in Taiwan into consideration as it plans or negotiates for trade agreements.

* * *

Two rather obvious flaws revealed themselves at this Assembly. By the Friday afternoon and evening sederunts, the court was reduced to the point where, *if* there was a quorum of 40, with 21 being ministers, there was *just* that and no more. Fortunately, no one called for a count. Would it not be better to revert to the old scheduling of Assembly so that it would run from a Wednesday to a Wednesday? Ministers would then have only one Sunday to consider and would not have to leave early to prepare for a second. Would it make any substantial difference to the laity? Perhaps they could let this magazine know.

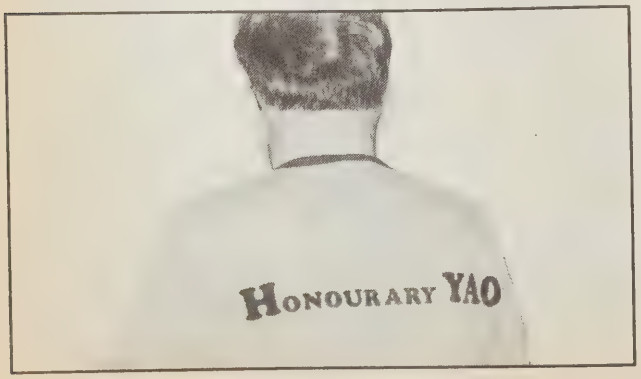
The other rather disturbing trend is the poor response by Presbyteries on matters referred to them by Boards and Committees for study, with the result that at least three important issues, including the question of the accreditation of graduates from non-ATS (Association of Theological Schools) seminaries had to be held over.

This item received a great deal of attention from correspondents to this magazine, and yet only thirteen presbyteries reported and they were nearly evenly split, 7 for and 6 against. Almost all the presbyteries answered the remit on typed minutes, yet many evidently couldn't find time to reply to more fundamental issues, even if in the negative.

* * *

The "liberty of conscience" issue is neither gone nor forgotten in one sense. The Committee on Church Doctrine have been asked to study the implications of this liberty and to report back to the 108th General Assembly.

* * *



Mr. Norman Creen, the Comptroller, foresees a needed increase in giving of 15% and not 10% as originally indicated, in the light of spending decisions taken at Assembly. He is concerned, particularly looking ahead to 1982, that we are now "borrowing heavily on the future."

* * *

Dr. William Klempa of The Presbyterian College noted the retirement this year of Dr. Keith Markell and tribute was paid to his years of service as Professor of Church History.

* * *

The Young Adult Observers presented the Moderator with a purple T-Shirt appropriately embossed, (see photo) and the Principal Clerk with a "stature increaser" ...a cardboard box.

* * *

Two more overtures expressing criticism of the World Council of Churches and our participation in it were denied, reference being made to the decisions of the last two Assemblies.

* * *

Major R.A.B. MacLean, reporting for the Chaplaincy in the Board of Ministry report, informed Assembly that offerings raised in Armed Forces chapels would this year be designated for a Presbyterian project, and that the project chosen was a Kindergarten in Osaka, Japan, sponsored by the Korean Christian Church in Japan.

* * *

The Committee on Memorial No. 1, addressed to last year's Assembly and chaired by Professor Irene Dickson brought in several recommendations, most of which had to do with the need for greater dissemination of information concerning women in ministry. One recommendation that will have implications at a later date read: "That all revisions made by The Presbyterian Church in Canada (Book of Common Order, the Book of Forms, the Book of Praise and others) and all current and new publications use language inclusive of both sexes and be carefully edited to that end where possible."

* * *

The 107th General Assembly will meet in Knox Church, Ottawa and use the facilities of the University of Ottawa.

Quotable Quotes:

— One of *The Record* staff, on hearing a commissioner refer to the communicant membership of our denomination as being 170,000: "We're up 3,000. Have we been here that long?"

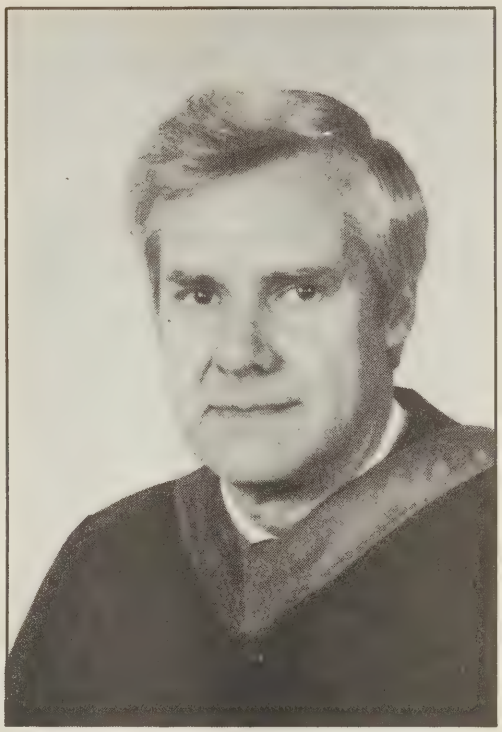
— Dr. MacDonald answering a question on qualifications for Board or Committee membership: "The qualification necessary to be on a Board of our church is to be alive."

— A commissioner, noting the rather severe criticism directed at an inter-church group's (PLURA) grant to a homosexual rights activist remarked in an effort to place the discussion in perspective, "I hate to see one group of sinners harassed more than another." To which Dr. Evans, now of the Board of Ministry, replied "What about the General Assembly?"

□

Part II:

The World Council of Churches and its Critics



DONALD SMITH

In the light of the concerted efforts that had been made to discredit the W.C.C. over the P.C.R grants, the supportive action of the 1979 Assembly amounted to a significant endorsation of the Council's commitment to social justice and human rights for the victims of oppressive governments in Southern Africa. The recent attempt of some in the church to interpret the Assembly's action as a "slap on the wrist" to the W.C.C. must be seriously questioned.

Vindication

Nevertheless the content of the overtures and arguments put forth in the Assembly debate highlighted the need for our church to come to terms with the question of violence, and what the Christian response ought to be in cases where institutional and structural violence based on racism cannot be changed by non-violent action. Happily, the Assembly authorized a study of the theology of violence. Concerning this matter of violence, the Inter Church Aid Committee report to the Assembly had this to say:

"The World Council programme has supported these (liberation) movements since 1971, and the decision to make the grants again this year (1978) was really a decision not *to withdraw humanitarian support, even though the liberation struggle has had to become violent in response to the institutionalized violence of the Rhodesian and South African governments. The W.C.C. is not recommending violence as a means to liberation, but it is not condemning groups who, within the situation, have decided that they have to use violence. The W.C.C. wants to help . . . in a way that it believes will end the suffering of all Zimbabwe people most effectively and rapidly."*

Events at this time of writing suggest that the W.C.C. has been vindicated in its methods and approach. It wisely made a further grant to the Patriotic Front in 1979 which assisted its representatives to share in the prolonged London Conference. The subsequent democratic elections recently completed in Zimbabwe have confirmed the Council contention that only the Patriotic Front commanded the popular support of the vast majority of the people (they won 77 of 80 black seats), and that the Muzorewa government was little more than a puppet regime set up to preserve white minority power. Now we can only pray that a genuinely just and peaceful multi-

Part II: The World Council of Churches and its critics

(continued from previous page)

racial society may at last become a possibility for this strife-torn nation.

Unfounded unease

Returning to the situation in our Canadian church, in spite of the decision of the 1979 Assembly concerning our relationship with the W.C.C., there still remains considerable unease on this matter, especially among some of the laity. (e.g. Letter to Editor, Round 2, January *Record.)* Much of this unease is kept alive by the criticism of the W.C.C. contained in such recent volumes as E. Lefever's *Amsterdam to Nairobi — The W.C.C. and the Third World* which was reviewed in the November *Record* by the Moderator of the 105th Assembly, Dr. McMillan. I should like here to address a few of the criticisms advanced in this book since they centre around issues that continue to call for study and debate among Canadian Presbyterians.

A recurring theme among many North American critics of the W.C.C. is that the Council is controlled by radical, even revolutionary elements. This is a claim advanced in this book. In the early 1970's it was fashionable to blame this 'radicalism' on the influence of the Orthodox churches from the Communist countries who had joined the world body at the 1961 New Delhi Assembly. Yet as anyone acquainted with the W.C.C. knows, the influence of these churches is much less than it ought to be considering their size. They are, for example, grossly under-represented in the Assembly gatherings, on the Central Committee, and on the Geneva staff!

Learning from the third world

More recently the charge has been that the Council is dominated by the more radical third world churches, and that these churches are taking the Council in socialist, even Marxist directions. To be sure, as Lefever claims, the impact of third world concerns upon the W.C.C. has indeed increased dramatically over the past 15 years. But ought we not to rejoice in this development? Surely we ought to thank God for the growth of the Church in that part of the world, especially for the truly amazing spread of the gospel in Africa, and welcome the more universal character of the W.C.C. At the Amsterdam Assembly most of the 147 member churches were from the affluent white nations of the west but today almost half of the 300 member churches come from the third world. That this has brought new life and vigour to world Christianity was clearly evident at the 1975 Nairobi Assembly.

Certainly most church leaders in these new nations are farther to the 'left' politically than Christians in North America. But that is only a reflection of the changed nature of the world we live in. Lefever, like many who cherish the social and economic status quo, laments the fact that the world-wide Church no longer takes its values and direction from the capitalist west.

However, it is a serious distortion of the truth to claim, as this American churchman does, that the W.C.C. has wholly embraced third world liberation theology or, more absurd still, that liberation theology is virtually synonymous with Marxism. Liberation theology is biblically rooted in the Exodus liberation motif that runs throughout the history of Israel in God's dealings with his people. It draws heavily upon the theme of social justice and human liberation as reflected in Israel's prophetic tradition, and on the whole biblical bias in favour of the earth's poor, exploited, and oppressed. Quite understandably this theological emphasis has had a wide appeal to Christians in the developing world. It is readily acknowledged, of course, that adherents of liberation theology in third world countries, both those within the Council and Roman Catholics, have been helped by the use of 'Marxist analysis' to understand the nature of their historical and social situation. They do so in much the same way as American theologian Reinhold Niebuhr made use of Marxism in the 1930's to understand the social and economic forces operative in the U.S. during the Depression. As a W.C.C. study: *Racism in Theology: Theology against Racism* points out:

> *"There is no doubt that a thorough analysis of racism in economic and political relations must often employ Marxist concepts. For instance, the Marxist analysis of class-struggle proves helpful in understanding more fully the connexion between economic exploitation and racism. Christian conscience must feel free to make use of such concepts in its struggle against injustice . . . (But) the use of Marxist concepts does not imply the acceptance of Marxism as a system. Marxist systems have in practice sometimes lead to new forms of oppression which also need to be denounced as such."*

This has been a wide-ranging, if somewhat disjointed, examination of some of the issues that have shaped the relationship between the P.C.C. and the W.C.C. in recent years. I firmly believe that we, as a church, have an important role to play in the ecumenical movement as we engage in dialogue with the world-wide fellowship of Christians concerning those things that have to do with the gospel of our Lord and its message of liberation for all humanity.

In closing, I would echo the hope that has been expressed so well by W.C.C. General Secretary, Philip Potter:

> *"The World Council ought to be a fellowship where, in submission to God's Word and Act in Christ, we have the kind of courageous and prayerful confrontation in which we are mutually exposed, corrected and renewed, and can joyfully move forward together and separately in the power of the risen Christ."*

DR. SMITH is Associate Professor of Church and Ministry at Knox College. He was one of our church's two delegates to the last Assembly of the W.C.C. in Nairobi in December, 1975.

□

YOU WERE ASKING?

Q. *How can I handle criticism from others about what I do and say?*

A. When you find out let me know. I seem to be a very sensitive member of God's human family. Quite often I become angry and defensive when I am criticized. Remember that criticism usually comes because you are trying to do something. If you don't want criticism, don't do anything.

How to handle it? Make sure you understand what is being said. Try and make sure the critic is standing on certain ground as opposed to standing on gossip or hearsay. Listen first. Count ten and then begin to think of a response. Do not answer anger with anger. Be prepared to admit you are wrong and that you are sorry. Try to discover the motive for the criticism. Ask God to help you love yourself, in spite of all the mistakes you make. And if all that doesn't help, then start all over again. Seriously!

Q. *How do you define your faith?*

A. I wish every one in the Church did it at least once a year. Our faith should be based on the basics, of course, along with a stance for the times in which we find ourselves.

First, then, I look at the basics. I believe in God, the Creator. He is heavenly Father and he and I are personally in touch. The Spirit is active, making the past present. That is to say that the God of the past, is a present reality as well. Jesus Christ is alive and available. He loves me. This continually amazes me. I attempt, in faith, to obey my Lord — "not my will, but thine be done." I believe that the church is the Body of Christ, the Company of the Committed. My job is to be a servant, in the name of Christ. I believe there is much mystery about all this, but I also believe that one day, I will understand. In the meantime, one day at a time, I walk with him and he with me.

Q. *What is spiritual pride?*

A. I believe that spiritual pride is a holier-than-thou attitude. It is saying that I am better than you, that I therefore am judging you and that you don't measure up and I do. Remember the two men who went to the Temple to pray? One said, "Lord, I am thankful that I am not like others, especially that fellow over there. After all, I do all the right things." The other fellow could only lay his hand to his chest and quietly mutter, "Lord, I'm a sinner, please have mercy on me." Spiritual pride is looking down on someone, and is really saying that I am better than you. Spiritual pride is having all the answers, always being very sure and confident and not allowing someone else to have a doubt or question. Paul spoke about being "puffed up."

Q. *In the story of the Prodigal Son, it says, "he came to himself." What does that mean?*

A. The phrase is a very significant one for human beings. It means he got in touch with his inner feelings (John Powell is strong on this in "Fully Human, Fully Alive"). It means he was honest, finally, with himself. He was facing reality. He was admitting defeat. He was carefully assessing his own situation. He was deciding to do something about his predicament. He was beginning to see who he really was (a son) and what he ought to do about it.

Hopefully, it should be a process for each of us. We all need to realize that we are meant to be God's sons and daughters. Realizing that, we are already on the way home.

SEND QUESTIONS TO: Rev. Dr. Bruce Miles, 364 Foxdale Avenue, Winnipeg, Manitoba, R2G 1A4. Include name and address, for information only.

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REVIEWS

CONCERT

It has not been, nor will it be, the policy of The Record *to give much attention to concerts or stage productions available only in one or two of the larger cities in our country.*

However, this review, though it concerns concert performances given in Toronto, is important in that it gives a young Presbyterian's reaction to one of the most high-profile converts to Christianity in recent years.

IT WAS, as much as it could be at the church offices, a rough week. On the first real spring afternoon at the beginning of a weekend all I wanted was to go home and forget about church growth. So it was with not a little surprise that my car was illegally parked in downtown Toronto while I went in search of a ticket for a previously advertised sold out "evangelism" show.

"Any tickets left for tonight's concert?" I asked, gazing through the wicket bars at a new wave face.

"Sure, I got one centre stage, 15th row. That's if you want to spend 15 bucks to listen to him talk about Jesus."

As I sat centre stage, fifteen rows from the front, (and five from the back), I began to wonder what I should expect.

It was as if I was here not because I really wanted to be, but to show my support for a new member of the flock. After all, it had been only a matter of months since Bob Dylan had converted to Christianity.

Yes, Bob Dylan, probably one of the greatest singer-songwriters cum poets, cum Christian cum evangelists to hit the tour scene since Billy Graham and his cast of hundreds. Or at least so it seemed, that night at Massey Hall.

I had never liked proselytizers. I'm sure that at an early age I must have suffered trauma during an evangelistic meeting I'd been brought to under duress. But there I was, sitting, then clapping, humming along while one man and 10 disciples sang and talked about Jesus Christ, and his Father.

It was the new Dylan — fresh, vibrant, but in a way still laid-back and sixtyish. Every one of his songs expounded his Christianity. But not once did he preach his brand of religion. No trips were laid. But, his attitude, his faith, was so obvious and so sincere, one felt foolish not to believe him — if not his message. As he worked through his *Slow Train Comin'* album, taunting the audience with lines like "When you gonna wake up" and proclaiming "the serpent will be crushed underfoot," I began to think about what I'd been hearing all week — "articulating the faith." All week that task had been defined, dissected and generally kicked about.

Now, here in Massey Hall on a Friday night in Toronto, a packed house was clapping, cheering and listening to a man doing just that.

Anyone who has ever in an anxious moment referred to Dylan as "Las Vegas Bob" should wash out his/her mouth with soap.

I honestly have never heard him like I did that night. The Spirit was in that man.

Dylan fans have a treat in store with the release of his next album (probably early fall '80).



"Saved by the Blood of the Lamb" — one of the tunes destined for his next disc, should be approached cautiously by any greying Presbyterian — but the kids will love it. It is probably the most hard-driving rock from Dylan in a decade.

Unlike the reborn for Christian-television set, Dylan doesn't look back. As older, less sympathetic fans screamed relentlessly for "Route 66," "Rainy Day Woman," etc., not once did Dylan refer in song to his pre-Christian days.

"One day Jesus tapped me on the shoulder and from then on I knew what I had to do."

He's the closest thing to a fulfilled man that I've ever seen. Dylan's got a talent and he uses it to the very best purpose. Keep it up, Bob, because as long as you do, we've got the best of both worlds.

John Archibald

MR. ARCHIBALD is Production Technician Communication Services at church offices.

books

GOING HOME
by Robert A. Raines.
Published by Harper & Row, N.Y., 1979. Price: $8.50
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

In the spring of 1974, I accompanied a friend to Columbus, Ohio, to attend a week-long seminar in First Community Church. For me it was a kind of religious pilgrimage, because for a number of years I had been greatly inspired and encouraged by the writings of Robert A. Raines, especially in the area of church renewal. He was now the senior minister of First Community Church and one of the main speakers scheduled for the week.

It was with considerable disappointment that I was to learn on my arrival in Columbus, that not only would he not be speaking but that he had left his wife and family and was not presently actively engaged in ministry at First Community Church.

It was, therefore, with a good deal

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of interest that I awaited the opportunity of reading Robert Raines' most recent book, *Going Home,* sub-titled, "A personal story of self-discovery, a journey from despair to hope."

As a structure for describing his journey from First Community Church, his wife and family, to his present position as director of the retreat centre at Kirkridge, and life with a new wife, he uses the Biblical story of Abraham and Sarah. His present wife, by the way, Cynthia Hirni, was a worship leader in First Community Church in Columbus and that was where he became involved with her.

Robert Raines writes this book with the same grace and flowing passion of his previous books. One does not remain unmoved by his story of struggle and near despair, ultimately leading to a greater and more satisfying discovery of who he is and rebirth into a new freedom and ability to contribute to society. All the pieces fit beautifully together. By him leaving his first wife, she has found a new freedom and greater self-fulfilment. His children all appear to be doing well, and, if anything, the whole experience has contributed to their strength of character. He, himself, has at last rid himself of the shadow of his father, a well-known Methodist minister, and become his own man. Best of all, this whole thing has been orchestrated by God, who led Robert Raines out of the security of his home, into a new life of adventure, in the same manner in which he led Abraham.

This may indeed be the way it really is, but I am still left with a few questions. Beyond a less than satisfying answer to the question as to what really happened to end a marriage relationship that the author paid tribute to in the foreword of each of his books, the central question is one of theology. In many ways this book typifies much of the modern personal and subjective theology, that claims an immediate awareness and relationship to God, without a great many historical references. It is "Jesus and me" theology. He tells me what to do in a direct and subjective fashion. Somehow the Bible and other historical markers, if not irrelevant, become at least secondary to my subjective feelings of what God is telling me to do and become.

I personally find that in the ministry I am faced more and more with this kind of piety. "My girl friend and I prayed about it, and the Lord led me out of my marriage to go and live with her." Gnosticism has never been dead, but it surely is enjoying a significant revival the last few years!

Be that as it may, *Going Home* is still worth reading. Raines has not lost his ability as an able communicator. Whether the story he tells is an authentic story of faith and spiritual rebirth, or as my wife puts it, "Robert Raines' rationalization of why he left his wife," you will have to decide after you have read the book.

(Rev.) John Congram

MR. CONGRAM is minister at St. Mark's, Don Mills, Ont.

ILLUSTRISSIMI: Letters from Pope John Paul I.
by Albino Luciani.
Published by Little, Brown and Company, Toronto, 258 pp.
Price: $12.50
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

This book was first published in Italy in 1976 when its author, Albino Luciani, was the Patriarch of Venice. It was translated from the Italian in 1978 by William Weaver, a man with a reputation for his excellence in translation. On the 26th of August in that year Albino Luciani became the 263rd Pontiff of the Roman Catholic Church, and thirty-three days later he died in his sleep.

The book is a collection of forty brief essays, written in the form of "letters" to characters real and fictional, famous and unknown alike. And what letters they are! Written with a light touch, every one of them infused with Christian joy, and the most of them taking the opportunity to teach some aspect of the gospel.

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books

(continued from previous page)

(In these letters the word "gospel" regains something of its ancient meaning as "good news." It is the good news of the hope and wholeness we have in Jesus Christ. It is news of the inexpressible joy that ought to be the mark of every Christian — regardless of his or her traditional background.)

The variety of characters represented in this collection of "letters" is delightful. They range from Charles Dickens, with which the collection opens, to King David, on to Pinocchio, to Sir Walter Scott, to St. Luke the Evangelist, to Qintillian, the great orator, to Marconi and finally, to Jesus.

In each of these essays there is material to inspire, as when he reminds Charles Dickens of the great advances in most countries for the protection of those who were the "working poor" of his day, and to caution, as he points the way beyond the present improvements, to issues more basic in nature. "Today the poor world," he concludes, "which has such need of God, is a poor abode."

The Patriarch selected Psalm 131 as illustrative of the characteristics he admired in King David and saw in St. Paul. These are an awareness of one's own place in the plan of God, of humility and strength, of death to pride and self-seeking. In this connection he writes: "The opinions of one's fellowmen should be kept somewhat at a distance: they cannot heal a guilty conscience nor can they wound an upright conscience." Only a few of us manage to believe that, and then not for any length of time!

The letter to Pinocchio is one that ought to be read by every teenager and his or her parents. It is one of the most sensitive and sensible things written about the joys of youth and the problems of growing up that either teenager or parent will read. Maybe I enjoyed it because it found in me an echo of almost everything he said, but that quite aside, this letter alone is worth the price of the book. "All honour to the Scotsman, to the father of the historical, and clean, novel." So he begins and ends his letter to Sir Walter Scott, whose novels he read and absorbed as a boy, and to whom he draws attention as a moral example for modern novelists. He compares Scott favourably with Horace, whose instruction and practice was to "mix the useful with the enjoyable." While listening to a recent television interview programme during which the interviewer tried to evoke sympathy for drug peddlars in prison, I thought of his quotation from Anne of Geierstein, in which Arthur the boy Hero said to Thiebault, his companion, "Thiebault, sing me no more such lays. I have heard my father say that the readiest mode to corrupt a Christian man is to bestow upon vice the pity and praise due only to virtue." His one reservation, a small one, about Sir Walter is that the great Scotsman took pot shots at the Roman Catholic Church. But even that, he writes charitably, was done by a Presbyterian in good faith!

His letter to St. Luke is disappointing. It begins and ends quite well but the body of the letter is an essay on the modern preoccupation with the necessity to overthrow rules and regulations of every kind, civil and ecclesiastical alike. He comments that lawmakers and their laws are held in open contempt; a remark that comes directly out of his sorrow over the anarchy in modern Italy in matters political. The concern of Jesus with the poor and disadvantaged, as recorded in St. Luke's gospel, is contrasted with the pride and arrogance of modern selfishness.

This book is the ideal sort of reading to take on holiday. Each letter needs to be read by itself, allowed to sink in and become a subject for reflection before the next one is read. It is light enough that the summertime reader is not discouraged but with a depth subtle enough to keep the reader alive and challenged. On the other hand, if your holidays are over for another year, this book is an ideal bed-side companion and, at one letter a night, you will have read something really worthwhile in a little more than a month.

R. Sheldon MacKenzie

DR. MACKENZIE is a faculty member in the Dept. of Religious Studies at the Memorial University of Newfoundland.

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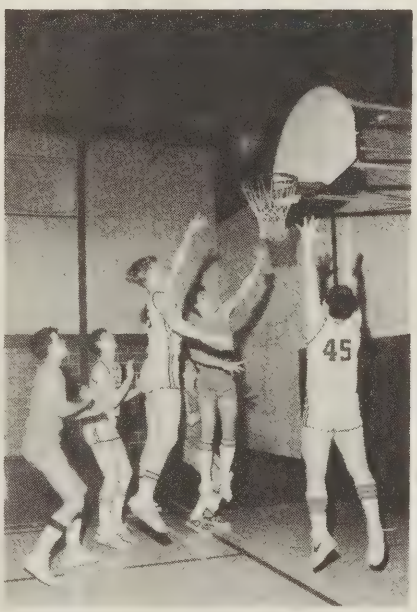
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LETTERS

(continued from page 9)

tioned as parts of it are by the culture and the thought patterns prevailing at the time it was written...." Such a query evokes a number of responses. Who are these biblical scholars we are to acknowledge? Have they in fact spoken with one voice over the past century as you seem to suggest? It would appear that they have not. Further, is it not misleading and erroneous to suggest that all biblical scholars regard Scripture as merely "containing" God's word and as culturally "conditioned" (though admittedly these terms remain undefined)? Immediately one thinks of a number of scholars who would not hold these views; men like B.B. Warfield, J. Gresham Machen, Geerhardus Vos, and Herman Ridderbos, to mention only a few.

In addition, your labelling of all those who do not subscribe to the aforementioned views as "fundamentalist" is not only historically inaccurate, but is, considering the pejorative connotations associated with that term, tantamount to engaging in a kind of cheap polemic. Such a pitting of the "biblical scholars" over against the "fundamentalists" merely misrepresents the issue. Indeed, the implication seems to be that those who regard the entire canon of Scripture as the Word of God (and not merely some portions thereof) are, in fact, attempting to defend an indefensible position. On the contrary, many reputable scholars of the present day, reflecting a wide spectrum of denominational backgrounds, uphold this historic Christian position. Not surprisingly, this is also the stance of our own denomination. As the Westminster Confession of Faith puts it, the biblical books are "all ... given by inspiration of God (and are) to be the rule of faith and life." (Chapter 1, Para. 2)

Richard W. Vaudry,
Montreal, Que.

Ed. note: *I stand by my claim that by far the majority of biblical scholars accept the principle of seeking at least the context in the study of Scripture. Their conclusions are not, of course, identical but their* modus operandi *in most cases allows for the very kinds of influence referred to. It would be both tedious and a waste of space to begin a match game and then to tote up the score (i.e. I see your Warfield and raise you a Barth).*

The charge that the label "fundamentalist" is pejorative does carry some weight. While not entirely conceding its historic inaccuracy (all labels are to a degree inaccurate — and Machen, for one, has more than once been grouped with the fundamentalists in formal studies of the movement) I do concede that it was a bit of a red flag. However, would using the designation "full, verbal, plenary inspirationalists" have made any more sense to our readers?

On the issue of the ordination of women, (just one example, but currently the most visible) our own denomination has allowed for a contextual interpretation of Scripture.

Let our labels go

In the book *Through The Year With William Barclay,* there is the following:

We must let our labels go.

Liberal, fundamentalist, radical, conservative, the labels which we attach to people in order to divide them into opposing parties, must go. Whatever our approach to it, we are all lovers of the Word of God.

From so much of what has been in *The Record* over the past months, it would seem that labels, far from being let go, have become a most prized and sought after possession. Pens have been sharpened to daggers as one "evangelical faith" stalks and tracks down the other; conscience slashes at conscience as the confrontations tumble ever more deeply and darkly into what is nothing less than acrimony.

For Heaven's sake, what are we doing and where are we going? Will the final summation of our denomination be: "They lived — and they died — by Hermeneutics?"

Perhaps there once was a time when the word "Christian" was the only label thought necessary. How sad that we apparently find this label limited and inadequate...

(Rev.) Douglas Miles,
Beaverton, Ont.

Responsible flexibility

The Presbyterian Church in Canada, whatever its vicissitudes, considers itself a national church, with nation-wide vision, organization, responsibility and witness. It has a ministry to people throughout the nation, and has a concern for national life itself in its many aspects. One characteristic of national churches historically is that they have attempted to be comprehensive — to draw within their fellowship as many as possible of those within the nation who profess to trust God the Father, in Jesus Christ, by the Holy Spirit, through the Scriptures. These churches have eagerly given expression to their faith in creeds and confessions, but they have allowed a certain measure of responsible flexibility. Over the centuries these churches have learned that some subjects require generations of theological discussion before full consensus is arrived at, that some matters of faith are expressed in the Bible as antinomies, that on some issues God in his sovereignty has seen fit not to reveal himself in such completeness that a full resolution will ever be arrived at by the church militant, and that the rigid enforcement of certain interpretations only leads to a time of tragedy.

At the same time in the national churches, as well as in some other ecclesiastical bodies, groups have arisen which have wished to interpret the creeds and confessions in very precise detail and have insisted that their interpretations be accepted as binding. Such groups, going beyond the normal use of confessions, are often described as confessionalists, and in their more extreme form they generally give to all but their own adherents the impression of strict conservative rigidity. Now it seems to me, in reading some of the contributions to the May *Record,* that such a point of view was expressed. At the same time, in dealing with the MacDougall case, it also seemed as if we were hearing from a not-so-conservative confessionalism, but one which, at least on this occasion, appeared to be evincing a similarly rigid cast of mind. And this I found very sad for a number of reasons.

Pastorally, there seemed to be little

concern with persons. People were either to obey church law in every detail or it appeared that we would be happy to be rid of them. This seems to be the kind of legalism to which rigidity inevitably develops. Thus there could be a chauvinist in all his dealings with women, who has little or no concept of the gifts of the Holy Spirit given to women for ministry, and who in his own congregation does not encourage women in their ministries, but who, because he always follows the majority, is safe within the church. At the same time there could be someone who is continually supportive of women, but has certain honest exegetical questions about the ordination of women to the pastoral office — he is to be banished forthwith. The Church will only suffer if, in even a few cases, the thoughtfully and honestly sensitive are banished, and those with coarser qualities are retained without a question.

Strategically, the questionable procedure that purity in the Church is best maintained by separation also seemed to be enunciated. One can only be grateful for any concern for the good health of the Body of Christ, but the eager concern to cut off the offending seemed to be more expressive of a Judaic externalism than to be redolent of the New Covenant with its persuasion that the pouring out of the life-giving Spirit is able to transform. Of course there are occasions when separation is a last resort, but in the MacDougall case it appears that the not-so-conservative confessionalists are using the simple, speedy, but inappropriate strategy in threatening the excision of one of the younger branches of our church. Those who grow up among us, and give evidence of grace and gift for ministry, are not to be sent to the firing squad because their views are not quite finely enough tuned. Acceptance, love, encouragement and prayer, are much more appropriate tools for dealing with our children, even if they don't exactly see eye to eye with the older generation.

Evangelistically, the rigid approach being asserted in the MacDougall case appears to be self-defeating. Just as the Double the Church in the Eighties movement gets under way we reduce the membership still further! Certainly there are different requirements for the pastoral ministry and for church membership in which we look for the work of evangelism to be consummated. But again it is the outlook that is disturbing. A mentality which can readily sacrifice potential young ministers because they may be slightly out of step on one issue may well be insensitive to the aspirations of young converts and potential church members as well.

Spiritually, the approach being mooted seems to have little to support it. We all acknowledge today that we stand in need of spiritual renewal within our church, and although most would agree that a cranky confessionalistic Calvinism is not the route to vitality, there are in

(continued on next page)

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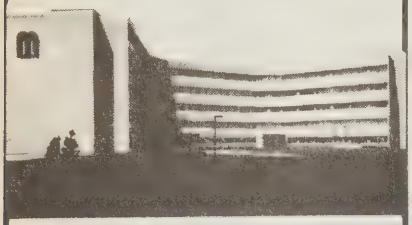
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LETTERS

(continued from previous page)

our denomination a number of ministers and congregations of generally conservative views who are already part of the solution and not part of the problem. Is the not-so-conservative approach to the MacDougall question suggesting that if these people also are not prepared to go along immediately with every detail of every change that they too are to be given their walking papers? What a tragedy this would be for the spiritual life and future well-being of The Presbyterian Church in Canada!

(Rev. Dr.) Ian S. Rennie,
Associate Professor in Church History,
Regent College, Vancouver, B.C.

Another potential for growth?

The church is concerned about growth and is now in a programme to promote the growth of our church during the next decade. There are obviously many ways in which this will be accomplished as we take seriously this challenge. One of the ways that will help the church grow is to begin new congregations but surely the more important way will be by helping existing congregations expand.

At the present time there are many congregations, I am sure, that have the potential to grow in quality and in size. They need additional professional help. If some of the graduating students who become Ordained Missionaries could be appointed to some of our larger congregations, they would not only benefit by the experience of working in these congregations, but they would be able to give some leadership in their expansion. Many congregations in this category, however, do not have the additional resources to support another minister. Shouldn't the Board of World Mission be appointing some Ordained Missionaries (O.M.) for two years to existing self-supporting congregations in order to facilitate the growth of the church?

(Rev.) James R. Weir,
Burlington, Ont.

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On doubling and the defeat of humanism

Dr. W.W. Bryden, Sixth Principal of Knox College, Toronto, always emphasized the difference between Humanism and Christianity in this fashion: "Gentlemen," (there were no ladies in Knox, then), "Christianity is not so much that we know God, but that we are known of God by his Judging, Saving, Word." (Galatians 4:9) "Humanism (Reason) knows God in a fashion, but it never knows him as Creator and Lord of all life and things. It never accepts the ten rules of God, nor the eleventh commandment Christ gave of Agape."

Christianity has no problem with the rights and claims of God, but it does have with the rights and demands of Humanism. It is tragic when Church leaders and ministers try to interpret human rights by reason alone. The result is "a splitting of hairs" on all major issues in our secular world. Instead of saying, like Pope John Paul II, when he travelled America last year and France this year, that God's rules were given as the Creator, by Revelation, and we cannot tamper with them, we as a church are analysing and trying to say what proportion we think God wants us to accept. This is so obvious in our attitude to all problems of sex, divorce, family life, abortion, alcohol, drug abuse, capital punishment, politics, stealing, vandalism, business, evangelism, poverty, immigration, racism, and education programmes and values. Our humanistic approach to these matters has defeated the witness of God's revelation, "The Word made flesh."

If we are to double our church in nine years, — one year of effort is already past, — we need to be known of, and listen to, the "Judging, Saving, Word." We must root out Humanism from our churches and pulpits. In the early Church and on down through history, only those who were known of God and who had become

a part of the Redemptive Creative Life in history were considered to be the Church of Jesus Christ. In the Book of Acts, only those who believed in this existential way were baptized and added to the Church by the Holy Spirit. The Church can double itself only by this means, for man-made ideas and programmes are outside the plan of God. The Church's one task is to evangelize or proclaim its faith.

Therefore the approach to doubling must be:

1. By Evangelizing through the Word being preached by believers.

May I suggest we need a neighbourhood evangelistic effort immediately.

2. By the personal witness of every believer.

May I suggest we need every believing member to be constantly inviting persons to church to hear the Word.

3. By a parental concern to teach God's Word to our children.

May I suggest since the Public School Education System is almost 100% humanistic, that we consider seriously a programme to introduce private Christian Schools immediately to combat the menace that our youth face in the secular world.

(Rev.) Len Self,
Westminster Church,
Toronto, Ont.

Congratulations and doubt

I would like to congratulate you on the courage shown in publishing the article "The Evangelization of the Family named Fulp" in your *Presbyterian Record* of April, 1980. I also wish to congratulate you on the general broad-mindedness of the contents of *The Record* in every issue. I particularly enjoy "Barsanuphius," the cartoon "Watson's World" and the articles by Lloyd Robertson... there is not much wrong, if we can laugh at ourselves.

In all fairness I must now confess that I am an 86-year-old Agnostic, (actually 26 years in the Church of England, 60 years Agnostic). My

(continued on next page)

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LETTERS

(continued from previous page)

father was a Government official and on Sundays he was a Sidesman at Exeter Cathedral in Devon, England. I was sent to a public (private) school for boys which opened each morning with a prayer by the very strict Headmaster and the first lesson each day was known as a "Scripture Lesson." On Sundays church was compulsory — morning and evening services and "Sunday School" in the afternoon. At age 20 I had had the Lords, Dukes, and Earls of England up to here, and came to Canada. That was the year of the start of the "First World War" and my disillusionment. Next year I was an N.C.O. in the Canadian Army. I think it was the "Battle of Vimy Ridge" that finally convinced me that there was something wrong with my religious training. Obviously the great Christian commandment of "Love one another" was not working out. The Church, on both sides, was praying for victory. That, of course, was not possible but no sermon was ever preached in condemnation of the whole senseless slaughter!

Now for an explanation as to why I read *The Record.* My wife is the widow of a Presbyterian minister. As she is very deaf she no longer attends church regularly but still supports it and subscribes to *The Record*...she is also the typist!!!!

I wonder if, and when, the Church will be called upon to play some other role in the lives of all of us instead of the preaching of the Bible, a man-made book that is very contradictory to say the least. There are many "good works" that the Church is doing and could continue to do, to serve humanity and as a check-rein on abuses.

Please excuse my cynicism and scepticism.

William Moore,
Toronto, Ont.

Ed. note: *One of the clear and non-"contradictory" statements in the Bible which we must continue to preach (or dissolve into simply another charitable organization) is Paul's "We have this treasure in earthen vessels." II Cor. 4:7.*

You see, the distinction made between our "Good News," the Gospel, and the imperfect vehicles that have contained it — the institutional church and theology, was made back at the very beginning. We must continue to draw the distinction — but the treasure is there. How else could so imperfect an institution have survived?

Thanks for your kind comments and your forthrightness.

No place for satire

I am writing re the article entitled "The Evangelization of a family named Fulp" in the April *Record.*

I do not believe that a church magazine is a suitable place for a satire on evangelism to be published, no matter how clever it is.

An article on how valueless church membership is unless a person has been born again, or one containing advice on how to handle the situation when a wife or husband has become a Christian and their partner hasn't, would have done so much more to promote the kingdom of God and thus church growth.

I sincerely hope the Presbyterian Church isn't becoming too liberal.

Eva B. Hobbs,
Hagersville, Ont.

Ed. note: *It was misdirected and shallow evangelism that was (deservedly and accurately) satirized. The danger of our church becoming "too liberal" is contingent upon one's definition of the term.*

Enjoys humour

I have been receiving *The Record* for three years now, and enjoy the articles, and your touches of humour aside from your features, "Barsanuphius" and "Watson's World." I have looked forward especially to Dr. Scobie's articles, since he preached in our church on several occasions, and supplied for a summer when he lived in our area.

Our congregation, Beaurepaire United, enjoys very good relations with our sister churches in our community, including Briarwood Presbyterian under the Rev. David Heath,

co-operating in joint enterprises such as Ten Days for World Development events, World Day of Prayer, Week of Prayer for Christian Unity, and a local information shopping centre event called Info-Beaconsfield.

Grant MacGregor,
Beaconsfield, Que.

Appreciation for Scobie

I'd like to say thank you for the many interesting items which have appeared in recent issues of *The Record.* I particularly have enjoyed the series of articles by Dr. Scobie dealing with the Gospels and Revelation. While I don't share all of his views, I found the articles a very refreshing addition to regular features. May I expect to read more Scriptural expositions in future issues? If it is true that "faith comes by hearing, and hearing by the word of Christ" (Rom.10:17), perhaps a monthly expository sermon on Biblical study could do much with the Lord's blessing to further the cause of 'doubled membership' in the years ahead.

Ian McPhee,
The Union Mission for Men,
Ottawa, Ont.

A prejudicial cover?

I was reading the May, 1980 issue of *The Record,* but paid no attention to the cover. When it was pointed out to me, I couldn't believe I missed it. The cover brought two people to my mind and I would like to describe them.

The first person works at an auto parts warehouse. He rides a motorcycle and usually wears a leather jacket, blue denim jeans, cowboy boots, and a T-shirt. He also plays a guitar very similar to the one on the cover, and has relatively long hair.

The second person attends university and is majoring in accounting. He is a Christian and is fairly involved in his church. He is the assistant treasurer, a member of the finance and maintenance committee, and used to be a Sunday school teacher. He is also shy and a little conservative.

I would quickly like to point out that they are not two people, but both part of a description of myself. It seems apparent that it was the first person you were trying to depict on the cover. There are two very powerful symbols on the cover being associated with a cult. The first is that the person whose clothes are in the picture is a hippy freak, guitar playing, long-haired flower child. He is the type that is causing all the trouble. If he likes communes so much he should go to Siberia. The second symbol is that the person is sex crazy. You'll notice that the pants are in the chair and he is not in them. He couldn't even wait to finish his apple, and take off his shirt and socks. I find it slightly personally insulting that the image of guitar and jeans be stereotyped as cultist. There are probably several other interpretations that could be drawn from the cover, but that is not the issue. What really bothers me is that this cover is doing what the church is trying to stop. It is encouraging prejudice based on appearance. Many people, including myself, on occasion, wear jeans to service. Does this mean we are sex crazed, hippy cultist? (Of course, from now on when I bring my guitar to church with me, I WON'T carry an apple!). Instead of telling people how they should dress and act, we should be telling them to love God, themselves, and no matter how they look like, others. I know that even though I wear blue jeans, I am forgiven.

The Record is a fine publication and I hope that you will be careful not to repeat the same type of mistake in the future.

David Campbell,
Montreal, Que.

Ed. Note: *The jeans belong to the production editor, (she was otherwise attired at the time), the guitar belongs to the wife of the Comptroller, and the apple was mine. None of us is "cultist."*

Surely the point that the cover makes is that young people in general (not "hippy freaks") are vulnerable to the blandishments of the cults. They are not by any means the only age group proselytized, but the primary *one.*

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NEWS

The Scottish Assembly

The Church of Scotland Assembly has become forward-looking once again, at least in certain important directions. After last year's reactionary movements, I concluded my report, "are we as a church grieving the Holy Spirit?" This year, from time to time, the Holy Spirit seems to have intervened in the cause of essential mission in and through the church to our parishes and nation. There are, however, disturbing signs of deepening division, with the closing of ranks amongst traditionalists and increasing pressure, mainly from the young for change and experiment, and overall, a confusion regarding faith and authority.

Assembly Council approved

By 583 votes to 365 the Assembly, following an earlier two-to-one vote by members of Presbyteries and a vote of 28 to 21 among the Presbyteries themselves, agreed to set up an Assembly Council of 16 members. The purpose of the Assembly Council is to streamline and co-ordinate the largely disconnected work of 47 different committees each bearing the heavy expenses of far-flung members and (as I well know) using up much precious time and talent, too often making only a log-jam. Like every other agency, the Council will be entirely subject and answerable to the Assembly. It will now, at last, be able to put into action the well-developed programme submitted to last year's Assembly to form seven Boards to deal with the church's work. It will include the conveners of the Boards, and policies will be implemented by a management committee consisting of the secretary and the seven Board secretaries. It is fortunate that the chief executive already nominated last year is still available; Mr. Gordon Hector had a distinguished career as a diplomat and is Deputy Secretary of Aberdeen University. This, the most far-reaching change in 50 years, is the result of ten years study, report and debate. Many are praying that as the Head of the Church promised to be present where two or three are gathered in his name, he will guide the new Council by his Spirit, who works "not by might nor by power" — nor by numbers.

Choosing Moderators

Another change was made, in this case owing to the growth of criticism in a section of the church of the system whereby we choose Moderators. At present a committee of between 80 and 90, ministers and elders in equal numbers, with all previous Moderators (causing murmurs of an 'ex-Moderatorial mafia' and 'Moderatorial geriatrics') chooses to put forward a name in the previous autumn. Following discussion at last year's Assembly, the motion to reduce the number unfortunately came up during the first day (Saturday, 17th May) when nine-tenths of the members had departed to prepare for the Lord High Commissioner's Garden Party at Holyroodhouse. Out of 1,300 possible members it was carried by 68 votes to 66 that the Nomination Committee should be reduced to 32, with only the four most recent Moderators. Such a thin house has been the subject of unfavourable criticism.

Ministerial Assistance

The serious shortage of ministers, the large number nearing retirement age (now possible at 65), together with the great increase in united charges — some including from three to five former parishes — has put a severe strain on our ministers, as I know from extensive experience of racing from one church to another on Sunday mornings, sometimes over considerable distances. The former "Committee of Forty" proposed that the Assembly should set up an auxiliary part-time, unpaid, ordained ministry, given two years of training, not inducted to a charge, Presbyteries to recruit and supervise such ministers. This was duly agreed: it is already accepted in Africa, and elsewhere.

"Who ministers to the ministers?" was asked during the report of the Committee on Education for the Ministry — a most important question in the minds of many for years. The Assembly stressed the need of congregational support for pastors, and Presbyteries were asked to study the report and consider adopting a system of pastoral care for ministers. There is great need of a genuine Pastor of pastors.

The same Committee, in view of the opposition to the appointment by Edinburgh University of a laicized and liberal Roman Catholic theologian to the Thomas Chalmers Chair of Christian Dogmatics, (following the Very Rev. Professor T.F. Torrance), reported that it had received a firm commitment from the University that students for our ministry would continue to be trained in accordance with our Reformed faith and doctrine. It was convincingly argued that, by bearing the main burden of the Divinity Colleges, the Universities serve the church, that the students are a leaven, not a ghetto, and that there they come to grips with the world's problems. So the suggestion of a special church training College was overwhelmingly outvoted. Incidentally, our minimum stipend is 4,500 pounds ($12,150), which is 1,700 pounds ($4,590) below the national average wage. The church requires a 50% increase in income to keep present work going and the programme to stimulate giving is to be stepped up: this is easier said than done, though givings have increased.

So far, very few women have been elected to parishes though women elders are increasing in numbers. One of the highlights of this Assembly was the presence as a chaplain to the Lord High Commissioner, Lord Elgin and Kincardine, of his sister, one of your ministers, the Rev. Allison Stewart-Patterson, who made a brilliant and inspiring speech pleading that more women should be given the freedom to be heard frequently in our pulpits and called to parishes. I have a pleasant newspaper photograph of her addressing the Assembly before me as I write: her attractive garb was much admired. As always, we felt it an honour to have your Moderator, Dr. Kenneth McMillan, representing you. Please feel that we hold the warmest family feelings towards you and I specially admire your *Presbyterian Record* for its balanced and attractive format.

In brief

During the Church and Nation Report, for many years the Very Rev. Lord Macleod has pleaded eloquently for a pacifist vote. This year a young minister, protesting against a long

debate over the very same ground, succeeded in getting passed without debate the Committee's own reluctant acceptance of defensive armament to preserve peace, but an unprecedented queue of members registered dissent and Lord Macleod managed to get his protest against nuclear weapons made during another debate. What a power in his eighties!

Football violence — Celtic versus Rangers — spilled into a terrifying riot needing mounted police. The Assembly condemned sectarian violence and agreed that tensions would be eased if all football clubs, Rangers in particular (which still excludes Roman Catholics from management and players), would disclaim sectarian bias and make selections without religious discrimination. The Assembly commended athletes boycotting the Moscow Olympics, and regretted the visit of the British Lions rugby club to South Africa.

Following annual support for a measure of independence within the United Kingdom since 1946, the Assembly urgently requested the Government 'yet again' to introduce 'an appropriate measure of self-government' for Scotland. The extreme insistence of the Scottish National Party for complete national independence was a major reason for the lack of support in the referendum and for the decline of the Party to one member in Parliament and the loss of most regional seats. Most Scots want a limited form of independence with control of local affairs, but firmly within the U.K., under the Crown, and with Scots M.P.s in Westminster. The plight of our farmers and fishermen under Common Market rules was strongly noted and protest made to the Government.

The new Archbishop of Canterbury impressed the Assembly by an eloquent and brotherly speech recognizing the value of our Reformed witness and the need to go forward together in a mission of national evangelism and reconciliation. These notes, in various emphases, were also made impressively by the outstanding Moderator, Rt. Rev. W.B. Johnston, and Lord Elgin, who echoed a frequent stress on the value of fresh advances in youth work. This seems an Assembly of hope. Praise God.

(Rev.) John B. Logan,
Crieff, Perthshire, Scotland

MR. LOGAN has been writing the Scottish Assembly report for The Record *for some forty years! During the war years (1939-1945), Dr. John McNab,* Record *editor, expressed his thanks by sending him food boxes (much appreciated by his young family, Mr. Logan tells us).*

New staff person for Inter Church Aid

The Inter Church Aid Executive Committee has appointed Ms. Jean Davidson of Stouffville, Ont., as the new Administrative Assistant to succeed Ms. Mary Morris, who leaves Inter Church Aid on August 1 to do graduate study at the University of Regina.

Jean comes to Inter Church Aid from a varied background. She has worked in a veterinary clinic, has done research for a consulting firm and Transport Canada on the New Toronto International Airport — Pickering Agrology Study, and has taught in a Roman Catholic High School in Whitby, Ont. A graduate of the University of Toronto, (B.A., B.Ed.), she is a member of the board of managers at St. James Church, Stouffville. She began her duties June 16.

Arson suspected in Toronto church fire

A fire at St. James Church, Long Branch, in the Metropolitan Toronto area, caused an estimated $50,000 damage, allegedly at the hands of an arsonist. The police have made an arrest. Considerable damage was done to the chancel, and the vestry and minister's library were completely destroyed. Fortunately, there is no structural damage to the building. The fire occurred on the evening of Saturday, May 3, but the Sunday morning service took place as usual — in the basement, where the congregation is continuing to worship. Members rallied around, clean-up began immediately, and church activities have continued uninterrupted. Repairs to the interior are now well under way. The Rev. H.L. Shantz is minister of St. James.

□

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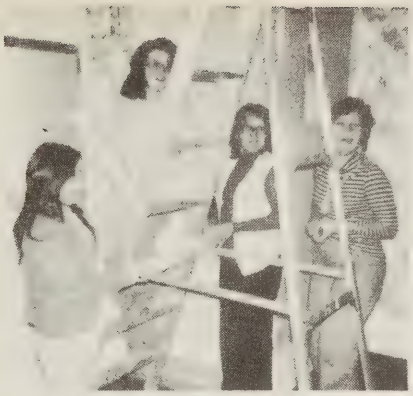
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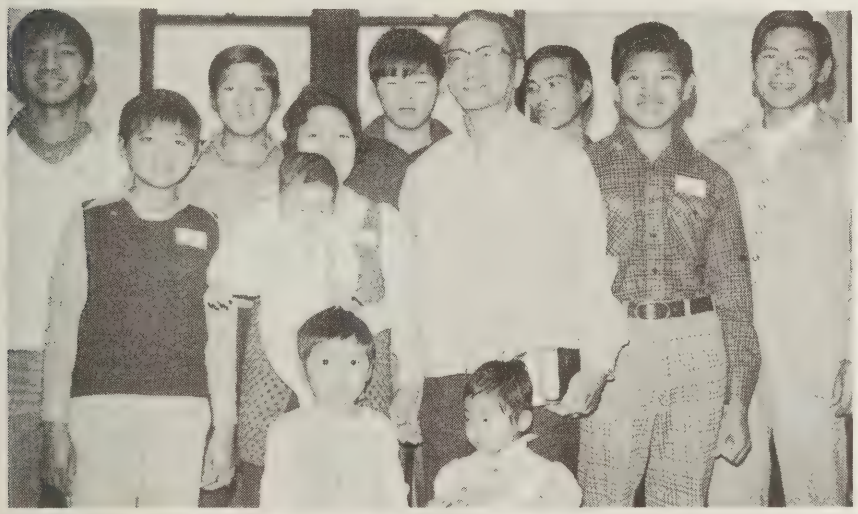
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CAMEOS



SNAPPED in the act of redecorating the interior of the Women's Residence at Kenora Fellowship Centre, Kenora, Ont., from left to right, are: Agnes Meesee-waypetung; Betty Spruce; Julia Ashope-nace; and Darlene Loranger, residence manager.



THIS LARGE, HAPPY FAMILY were the guests of honour at a recent afternoon celebration in St. James Church hall to welcome them into the community. Mr. and Mrs. Kho and their ten children were sponsored to Canada under the refugee programme by the Presbyterian congregations of St. James and St. Paul's in Truro, N.S. Sharing in the celebrations and pictured with the family are two relatives who came to Canada under the sponsorship of St. Andrew's United Church in Truro.



THE ONLY native scout group in a non-native church in Canada, that of First Church, Portage-la-Prairie, Man., won the Scout floor hockey trophy for the second year in a row. In the picture, Scouter Rev. H.L. Henderson is shown presenting the trophy to the coach, Ernest Gregory.

(continued on next page)

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CAMEOS

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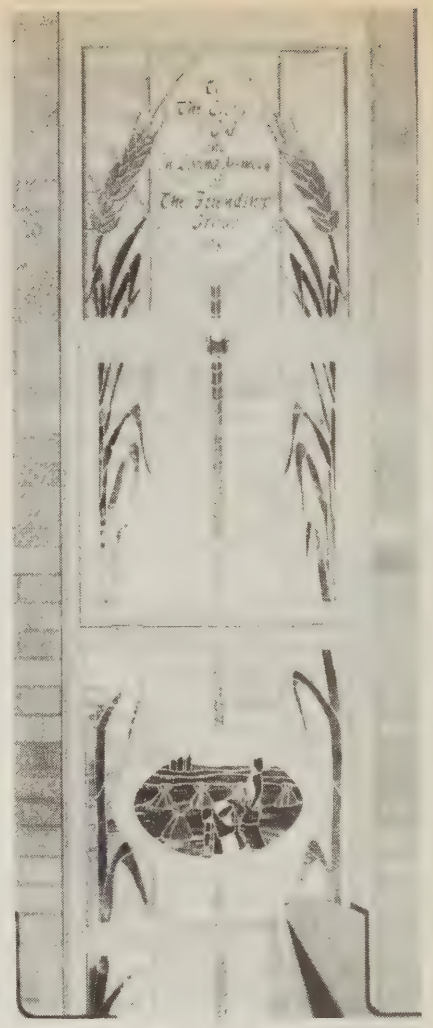


DAVID (Jonathan Hayes) stands victorious over Goliath (Peter Ormerod) in the musical presentation of "David and the Giants" by children of the Junior Choir and Sunday School of St. Andrew's Church, Cobourg, Ont. The church organist, Deirdre Morrell, directed the musical. The Rev. Stephen Hayes is minister of St. Andrew's.

PICTURED is the second in a series of stained-glass windows to be installed and dedicated in St. Andrew's Church, North Battleford, Sask., during the 75th anniversary year of both the congregation and the province of Saskatchewan.

This window, *Harvest,* complements a previous window, *Seedtime,* and is dedicated in memory of former members of the Friendship Group senior ladies and pioneers of the province, whose project has been the paying of the heat and light for the church through knitting, bake sales, etc. The window is based on an original oil painting by Mrs. J.C. MacKinnon, a member of St. Andrew's, and expressed in glass by another Saskatchewan artist, Diane Patterson of Saskatoon.

Photo credit: North Battleford News-Optimist



The 42nd anniversary of *Melrose Park Church, Toronto, Ont.,* was celebrated on Sunday, March 30. Rev. Dr. R.A. Humphries, Professor of New Testament Language and Literature at Knox College, was guest preacher at the morning service. Later, the East York Barber Shop Chorus gave a concert of sacred music following a congregational dinner.



THE 163RD ANNIVERSARY celebrations of St. Andrew's Church, Perth, Ont., saw a reunion of some forty members of the 1930's and '40's with Dr. Rudolph J. Berlis of Knox Church, Guelph, Ont., who was the guest preacher, and his brother Douglas, in the church where their late father, Rev. Henry A. Berlis, ministered from 1936-1941. Pictured at the Anniversary Reunion Banquet, from left to right, are: front row — minister of St. Andrew's, Rev. Andrew H. McKenzie and Mrs. McKenzie; Mrs. Helen Dobie and Rev. Dr. George Dobie of Ottawa; back row — Mr. Douglas A. Berlis and his wife, Hilda; and Rev. Dr. R.J. Berlis.



A STAINED-GLASS WINDOW was dedicated on Easter Sunday in Knox Church, Woodstock, Ont., in memory of Verne Thomas Ross, an elder for many years. The stained glass window on the right is a memorial to his mother, which was dedicated a few years back. Pictured from left to right are: Rev. William A. Henderson, minister; Mrs. Verne T. Ross, and her daughter, Mrs. Edwin Murray.

Photo credit: Els VanStrien

PERSONALS

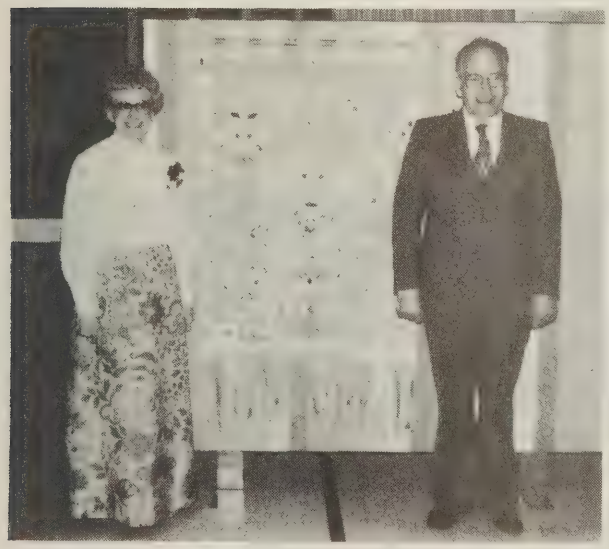


MRS. ROSINA A. McAVOY of Hamilton, Ont., celebrated her 90th birthday on January 12 with her family and friends. The widow of Rev. James McAvoy, minister of Calvin Church, Hamilton, from 1952 to 1964, and the mother of Rev. Dr. Homer W. McAvoy, minister of St. Andrew's Church in Aurora, Ont., until his untimely death in 1975, she is an honorary member of the W.M.S. and has been a very active member of the church.

During the 135th anniversary service at Knox Church, Burlington, Ont., *Mrs. Adrie Elder* was presented with a Certificate of Appreciation and a gold locket in recognition of her more than 20 years as a teacher in the Kindergarten Department of the Church School; and a Bible and Certificate of Appreciation were given to *Mr. and Mrs. David Alexander* for their years of work to the church prior to moving to Waterloo last fall. At the same service, 25 Books of Praise were received to mark the membership in 1880 of Mrs. Ann Mitchell Souther, donated by her grand- and great grand-children.



REV. JOHN HONEYMAN's 40th anniversary of his ordination to the ministry was marked with special celebrations on Sunday, April 20, by his congregation of Logan Geggie Church, Toronto, Ont. At the Pot Luck Luncheon following the service, Mr. Hugh Ross, chairman of the board of managers, made the presentation on behalf of the congregation of a mantle clock; and choir leader Mr. E. Maynes, presented Mr. Honeyman with a copy of the New Testament from members of the choir. Mr. and Mrs. Honeyman are pictured at the celebrations.



MRS. SHEILA KIRKLAND, well known nationally for her leadership in the Church's Centennial Banner Competition, appropriately was presented with a banner as a farewell gift from her many friends within and without the congregation of St. Andrew's Humber Heights, Toronto, Ont., in appreciation for her outstanding service to the congregation and beyond. Sheila and her husband, Dr. Robert Kirkland, (pictured above) are moving to Saskatoon.



THE REV. JAMES K. WEST'S 50th anniversary of his ordination to the Ministry was recognized by his congregation of Riverside Church, Medicine Hat, Alta., at a special testimonial service, followed by a testimonial dinner in his honour. Mr. and Mrs. West were each presented with a gold watch from the congregation; a bronze plaque from their children, and one from the local ministerial association; an Alberta lapel pin by Mr. James Horsman, MLA, on behalf of the Provincial Cabinet; flowers from their grandchildren, and from Central Church, Hamilton, Ont., where Mr. West served for eleven years prior to going out west. Pictured at the dinner, from left to right, are: Rev. George Johnson, Superintendent of Missions, Synod of Alberta; Rev. J.K. West; Mr. Hilton Beach, clerk of session of Riverside Church.

(continued on next page)

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PERSONALS

(continued from previous page)

Two members of Knox Church, McDonalds Corner, Ont., received recognition at a special luncheon on May 4. Certificates marking their dedication to service were presented to *Ms. Edith Anderson* for her 30 years as church organist, and to *Mr. John McLellan* for his 60 years as a member of the choir.



ON SUNDAY, May 11, the congregation of Iona Presbyterian Church, Willowdale, Ont. honoured their minister, Rev. Douglas L. Crocker, on the 35th anniversary of his ordination to the ministry.

Following the morning service, Mr. Crocker was presented with a cake and several gifts. Included among the gifts were an abacus, Hebrew-English lexicon, and a cheque.

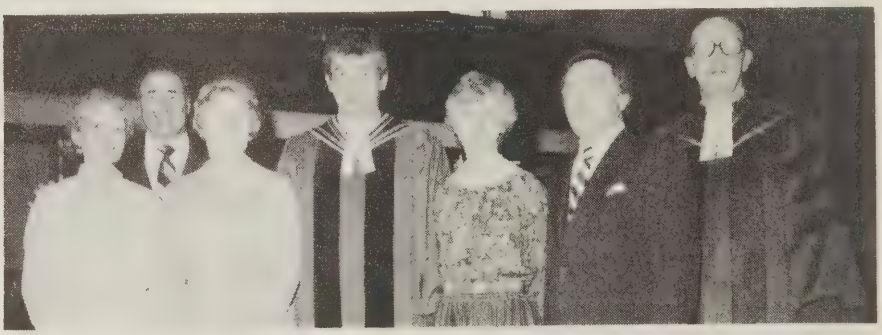
Shown above are Mr. Crocker and his wife, Dorothy, who are reading travel brochures which accompanied the cheque.

Dr. and Mrs. Fred Schindeler and their family were welcomed back into the congregation of Knox Church, McDonalds Corners, Ont., at a special luncheon in their honour following the Communion Service on May 4. The Schindeler family are home on furlough after serving two years in Botswana, Africa.



REV. DR. J.K. LATTIMORE was honoured by the congregation of Morningside-High Park Church, Toronto, at a reception on March 2, to express their appreciation of his 25 years as their minister. Elder Tom Paterson presented Dr. Lattimore with a wallet of money on behalf of the members. Elder C.D. Cameron (right) is pictured with Dr. Lattimore as he is about to cut his anniversary cake.

Photo credit: Bloor West Villager



REV. JAMES PETER JONES received a new robe and hood from the Women's Association of his congregation, Knox Church, Guelph, Ont., to mark the 20th anniversary of his ordination to the ministry, presented by the President and Past-President of the W.A., Mrs. Patricia Humphries and Mrs. G. McIntosh respectively. Mrs. Dorothy Jones was presented with a bouquet of twenty roses from the Session. Pictured at the presentation, from left to right, are: Mrs. G. McIntosh, Mr. James Mayes, past clerk of session, Mrs. G.E. Humphries, Rev. James Peter Jones, Mrs. Dorothy Jones, Mr. C. Calvin Christie, clerk of session, and Assistant Minister, Dr. R.J. Berlis.

□

deaths

BASTEDO, THE REV. GORDON, 65, died in Surrey Memorial Hospital, B.C., on April 18.

Born in Woodstock, Ont., Mr. Bastedo received his early education in that area and after graduating from high school studied at the Toronto Bible College, the University of Western Ontario, and The Presbyterian College, Montreal.

His first pastorate following his ordination on December 28, 1942, was at Knox Church, Carberry, Man. Under the then Board of Missions, for 30 years he served congregations at Neepawa, Man., Brownvale, Alta., Fort William and Atikokan in Ontario and at Richmond and Newton in British Columbia.

Pre-deceased by his wife Laura (Johnson) in 1979, Mr. Bastedo is survived by daughter Brenda, son Phillip and grandchildren Kelsey and Marty; and sisters, Bessie Grant and Myrtle Orum.

HOUSE, REV. KENNETH WILLIAM, 72, a retired Presbyterian minister, died in Toronto on March 13, 1980.

Born at Sydney Mines, Nova Scotia, on September 26, 1907, Mr. House received his early education there and was graduated from McGill University with a B.A. He received a Diploma in Theology from The Presbyterian College, Montreal and was ordained by the Presbytery of Montreal in 1933.

He served pastorates in Riverfield and Howick, P.Q., Hagersville, Timmins, Queen Street East, Toronto and Fallingbrook, Scarborough, Ontario. He was active in the courts of the church where he served in many capacities.

Predeceased by his first wife, Evelyn, Mr. House is survived by his wife, Margaret, Scarborough; and his daughter, Sylvia, and grand-daughter, Brenda of Peterborough, Ontario.

FINDLATER, W.B., 84, elder for 32 years of Memorial Church, Rocky Mountain House, Alta., and member of the choir, May 8.

GORDON, J. ROY, 88, elder for 32 years and long-time member of Eden Mills Presbyterian Church, Ont., May 4.

GREGSON, MRS. JEAN, member for over 60 years of Runnymede Church, Toronto, Ont., member of the W.A. and the Friendship Club, April 24.

HARVEY, MISS DELLA, 81, member of First Church, Regina, Sask., May 3.

HOWDEN, WILLIAM ALEXANDER, elder of long standing of Knox Church, Guelph, Ont., May 15.

LAING, JAMES G., 64, clerk of session and a trustee of St. Andrew's Church, Hamilton, Ont., a founding member of the National Committee of Presbyterian Men, a former Sunday School Superintendent, and a past president of the Ontario Christian Endeavor Union, May 21.

LOWERY, MRS. PHEBE J., 63, member of Greenock Church, St. Andrews, N.B., mother of the Rev. Basil Lowery, March 11.

OLIVER, JAMES, elder for 36 years of Westminster Church, Toronto, Ont., and during his 42 years membership served as a Sunday school teacher, member and chairman of the board of managers, and a visitor to the sick and shut-ins, April 12.

PATTISON, MRS. MARGARET J., 83, long-time member of Davenport Road Church, Toronto, and later for 12 years with Melrose Park Church in Toronto, Jan. 19.

SPITTAL, MRS. HELEN, member for 36 years of Westminster Church, Toronto, Ont., April 25.

TWEEDLY, JOHN, long-time elder of First Church, Brockville, Ont., April 11. □

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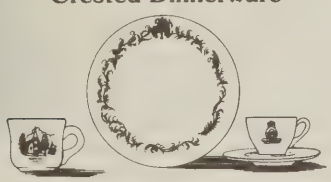
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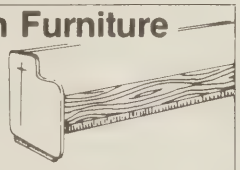


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calendar

ORDINATIONS

Dékany, Rev. Dr. Istvan L., Toronto, First Hungarian Church, Ont., May 30.
Goodwin, Rev. Gordon Douglas, Richmond Presbyterian Church, B.C., May 20.
Hanna, Rev. Jean Patricia, Weston, St. Andrew's Humber Heights, Ont., May 25.
Lemen, Rev. Ellen Tabler, Downsview, University Church, Ont., June 15.
Muir, Rev. Donald, Embro, Knox Church, Ont., May 18.

INDUCTIONS

Theijsmeijer, Rev. Tijs, Iroquois, Knox Church, Ont., April 7.



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Lemen, Rev. Ellen Tabler, as minister of the Jane-Finch outreach ministry, Presbytery of West Toronto, Ont., June 15.

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Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.
West River charge, N.S., Rev. Lloyd Murdock, 9 Prince St., P.O. Box 1003, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

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Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.
Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.
Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.
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Campbellville, St. David's Church, and Nassagaweya, Ont., Dr. A. Bethune, P.O. Box 10, Milton, L9T 2Y3.
Pittsburgh Twp., St. John's Church and Sandhill, Ont., Rev. K. Rowland, 295 Stone St., Gananoque, K0H 1R0. (Effective Aug. 1)
Port Credit, St. Andrew's Church, Ont., Rev. R.C. Taylor, 237 Savoy Cr., Oakville, L6L 1Y2.
Toronto, Chinese Presbyterian Church, Ont., Rev. P.G. MacInnes, 32 Bayfield Cresc., Toronto, M4K 2V4.
Toronto, Fairbank Church, Ont., Rev. Dr. R. K. Cameron, 8 Wilberton Rd., Toronto, M4V 1Z3.
Toronto, Guildwood Community Church (Scarborough), Ont., Dr. Goodwill MacDougall, Apt. 315, 10 Edgecliffe Golfway, Don Mills, M3C 3A3.
Toronto, Rexdale Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.
Waterloo, Knox Church, Ont., Rev. R.A. Jackson, 191 West River Rd., Cambridge, N1S 2Z9.

Synod of Hamilton and London

Brantford, Central Church, Ont., Rev. Warren K. McKinnon, 778 Lawrason St., Woodstock, N4S 1T9.
Crinan, Argyle and Largie, Duff's, Ont., Rev. C.W. Middleton, R.R. 2, Mount Brydges, N0L 1W0.
Jarvis, Knox Church, Walpole, Chalmers Church, Ont., Rev. W.A. MacLeod, Box 484, Caledonia, N0A 1A0.
Listowel, Knox Church, Ont., Rev. Bert Vancook, R.R. #1, Listowel, N0G 3A0.
London, St. George's Church, Ont., Dr. L.R. Files, New St. James Presbyterian Church, 760 Wellington St., London, N6A 3S3.
Meaford, Knox Church, and Thornbury, St. Paul's Church, Ont., Rev. L.J. Ashfield, Chatsworth, Ont., N0H 1G0.
Port Elgin, Tolmie Memorial Church, and Burgoyne, Knox Church, Ont., Rev. D. Black, Box 35, Tiverton, N0G 2T0.
Petrolia, St. Andrew's Church, and Dawn, Knox Church, Ont., Rev. D.A. Donaghey, 770 Lakeshore Rd., Sarnia, N7V 2T5.
Stratford, St. Andrew's Church, Ont., Rev. Fred Neill, 177 Cobourg St., Stratford, N5A 3E9. (Effective September.)
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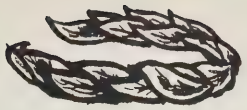
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MEDITATION

No boycotting this marathon!



"And what of ourselves? With all these witnesses to faith around us like a cloud, we must throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish" (Hebrews 12:1, f., NEB).

MOST OF US KNOW about the problems that have developed over the holding of the 1980 Olympics in Moscow. The event, held every four years, was last held in Montreal in 1976. The cost is great, and measured only partially in dollars and cents. It is, this year, to be boycotted both by the United States and Canada, and perhaps, by press time, other nations as well. The reason given for the ban has been the sending of Russian troops into Afghanistan, apparently for no peaceful reasons. It is not the first time that political questions have been raised in association with the Olympics, and will not likely be the last time.

The whole idea of the games started in ancient Greece in honour of their great god, Zeus. The modern version of the games was instituted in 1896, reviving the custom that began as long ago as eight hundred years before the birth of Jesus. The name "marathon," now applied to a foot race some miles long, originated in a place of that name in Greece. There, one by the name of Phidippides ran a distance of many miles seeking help from the Spartans at the battle of Marathon. So much for keeping politics uninvolved!

In Boston, Massachusetts, a modern marathon race of some twenty-six miles is held annually in the spring. This year, a furor arose over the winner of the women's division. One young lady has been declared an impostor, making it apparently possible for a young Canadienne to emerge as the winner. The Olympics have been broadened to include even winter sports, and many athletes train very hard. They come from different countries, and the Olympics seem to have a rightful claim to world championships.

The New Testament apostles knew that from ancient times life itself was often likened to a race. Philosophers have spoken of life in like manner. The "race" could almost be considered a favourite figure of speech with Paul. Other Christian writers used the same image in letters written in the early Christian era.

Paul had written to the Christians living in Corinth (I. 9: 24), that from all the runners in a race, usually one winner is declared. Towards the end of his life and ministry, he could write to Timothy (II. 4: 7), about keeping the faith throughout the time he was running the race. Previously, writing to Philippian friends (2: 16), he had expressed the hope that he might not be running in vain.

He gave his readers certain guidelines for this life-long marathon. We are reminded by those who write about long distance running today of some of their accompanying hardships. These include a certain loneliness endured by those who run early in the morning and late at night. However, the writer of this Hebrew letter lived a life made solitary in part by his faith, but wrote of being surrounded by "a cloud" of witnesses.

We can see for ourselves the strained faces of modern marathoners. The apostles, in running their race, were aware of the need for stamina and resolution. The Hebrews were reminded, in the above verse, of their need for "staying power." Runners of any marathon may despair of reaching the end. The writer of the words about which we are thinking here, reminds us that whether we are entered in a long race or a short one, we only need keep our eyes and minds fixed upon Jesus Christ, "the author and finisher of our faith."

Abraham Lincoln, the great American President, said farewell to his Springfield townspeople from the platform of the train about to carry him to Washington. Among his last few words were these; speaking of God he said, "Without the assistance of that Divine Being. . . I cannot succeed. With that assistance I cannot fail." May God help and uphold us all, in the long race we cannot boycott!

PRAYER

As we try to run with patience and courage the race for which we have been entered, when our spirits weaken and our feet stumble, hear, O God, our cries for help. We often turn to you as our Rock of Refuge when our strength gives out, and in our hours of triumph forget from whom our help comes. Hear us now, and help us to remember him upon whom our faith must depend from start to finish. So grant us grace that we may all run a good race and finish our distance — having kept the faith. Through Jesus Christ, our Lord. Amen.

by D. Glenn Campbell

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PRESBYTERIAN RECORD

SEPTEMBER, 1980

Robert Raikes

The following reflections are based on boyhood experience with Sunday School in Greenville, South Carolina. "What," you may ask, "has that to do with us?" I hope that the answer will be self-evident by the time you have finished reading. Suffice it to say here at the outset, that some of the joys of growing up in a Christian environment know no geographical boundary, but belong rather to the Kingdom of God here on earth.

JRD

Growing up Christian in Greenville

WILLIAM H. WILLIMON

THE SUNDAY SCHOOL is having its 200th anniversary this year. (Maybe it's "church school" to you, if you ever took a religious ed course; it's still "Sunday School" to me — I refuse to adopt any new educational terminology, on the theory that, given enough time, the people who teach education courses, religious or otherwise, will always return to embrace that which they jettisoned ten years before.)

If the declining enrollments in my denomination's Sunday schools are any indication of the future, this could be one of the last anniversaries we celebrate for this peculiarly American Protestant phenomenon. Perhaps it is an institution that has outlived its usefulness. Maybe the Sunday school class is doomed to imminent demise, to be ushered out just after the Hospital Report and the Thought for the Day, to the final chorus of "In the Garden," sung by members of the Men's Bible Class.

I

But if the anticipated death of the Sunday school can be pinned on anyone, I would agree with Bob Lynn (coauthor of *The Big Little School: 200 Years of the Sunday School)* that its demise can be blamed on us religious professionals and clerics who labored so valiantly during this century to wrest Sunday school from the hands of the untrained laity. It began as a lay movement. At first the clergy were apathetic or even hostile to the idea of these lay-initiated, lay-led gatherings that were held before 11 o'clock "church."

But gradually, the clergy were won over, the discipline of religious education was born, denominational headquarters began hiring people to train the laity, curriculum materials started to flow from denominational presses, and Sunday school was "upgraded." We clergy succeeded in pushing the laity out of Sunday school leadership the same way we pushed them out of worship leadership.

Well, I've agonized over the superficiality of "Sunday school religion," and I've led training schools for laity where I've told them how to do "open classrooms" in the church and how to deliver the fruits of the historical-critical method to Mrs. Jones in Pleasantville. I've taught them how to use the curriculum creatively, and I've patiently explained to the accountant who teaches sixth graders that our denominational materials really are biblical even though he can't find any Bible in them. And I've now written a few dozen quarters of those same materials myself.

So goodness knows I've done my part to make Sunday school respectable. But now, looking back on my own early Sunday school experiences, I'm having second thoughts, wondering whether my recent efforts have helped the institution or contributed to killing it.

II

For me, Sunday school means memories of growing up Christian in Greenville, South Carolina. Most of these memories are warm and pleasant. That observation may say nothing of what my actual experience of Sunday school was like at the time, but it does indicate what my mind considered worth retaining. Almost none of my recollections are of curricula, hermeneutical methods, or great ideas debated and assimilated. They are almost exclusively memories of people — laypeople who were important influences in shaping my faith. My memories

remind me of Sunday school as the primary place in American Protestantism where the laity showed their determination to be the church — no matter who their minister was.

There was Mr. Sanders, who in his primary division class would give us 50 cents for memorizing the names of the books of the Old Testament in order. Those who could recite both Old and New Testament titles were rewarded with a shiny silver dollar. Mr. Sanders also gave Sunday school attendance pins, a universally recognized badge of piety and devotion. But what I liked most about his class were the times he led us marching, with a tambourine and flags, around the Sunday school assembly room, to the accompaniment of the triumphalist hymn "We've a Story to Tell to the Nations." And when the woman from the Aldersgate Class came up to complain about the noise, as she always did when we were in the mood for marching, Mr. Sanders would shout above the din, "Aren't these children wonderful!"

The main thing Mr. Sanders gave us was himself. His time. His faith. Mr. Sanders could make you believe you were wonderful because, as he said one day when he reflected on the significance of a jonquil he had brought from his garden, "God loves everything he has made. And God made you."

During my teen-age Sunday school years, John Terry would take the Bible in one hand and, in a voice loud enough to transcend whatever one was still in a stupor from because of the Saturday night before, would tell us "what old Paul is up to in Romans." The day he leveled with us on how tough it was for him to be a Christian and still run a construction business convinced me that trying to live what "old Paul" taught would be challenge enough for any person's life.

III

Memories of these practitioners of "Sunday school religion" have convinced me that we clergy and religious-education professionals have been guilty of asking Sunday school to do things that it was neither equipped to do nor, in the final analysis, should be doing. We have lamented the superficiality of Sunday school theology; the woeful limitations of all the Mrs. Joneses who inflict their ignorance on their fellow Christians each Sunday; the misinformation, inadequate concepts and trivia of the average Sunday school class. In so doing, we may have missed the point.

After a few decades of cataloguing all the things Sunday school does not do, I now find myself impressed by all the vitally important things it does. All those interminable hospital reports and collections for the flower fund; the sending of get-well cards to the sick; the Sunday school attendance pins; the toe-tapping, maudlin music; the Hershey bars Miss Lewis gave us when we had memorized our Scripture verse for the day — all were part of my church's faltering attempts to make me a Christian. Whatever it was, it was the work of a church which still believed that Christians were made, not born; that someone had to get with you, for at least an hour on Sunday morning, or you would not make it.

Here was religion that took the formation of a community seriously. When anyone was sick or absent, someone noted it and sent a "We Missed You" postcard. Here was faith, not as a set of intellectual propositions or moral platitudes, but as a way of life together, a relationship, a familial, personal experience of God which could only be caught from someone else. Here was a view of the church not as an association of the ideologically pure or the aesthetically informed, but as one average Christian telling another average Christian where to find God.

IV

If the making of Christians requires careful, disciplined, historically rooted theological reflection — as it sometimes does — then someone else may have to provide it outside of Sunday school. If our growing into the faith depends on sensitive, intentional, knowledgeable guidance by skilled persons, then someone else may need to offer it — someone besides the Mrs. Joneses who teach Sunday school. The pastor is the chief "religious educator" within the congregation, and we pastors must look for new and more imaginative ways to fulfill our task as religious educators and let Sunday school do what it does best. Any old professional can pass on information and give skilled direction, but only Mrs. Jones is able to believe that those demons in the sixth-grade Sunday school class are, in reality, children of God.

I remember the Sunday when, as Miss Lewis told us the story about Joseph and his brothers, I finally gave Stanley Starnes what he deserved and pushed him into the radiator at the back of the Sunday school room. As a result, Stanley had to be taken to the emergency room, and Miss Lewis had occasion to teach some theology of her own. When the dust had cleared and Stanley had been carried away screaming and bleeding, and I had started to feel deep remorse, Miss Lewis opened her Bible and looked at me and said, "Now, William, you know what Joseph's brothers felt like. They had a little brother like Stanley, and they did to him what you would like to do to Stanley. But God loved them. And God loves you — even if you did push Stanley into the radiator."

In the midst of my big and little adult sins, and my more subtle grown-up ways of pushing little brothers and sisters into the radiator, in moments of despair over my plight, sometimes I hear a voice in the darkness. It is Miss Lewis, speaking above the drone of my passionless academic theology, rising as it once rose above the din of 13 nine-year-old Christians, saying, "Now, William, remember, God loves you."

And my Sunday school religion pulls me through once again.

DR. WILLIAM H. WILLIMON is assistant professor of worship and liturgy at Duke University divinity school in Durham, North Carolina.

Reprinted with permission from The Christian Century — June 4-11, 1980.

□

Christian Education — who cares?

THE BICENTENNIAL of the Sunday School should inspire more than a tip of the ecclesiastical hat to Robert Raikes. The glance in the rear-view mirror, the quick tribute to a compassionate and far-sighted Christian, are comfortable gestures of the mind that cost little... slight expenditure of imagination and, if one carefully avoids the present, almost no pain.

The present has a way of intruding however.

Example one:

A professional archivist, a Christian and a man trained as an historian, sat in my office recently and talked of a survey course he had given in western European history. In dealing with the Reformation, he was queried by a student as to where Martin Luther got his ideas... "justification by faith" and the like. The answer was given: "The Gospels and especially the epistles of Paul." Second question: "What are they?"

Example two:

A survey (one of many), taken in Toronto high schools asked, among other things, "What do you understand by the word 'Genesis'?" Almost all of the students responding were quick to identify a highly successful rock group performing under that name. Virtually all were unaware of the Old Testament book or even that the word had come to have an independent meaning in the English language approximately synonymous with "origin."

Example three:

The anchor man for the C.B.C. Toronto's morning radio programme interviewed Michael Tolaydo, the sole performer of Alec McCowen's "St. Mark's Gospel" stage production which consists of a verbatim dramatic narration of the Authorized Version of Mark.

At least two of his questions were significant. He asked if the actor had received any irate complaints from the "religious" community. Mr. Tolaydo, somewhat puzzled, asked why. His interrogator explained that he suspected that this "pop presentation" might give offense to some Christians...quite overlooking the fact that the Authorized or King James Version has not been "pop" since 1611. Not only that, the interviewer concluded by asking how the stage production ended..."with the death of Mark?"...a little like asking if "Hamlet" ends with the death of Shakespeare, except in the instance of the Gospel he was dealing with what is generally regarded, even by sceptics, as the realm of history, not fiction.

Example four:

In 1960 the total number of Sunday School students enrolled in all departments stood at 111,874. At the end of last year, the total reported was 47,395.

I could go on, but it would be increasingly painful, though the point is the pain. The fact of the matter is that where Robert Raikes sought to impart a basic education along with Christian principles to children whose only hope and only free time were a few hours on Sunday, today we have more than one generation basically "educated," (well, given the benefit of the doubt), who are totally devoid of either the Jewish or Christian underpinnings of western civilization. We are not thinking about Christian commitment here: confining the subject simply to a rudimentary familiarity with Scripture or the effect of the Church on history, we still draw a blank.

When we can assume so little, is it surprising that the Sunday School seems to be waning as an influence of any kind, however slight, on our world? How much can we cram into forty minutes on a Sunday morning? What are we to do in the face of the trend of the times, the customs, the odds?

Asking appropriate questions would be good for starters. Can we really expect much of our young people when their seniors have taken so little time and almost no trouble to inform themselves about the faith?

The tremendous growth in the production and sale of Christian literature has attracted the attention of many of the flagship publications in the "secular" world of print and of the world of publishing generally. Most "best-seller" lists ignore Christian books altogether because the total sales for many of them surpass anything on the "top ten." Yet, in Canada anyway, much of our laity, and a woefully large number of our clergy behave like people who are given the freedom of a supermarket, and use it to wander up and down the aisles all the while complaining of hunger. Granted, there is a lot of "junk food" on the shelves...books that play with the date for Armageddon or offer some money-back guarantee to happiness if one but follows the author's recipe. Indeed, there are enough of the latter to start a "Pop-Piety-For-Pooped-Presbyterians Book-of-the-Month Club." But there is much of worth and a substantial amount of great worth. Not everyone is called to be a theologian — much to the relief of theologians and non-

theologians alike. But surely every Christian is called upon to reflect on the life of faith. His life or her life and his faith or her faith. What are the sureties, the troublesome questions, the triumphs, the doubts in *your* Christian life? No one in the world has more data on that subject than you. Do you give as much loving or lavish attention to your growth in faith as you do to your home or your car?

Elsewhere in this issue, Helen Tetley, Congregational Life's "resource person" (well, you find a better term) in Christian education has some hopeful things to say about new directions being taken in this field. Perhaps the traditional Sunday School will be adapted, modified, expanded, so that it emerges stronger than ever. The utmost in skill and imagination will be demanded of those who seek to shepherd some form of it through to the nineties. It is certain that all the skill and imagination in the world will be expended in vain if the principle of an ongoing growth in the faith has to be sold to a resistant market like a brand of deodorant.

Naturally reticent Presbyterian piety has, for many, degenerated into simple embarrassment at the very mention of spiritual matters. Dry, wizened and joyless, it has elsewhere given way to an anti-rational, purely personal attempt to maintain an emotional "high." Shame-faced silence makes us invisible at best, despised at worst. Jumping on the high-powered and high-priced bandwagon of the mass and multi-media evangelists creates, not a church, but a collection of automatons, smiling, always smiling, incomprehensible to any but those of their own number, safe in the relative anonymity of T.V. land, the like-minded crowd, and the common language of fluent cliché.

Somewhere between these two popular and easy options we must find, or re-discover, a middle way. Not without effort is this voyage undertaken. Paul spoke of "fear and trembling" as being part of the price we must pay. He would add thought, prayer and meditation. But he also knew of the joy of discovery and anticipated arrival, to the sound of much laughter.

JRD

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COVER STORY

The "Sunday School," founded by Robert Raikes, celebrates its 200th anniversary this year.
The statue of Robert Raikes is located in Queen's Park, Toronto, Ontario.

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PUNGENT & PERTINENT



Walter Rodney is dead

by Geoffrey Johnston

ON THE NIGHT of June 13th, 1980, a bomb exploded in a car in downtown Georgetown, Guyana, killing the passenger and throwing the driver into the street. The dead man was Walter Rodney, a well-known historian and a key figure in the newly formed Working People's Alliance, one of the brighter lights in Guyana's depressing politics.

"At a crossroads"

Some of us can remember the mid-sixties when Cheddi Jagan was leading Guyana. Following some sophisticated arm twisting in London, the cards were stacked against Jagan and his arch rival Forbes Burnham became the first Prime Minister of an independent Guyana. That was in 1964. Since then Burnham has held two elections. Both of them it is alleged — and the evidence is impressive — were rigged. In 1978 instead of an election he held a referendum to authorize his government to write a new constitution. The opposition called for a boycott and the Guyana Human Rights Association asked independent people, including the churches, to monitor the polls. The government claimed a seventy percent turnout, with a ninety percent vote for them. The observers put the turnout at closer to fifteen percent.

Guyanese politics is decidedly ill. The economy is not much better. Sugar prices have been wretched for years and bauxite, the second major industry, has not been able to take up the slack. Into this depressing picture came Walter Rodney, a dynamic Marxist intellectual who seemed on the point of becoming a major threat to Burnham's rule.

But now Walter Rodney is dead, and the most plausible explanation of the events is that they were organized somewhere in the security services.

If this hypothesis is correct then Guyana would seem to be at a crossroads. The government has indicated that it is prepared to eliminate its opponents. But some thirty thousand people turned out for Rodney's funeral. If the opposition continues to show that kind of strength, it could provoke a state of emergency and lose its legal status. If it doesn't, the government will write them off as paper tigers and continue to whittle away at civil liberties. Either way, it is difficult to see how a change of government can happen in Guyana, short of recourse to the barricades.

Democracy vs. coups

Guyana is only one of a series. Nicaragua has already had a revolution, there is a civil war in El Salvador, Guatemala is surely next on the list. Grenada had a military coup last year and the Jamaicans are working up to an election with their own peculiar brand of party and gang warfare. Even in prosperous Trinidad, people are keeping their fingers crossed. Although the People's National Movement which has been in power since independence has run out of steam, there is no alternative in sight. Rather, there are too many. In the last election nineteen parties competed for the favours of less than a million voters. Inability to make change by democratic means may once again bring the crowds into the streets of Port of Spain.

Aid — for the wrong reasons

Unfortunately at least one player in these games is a Marxist; eg. both opposition parties in Guyana, Maurice Bishop, Prime Minister of Grenada, part of the Sandanistas and part of the Salvadorean left. Jamaican P.M. Manley's flirtation with Cuba has been well advertised. Especially with a Reagan presidency, and even without it, the temptation for the Americans to intervene in favour of their friends will be powerful.

We could wash our hands of all this, winding down the last of our grants to the Guyanese church and signing off with a cheery *bon voyage*. I don't think it will be that easy. It is more likely we will find ourselves

pressed to support development projects in countries with Marxist governments, to ask questions of Canadian banks about their activities in islands with reactionary governments, to fire off telegrams in support of those suffering from tyranny of any sort, especially the right, and to protest against the more ham-handed of American interventions.

We would still say no; we could retreat from the world. But I don't think we will. I am more afraid we will act for the wrong reasons. Dale Bisnauth, Moderator of the Guyana Presbyterian Church, has often said he can tell how the churches will vote on any public question before the meeting even opens. What is more, they do not divide on any perceptible theological reasons. If people take to the streets in the Caribbean, the media will interpret events in Cold War terms. Rather than find out how West Indians see the world, we will be inclined to act like Americans.

From missionary to partner

Cold War thinking is implicitly arrogant. It assumes that everyone in the world is an object, ready to be manipulated by either the Russians or the Americans. West Indians of course are human beings, quite capable of thinking and acting for themselves. Manipulation is always a possibility, but it has to be shown rather than assumed.

We must begin therefore with the obvious, with the mature humanity of West Indian Christians. If we are to be useful to them we must begin by asking, "How goes the world with you, my brother?" And we must take the answer seriously, even when it is unexpected. The age of missionaries in the West Indies is about over, and new forms of partnership have now to be developed. It will not be easy, it probably will be controversial, but difficulties and controversies are a normal consequence of following Christ.

MR. JOHNSTON is minister at Gateway Community Church, Don Mills, Ont.

□

barsanuphius

"Oh Mr. Barsanuphius, I don't know how you do it," said the sweet young thing, "writing a humour column every single month and sometimes actually producing something funny." A serious frown clouded her brow. Her voice was intense. "What is the source of your inspiration, the secret of your art?"

You have to admit this was all very flattering. Words like "art" and "inspiration" don't come my way very often and when they do I treasure them.

A serious question deserves a serious answer. I decided then and there to let her in on the true source of my inspiration. It is found in a brief definition of humour by a Harvard professor. I cut it out of a magazine article some years ago and always carry it with me. Whenever I feel my inspiration failing, I read it again. I quote:

> *"The relative contribution of motivational and cognitive factors is difficult to ascertain since there is always a covariation of these variables in the humour stimulus. It should however, be possible to arrange a large set of humour stimuli so that the cognitive and motivational aspects of these stimuli are orthogonally represented."*

I don't know what this does for you, but whenever I read it, I laugh. I have found that it never fails to put me in a wonderful mood. I can sit down and write a column in five or ten minutes, carefully taking into account motivational and cognitive factors and orthogonally arranging large sets of humour stimuli, so that the result invariably presents covariations of the various variables. It's all as simple as that!

Mind you. I have to confess that my formula for successful columns did not come without considerable research. The first time I read the professor's definition I did have to look up "orthogonally." (It's kind of hard to keep even a chuckle going when you're looking up something in the dictionary. My smile faded completely when my eye strayed to the definition of "orthodoxy" right above it. It's not only very difficult but clearly impossible to keep a chuckle going when you are dealing with orthodoxy.)

The dictionary defines "orthogonally" as: "of or involving right angles." The professor obviously means, therefore, that humour stimuli of both the cognitive and motivational kind should be kept at right angles at all times. Presumably there is less danger of bumping into them when they are arranged this way.

Now if the good professor's definition hasn't satisfied you, and if you are intelligent enough to admit that you don't understand what he's talking about, good for you! His definition doesn't define humour. It's a target for it. Human beings are at their silliest when they are trying to be important or profound. (Note I said, "trying.") Pomposity, be it in the church, state, academia or ordinary life, is target number one for the humourist.

I'll let you in on a secret. This is the purpose of Barsanuphius. As long as I have breath in my body I am determined to go on lining up the motivational and cognitive factors in the humour stimuli. Who knows, it may even produce a laugh occasionally, or at least orthogonally.

PERSPECTIVE

by Lloyd Robertson



Religious radio derailed

FEW BRITISH COLUMBIANS will be inclined to lapse into a fit of indignation at the loss of a potential religious broadcasting outlet in Vancouver. But while the general public may not be concerned, the rejection by the Canadian Radio-Television Commission of an FM licence for a group calling itself "Canadian Family Radio" has opened for all to see an area where the Christian world has great difficulty getting its messages straight and underscores the basic and growing split in today's church between the aggressive and self-assured fundamentalists and the rest of the Christian community.

The Vancouver story dates to October, 1978 when Evangelical minister Ralph Jacobson applied for a new English language FM station that could "provide for the spiritual needs of the listeners by presenting the good news of the Gospel with compassion, clarity and simplicity." The station, Canadian Family Radio Limited, would run as a commercial enterprise and be owned by a group of 24 investors, most of whom were from the Calgary area.

Although Mr. Jacobson claimed the station would be "family oriented," the CRTC turned down the application on the grounds that "the public property comprised by the radio frequency spectrum should not be used for narrow or sectarian interests." The rejection was an especially bitter blow to Mr. Jacobson since the CRTC had earlier approved the idea in principle on the condition that he satisfy the commission that the major emphasis of the programming would not be religious. After 18 months of negotiations the CRTC concluded that in spite of its name, "Mr. Jacobson's own conception is that of a religious station."

Mr. Jacobson vented his anger at the commission for what he termed "reprehensible action and the kind of thing that should not be allowed to happen in a democratic society." He levelled another salvo at a group called "Interchurch Communications" saying he was "appalled that a handful of lobbyists can have such an influence on a decision."

The Interchurch group must have winced at the term "lobbyists." Interchurch Communications comes from the rarified atmosphere of the so-called "mainline" churches whose broadcasting interests it represents. The body intervened in the hearing on behalf of the Anglicans, Baptists, Presbyterians, Roman Catholics and the United Church. An eight page brief outlined their position. ICC referred, quite correctly, to the CRTC's long-established policy of not licensing strictly religious broadcasting outlets but instead requiring regular FM programmers to provide a "varied and comprehensive" service to meet the needs of disparate groups in Canadian society. Religion is seen as one of the needs of society's groups. The churches charged that the CRTC was admitting the failure of its own policy by considering a licence for a station that would cater only to certain religious interests. In the case of Canadian Family Radio, the station would have spoken to its audiences from the fundamentalist wing of Christianity.

But a deeper anxiety of the churches was revealed in the intervention's conclusion which expresses in polite terms, the sentiment that the standard of religious broadcasting in our system should not be determined only by those with an ability to pay for the time.

That's an understandable view. There always seems to be huge sums of money available for the TV evangelists to dress themselves in glossy programme formats or apply their mellifluous voices to well produced radio programmes with heavenly sounding choirs in the background. Still, for all of its validity, the ICC intervention in the Jacobson application struck a hollow chord. It may also have been unnecessary. It is altogether likely the CRTC would have rejected the Vancouver FM proposal simply by referring to the Commission guidelines and following established practice once they were convinced that Canadian Family Radio planned a fundamentalist programme format.

The churches could have been more helpful to the future of religious broadcast policy by approaching the Jacobson group and proposing an amalgamation. He and his backers may have accepted once the realization struck home that they were to be denied the licence in total. In conjunction with Canadian Family Radio the ICC could have presented CRTC with an application for Canada's first all-religious radio station with voices from many or all sides of the denomination spectrum and a format that expressed the basic message of Christianity, common to all quarters of the faith. In this context the CRTC would have been forced to consider its policy from quite a different perspective.

Too idealistic, you say. Perhaps so, but much better than intramural carping in a faith that should be capable of broadcasting a common message to the world.

□

LETTERS

Pushing the disabled

I wish to respond to Mr. Pocock's article "Handicapped and The Church" in the June *Record.*

Having cerebral palsy myself, I read the article with great interest. However, I was disappointed with the second to last paragraph, which in my opinion, destroys any of the good intent of the rest of the article: "It is a mistake to push the disabled church members on to committees. They, like any other members, need time to look into their areas of interest. When they are ready they will become involved in the works of the church."

First of all, I do not believe that it is a "mistake to push the disabled church members on to committees." It has been my experience, working with the disabled in various community activities, that a "push" is what they need to involve themselves in committees, etc. Particularly those who have been disabled since birth. Many of us have been pushed out of so many things, we become apathetic.

As for "needing time to look into their areas of interest," many of us have had more than ample time, but have either been refused (yes, refused!) or have not been informed by committee members of the opportunities that exist in these areas for them.

Mr. Pocock's next statement "When they are ready they will become involved," to me is a cop-out. It takes too much responsibility off the shoulders of the church. Many of us are "ready," but with inaccessible buildings, next to non-existent transportation, and most of all, the ignorance of the non-disabled public, "becoming involved in the works of the church" is impossible.

It is hoped that during 1981, the public will become so educated in the disabled person's situation that any mis-conceptions of our readiness, willingness and most of all our abilities that we have to offer the church, will be cleared away.

If we can rid the church of discrimination, the community's reformation can not be far off.

Lisa J. Boron,
Burlington, Ont.

Gratitude, Hope and Welcome

With gratitude I read your editorial "Dutch Cleanser". I am encouraged by your desire to "express our affinity with the two churches that share this heritage with us." My hope is that many Presbyterians will want to underwrite your high goal that "the Reformed Calvinistic tradition is to be CLEAR and STRONG again," in Canada. The HOW of that holy drive merits our earnest joint exploration. In Scripture's light, the learning will be very rewarding for both of us, if neither makes self the standard by which to measure the other. I have, moreover, a strong hunch that our learning is best done if we can agree that our goal in the consultations be directed to each doing better the work to which Christ calls his Church in Canada.

Do I hear that you agree that the Scots could make a little Dutch Cleanser go a long way? We welcome you to our church kitchen.

(Rev.) Arie G. Van Eek,
Executive Secretary,
Council of Christian Reformed Churches in Canada.

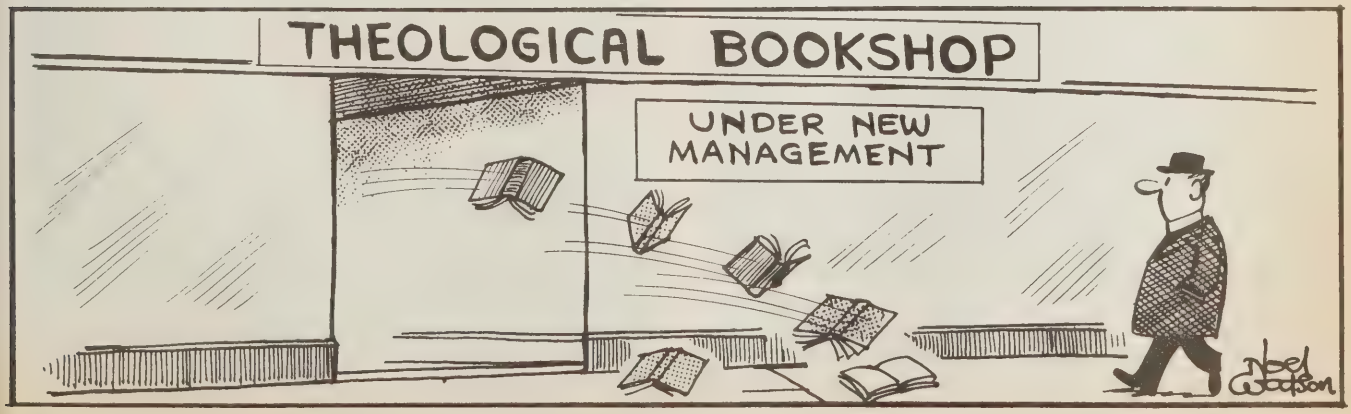
Dutch discipline

It was interesting to read your editorial "Dutch Cleanser" as I had served on a committee of the church that had talks with the Christian Reformed Church in 1975. At the meeting I attended the Christian Reformed Church presented their work on liturgy as is contained in the *Psalter Hymnal Supplement.* Part of their presentation described discipline within the Christian Reformed Church. After their presentation one of the members of a board of our church replied, "If we did that we would hardly have anyone left in our church." I was never called to another meeting. The reason I found recently. There was a feeling on the part of the Christian Reformed Church that there was no reason to continue having talks with our church as we did not practice discipline within our congregations or church courts as the

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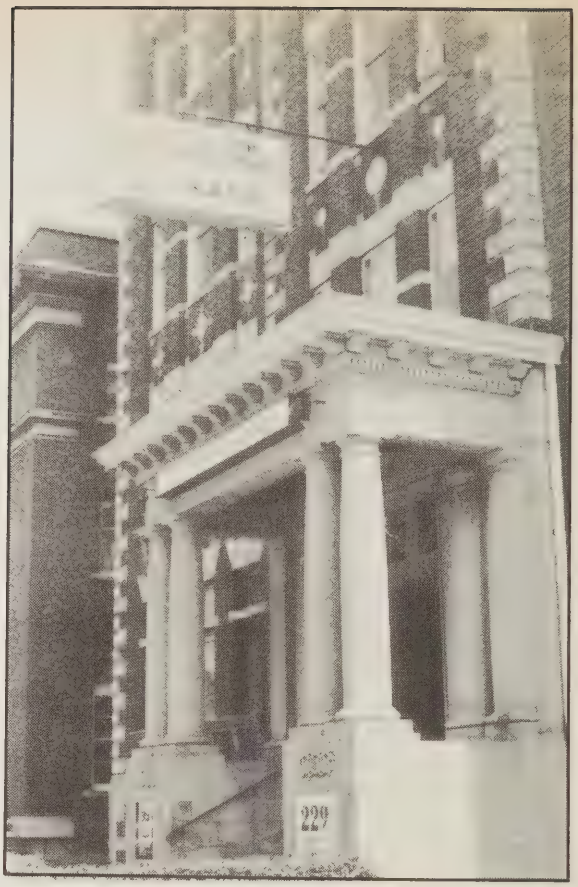
WATSON'S WORLD

by Noel Watson



A Noble Experiment:

The Institute for Christian Studies



JAMES ROSS DICKEY

SUPPOSE THAT you were a young Christian man or woman, just completing an undergraduate degree at one of our Canadian colleges or universities and interested in the relationship of the Christian faith to your chosen discipline. What would you do to pursue this interest?

The chances are that you would not have had much exposure to the Christian perspective in your undergraduate years. Indeed, it probably would have been for you a time of testing, of withstanding the sarcasm and cheap shots directed at the faith by the inevitable faculty member who loves to shock the first-year student. Would you go to your minister? Short of asking if you had considered the ministry what might the minister do? And if you were determined to follow your vocation in your chosen field and perceived no call to the ministry — what then? You might be fortunate enough to be put in touch with a thoughtful Christian practising in your chosen life's work, but that would be a fortuitous circumstance indeed.

The Institute for Christian Studies, a fourth-floor collection of classrooms, offices and a library buried deep within the concrete body of downtown Toronto seeks, among other things, to provide a possible solution to such a dilemma. With great ambition and modest financial resources it has assumed nothing less than the task of integrating human knowledge under the umbrella of Calvinist thought.

As the Principal, Dr. Bernard Zylstra, explained, the Institute has two roots. The first was planted in 1956 when members of (primarily) the Christian Reformed Church in Canada established what is now called the Association for the Advancement of Christian Scholarship. Approximately 60,000 Reformed Evangelical people who had immigrated from Holland were used to seeing Institutions of various kinds with concerns in a variety of fields, such as education, politics and social welfare, recognized by the government. As they began to organize and establish a presence as a denomination, some of them, particularly in west Toronto, came together sharing a concern for a Christian presence in higher education, knowing that their children, or grandchildren would one day be participating in university life. That led to annual student conferences, held for about ten years under the auspices of the Association, until in 1967 the Institute for Christian Studies was established as a second step. It began in a small house in Toronto and has grown to its present size,

employing a faculty of eight and sometimes nine professors, who teach a student body of approximately twenty-five full-time students and numerous part-time students. There are two professors of philosophy, two in theology, one in art and aesthetics, one in history, one in psychology, and one in political theory. They have had a professor of economics who recently resigned and who has not yet been replaced. All of the faculty hold doctoral degrees from universities of world-wide repute.

Executive Director of the Institute, Dr. Robert Vander-Vennen, pointed out that though the Institute does not function as a seminary it operates with a strong philosophical base that is not unrelated to theology or faith, but rather philosophy seen as systematic thinking about the nature of the world, of Creation and the order God has established.

Though born of concern expressed by members of the Christian Reformed Church in Canada, the Institute has no official structural connection with that body. Membership in that denomination is not required of either faculty or students. There is an "Educational Creed" to which any faculty member needs to express adherence, but it is not denominational by definition. The Dutch experience is familiar and happy with Institutions working under Christian auspices but working independently, without denominational connections, a notable example being the Free University of Amsterdam. It is this experience that has been embodied in the Institute.

The staff, however, is predominantly Christian Reformed in background; about 75% of them are members of that church. With the student body the percentages are reversed: about 75% of the students come from a wide spectrum of denominational backgrounds other than Christian Reformed, and including Presbyterian. A variety of nationalities are represented in the student body as well. Students from Jamaica, Australia, Japan, Malaysia, Cyprus and Lebanon who had never even heard of the Christian Reformed Church have come to Toronto to be part of the Institute.

An effort is being made to increase the denominational diversity of the staff, not the least of the considerations being the eradication of an "ethnic" image. The most recent addition, Dr. Paul Marshall, comes to the Institute from the Anglican Church of Canada. Dr. Zylstra is particularly concerned that more students from the various Reformed churches in Canada, the communities that "financially and morally and spiritually support us" be attracted to the programme offered.



Dr. Bernard Zylstra and students.

Law professor influenced Institute

It is somehow fitting that the thinker whose work has shaped the philosophy of the Institute the most was not a clergyman, or even a theologian *per se,* but a professor of law, Herman Dooyeweerd. Dr. Zylstra refers to Dooyeweerd's work as "the major paradigm, to use a modern word, that has incontrovertibly influenced the philosophical reflection of the Institute. Dooyeweerd, along with a number of his co-workers, had been at the forefront of the inter-face between Christianity and philosophy while speaking from an Evangelical Reformed vantage point." He received his law degree from the Free University of Amsterdam, worked for ten years as a civil servant at the local, provincial and national level in Holland and then was appointed Professor of Constitutional Law, History of Law and Philosophy of Law at his *alma mater.* In that kind of context he had to ask what a Christian foundation for law implied for the whole university enterprise. The Christian context informed and gave perspective to his Philosophy of Law.

Working from 1926 until his death in 1977, he held as fundamental the concept of the world as God's creation, having a structure that carried implicit within it guidelines, norms and values for human life that, in the light of Scripture, are constantly valid for the human predicament. Secondly, he developed the theme of unity and diversity understood in the first place in the light of Revelation in Scripture. This central philosophical question influenced his thinking in the realm of social question. He sought to develop an alternative to the emphasis on the individual in society — the Anglo-Saxon tradition which is behind Canadian politics — and collectivist socialism...an alternative to capitalism and Marxism.

He was one of the people within Protestantism who asked himself the question that Roman Catholics have been asking since the middle of the last century. In Dr. Zylstra's words... "What does it mean for the Christian religion to have influence in western culture, in western civilization after the predominance of humanism? What does it mean for Christian thought, but also what does it mean in answering concrete, economic and political questions and, finally, what does it mean in terms of the kind of institutions that Christians need in the culture that we live in...besides the Church? Theory, science, education are not value-free in Dooyeweerd's thought, and cannot assume a neutrality toward religious motifs or spiritual concerns."

It is precisely this philosophy, born of the European

(continued on next page)

A noble experiment: The Institute for Christian Studies

(continued from previous page)

experience and the out-right atheism and subsequent hostility of many of European society's institutions toward Christianity and the Church, that has given rise to criticism of the Institute. Can the European experience be transposed and fitted to Canadian circumstances? For example, whereas Christian labour unions may have been a necessity in Europe, are they here? Do we need a "Christian" political party, an alternative network of Christian schools? Can we not assume that Christians can work within non-Christian structures without compromise and for the good of all?

Much of this criticism has come from people who share the Dutch background and experience. In reply, Dr. Zylstra pointed to the predominance of humanistic secularism in Canadian life to-day, implying that, though the interim steps may have differed from European history, the end result has been the same on both sides of the ocean. What was dramatic and forceful in Europe under the influence of Marx, Freud, Sartre and others evolved here more gradually, but to the same effect. Dr. Zylstra insists that the Institute for Christian Studies is not intended to be a ghetto where professors and students get together apart from the world in which we live... "We are not an Afrikanner kraal. We are not striving to establish a fully fledged university but rather that kind of institution which is small enough to be supported by the Christian community. Secondly, we want to be at a particular level at the university...graduate studies...so that we can make a contribution without having the phenomenal institutional baggage of an undergraduate school. Thirdly, we want to establish that kind of a witness precisely where we are, right next to Canada's largest university so that there can be inter-action between what we do and what they do over there. The model is not that of a ghetto, but that of a sign-post of witness."

Neither seminary nor university

Dr. VanderVennen admits, much to his distress, that the Institute is still *perceived* as a ghetto, by some churches and seminaries, by the university and by government. Being neither a seminary, nor a normally chartered and structured university, it falls between categories.

Problems have arisen with the Ontario government, presently seeking to close down so-called "diploma-mills" — schools that grant degrees with little or no reference to academic standards. Though most of the older Canadian universities were founded by the Church and though until as recently as a century ago, there was no problem in connecting faith with learning, such is manifestly not the situation now. The government has difficulty understanding an institution operating from a religious premise that does not seek to grant "religious" or "religious-sounding" degrees. The Institute, in seeking to award, for example, a Master of Philosophy degree, appears to function as a regularly chartered university, yet it seeks to maintain its philosophical and theological uniqueness. Efforts, as yet unsuccessful, have been made to associate the Institute with one of Ontario's universities. The Association of Theological Schools cannot help since there are no pastoral theology courses offered at the Institute and it is not in the business of training ministers. So far the Institute has been successful in drawing the attention of the legislators to their particular problem. It has received many letters of support and donations toward the legal costs involved. Whether or not the legislation now in place can be amended before being passed remains to be seen. Certainly, the Institute and Dr. VanderVennen have no objection to the closure of dishonest outfits granting worthless degrees. The larger goal, that of convincing the government that *all* education is inescapably religious at its roots, is certainly noble, but just as certainly Quixotic, given the additional hope that recognition of this fact can be embodied in policy and in law. The point for the Institute is that religion is pervasive, not a private matter and that all education is founded on religious principles of some kind or another.

Reformed Christian support and dedication

Operating with a budget of about $500,000 a year, with between $20,000 and $30,000 coming in by tuition and the rest by free-will offerings and donations, the Institute certainly has considerable support among some segments of the Reformed Christian community. It deserves to have more. An admirable spirit of dedication pervades the place. On my first visit there I noted the walls hung with the works of contemporary Christian artists, works free of pious cliché; I saw the work desk and library of the beloved Dooyeweerd donated to the Institute and shipped from Holland on his death; I saw young historians, economists, philosophers, political scientists, working to sharpen their minds and their skills in Christ's service in their chosen disciplines. It certainly offers the Christian lay-person more in the service of the Gospel than a chance to take up the offering on a Sunday.

All through the second visit and the interview that formed the basis for this article the noise of the city streets provided an aural backdrop — sirens, streetcars, bustle. Appropriately enough, for as Dr. Zylstra summed it up, "The Institute may have one foot on Dutch soil, but if it is addressing itself to a major problem within Canada, namely, 'How can, in the last quarter of the twentieth century, a link between the Christian religion and the role of learning be re-established?', then all Christians should stand behind it."

More information on The Institute For Christian Studies can be obtained by writing to Dr. VanderVennen at 229 College Street, Toronto, Ontario, M5T 1R4.

□

Thou shalt not study about mission?

GLEN DAVIS

FACT: Well over 90 percent of the mission study material used in The Presbyterian Church in Canada each year is used by W.M.S. groups, both Eastern and Western Divisions.

Fact: At mission workshops and other events the people least embarrassed by simple quizzes on mission are members of the W.M.S.

Fact: In many congregations when mission-related material arrives at the church it is promptly turned over to the W.M.S. as being "their business."

These facts would lead an observer to conclude that studying the mission task of the church is the exclusive concern of the members of the W.M.S. The observer might even wonder whether there isn't a commandment somewhere in the Bible that forbids anyone but W.M.S. members from getting excited about mission!

But we in the church know that just the opposite is true; that all of God's people have been charged with the mandate of mission; that every Christian is called to be a "real life missionary"; that the whole church is *commission-ed* to carry out God's mission to the whole world.

Yes, we know these things, intellectually and theologically, but we don't seem to take them very seriously when determining our practical priorities of how we spend our time, energy, and money.

For example, every year our church helps prepare and promote mission study materials on themes approved by our General Assembly. Here is a golden opportunity for our whole church to enlarge its vision of what mission is all about, to bridge the information gap and to grapple with basic mission issues.

This year the geographical theme is INDIA and NEPAL.

India is one of the most talked about and least understood countries of Asia. What are the issues facing the Christian Church in what has been called the most religious country in the world? What about family life and social values in this land of seemingly insurmountable problems? How has the church developed in India, and what part has The Presbyterian Church in Canada played? Is there still a role for our church there? These are just some of the questions you will get a chance to study in five interesting sessions.

Nepal is a fascinating country on the northeast border of India. Learn how 30 different mission agencies work in partnership with the Nepali government to serve the people. What is it like to be a Christian in a country where it is illegal to change your religion?

There are complete packets of resources for adult, youth and children's groups. The adult material includes clear study outlines for six full sessions (one of Nepal), a cassette tape of interviews with some of our missionaries in India and Nepal and a marvellous new book by Dr. Margaret Kennedy called *Flame of the Forest.* Drawing upon her 39 years of service in India Dr. Kennedy, in her own unique style, tells the story of the development of the church in India, particularly the part played by Canadian Presbyterians. The packet, including book and tape, costs only $6.50 each. The book is available separately at $4.50 per copy.

The packets for children and youth are chock full of interesting fact sheets, games, maps, stories and ideas for creative activities. Both the youth and children's packets cost $3.50 each. All packets may be ordered from the W.M.S. Bookroom, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. Descriptive order forms are available on request.

As an alternative your group might like to examine its ideas about mission in the light of the Bible and contemporary world issues. If so, the resources on the theme "Biblical Understandings of Mission" are what you need. These have been prepared by the Commission on Education for Mission of the N.C.C.C. (U.S.A.) in which we participate. Prices and descriptive order forms are available from the W.M.S. Bookroom (see above) upon request.

People sometimes ask, "Why is there no good material available on Mission?" Well, the material has been prepared and is just waiting for you to order it. This year, just for once, don't let the W.M.S. have all the fun studying about mission! Men's groups, Bible classes, coffee clubs, church school classes, whatever...get on board; learn what God is doing in the world and what your part is in it.

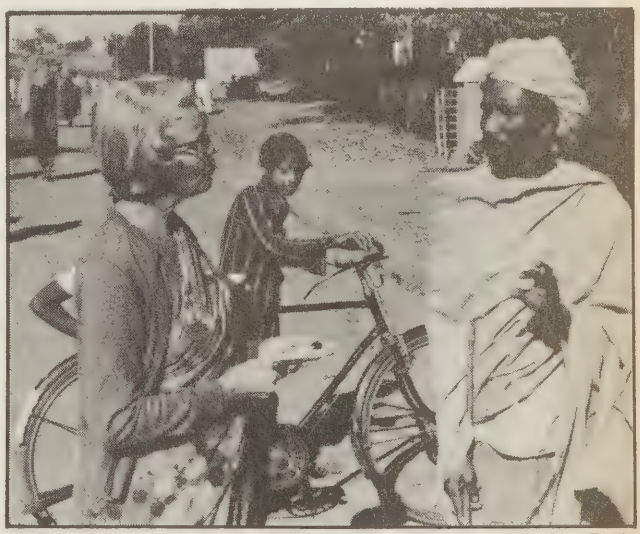
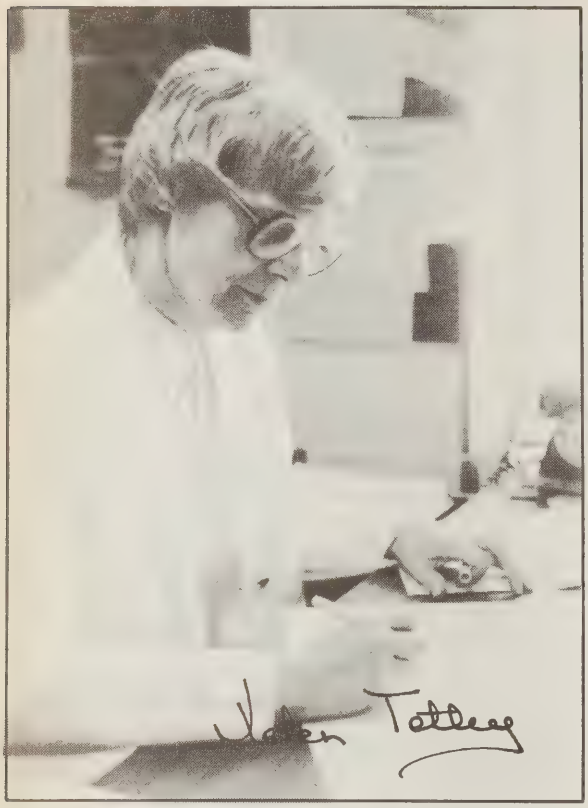


Photo credit: Glen Davis

Missionary Agnes Hislop with Bhil Christian.

MR. DAVIS is Secretary for Mission Education, Board of World Mission.

know your national staff



HELEN TETLEY is probably as well known to Presbyterians — particularly those involved in Christian Education — as anyone at church offices. She has served as Associate Secretary of the Board of Congregational Life with responsibility for Christian Education since that Board's inception. Before that, from 1962 to be precise, she worked for the non-amalgamated Board of Christian Education.

When in a church context, "education" is mentioned, the immediate thought that comes to most minds is "Sunday School." Helen believes that education within our church is a much broader task than that. Her responsibility is primarily to assist in the development and support of leaders within the local congregation — among other things, to help them in the process of selecting the right resources for their situation from the plethora available. She feels that the best way to do this is by face-to-face, on the scene contact, and accordingly spends a great deal of her time on the road, organizing and conducting workshops. Very often she works closely with local deaconesses and Christian Education specialists who are aware of the specific needs and strictures of their region of the church.

Helen took her professional training from Biblical Seminary in New York city, (now New York Theological College). At that time there was no post-graduate training for those holding undergraduate degrees (Helen has a B.A.) in Canada. Following her work in New York, she spent nine years in the Republic of Sudan under the auspices of the United Presbyterian Church in North America. Returning from overseas, she took further refresher courses in Christian Education, again in New York, and then went to Owen Sound and St. Andrew's Church as specialist in that field for the congregation. From there she came to church offices.

In her time as an executive for the national church she has seen some fundamental changes. "When I came on the Board, everyone did the same thing in congregations right across the country." There was a recommended standardized curriculum. Now the need for congregations to tailor their programmes to their own needs is recognized. "Many congregations would still prefer to be told what to do — whether they did it or not. But that attitude implies a shirking of responsibility." In her time the whole concept of Christian Education has broadened to include concepts like inter-generational learning. "We used to break groups down by age and sex. That practice is changing now."

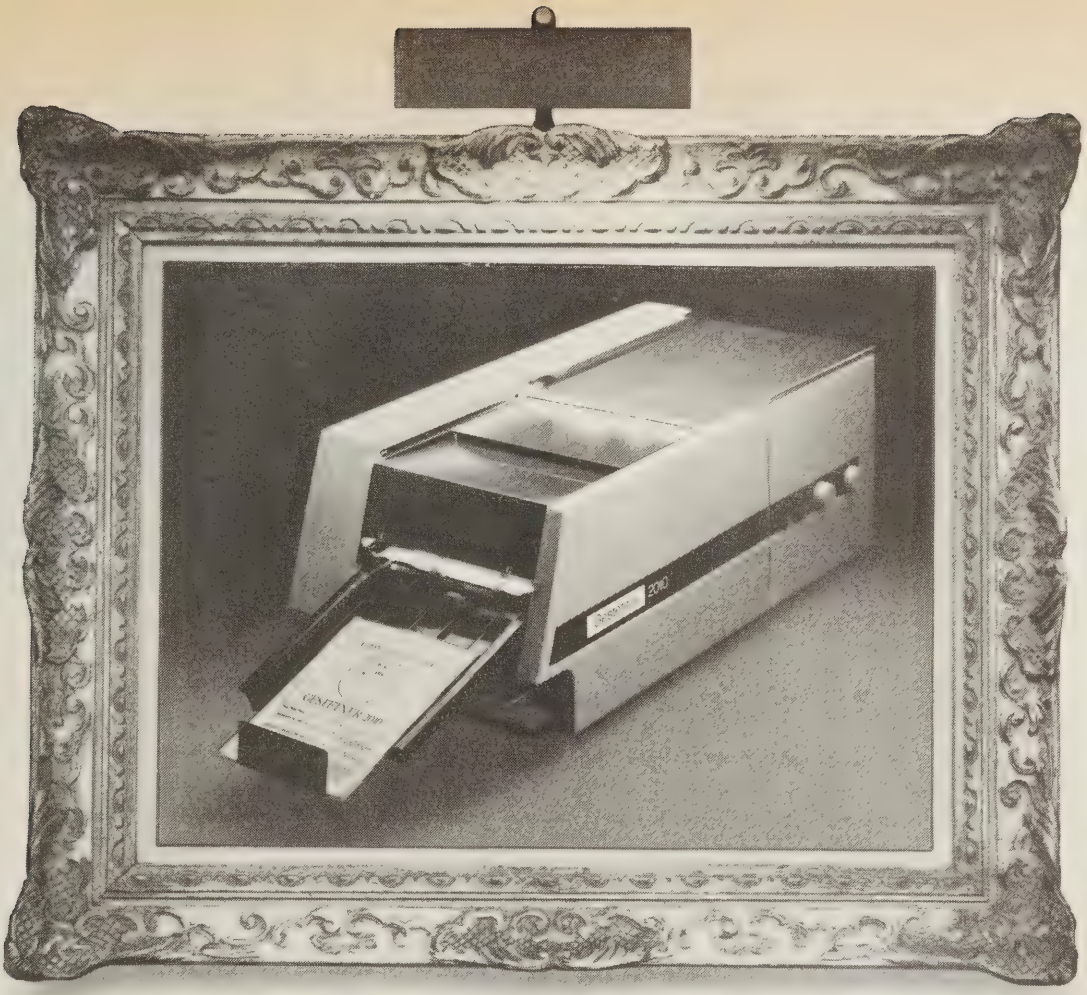
Asked if she felt it necessary to push one curriculum as opposed to others she replied in the negative. "Even within the *Christian Education: Shared Approaches* curricula endorsed by our church and the Board of Congregational Life there are four different levels offering congregations a choice. It is the task of the Board to search out a spectrum of programmes it can stand behind."

Helen sees a real difficulty in that so many ministers are ill-equipped to lead adult-education or bible-study groups. "They are inclined to teach as they were taught — by lecturing." She is in the process of setting up training events for ministers to enable them better to fulfil this important aspect of their ministry. She finds in our church a general lack of concern and support for leaders within congregations. "We expect people suddenly to be given a magic touch and be able to do what we ask of them. More Christian Education courses of a practical nature are needed for both clergy and lay leaders."

The continuing decline in Sunday School enrolment doesn't trouble Helen unduly. "I'm not at all sure that there is a decline in Christian Education *generally.* I'm more worried when congregations report no Christian Education activity of any kind at all. There are some exciting things happening in the churches. Congregations with a growing education programme can identify as a key criterion the support of the pastor, and vice-versa. I don't think that we can go into church growth without a decent Christian Education programme."

On the personal side, Helen enjoys attending live theatre, and listening to classical music. She enjoys the travelling that she does, and even in the office is seldom in one place for long. The Secretary of the Board of Congregational Life, the Rev. W.L. Young, dropped a gentle hint for Helen by hanging a poster in her office which read "Slow Me Down, Lord." It was two weeks before Helen noticed the poster! It is not surprising that in talking about her leisure activities, she complained of not having enough time to read.

JRD



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Q. *What is our church's stand, if any, regarding the Ancient, Free and Accepted Masons. I read an article which stated that this organization is non-Christian. Please clarify.*

A. There are actually two questions here. The answer to the first one is that as far as I know, The Presbyterian Church in Canada has no stand on the Masonic Order. I understand that some churches have something very different to say regarding membership in a so-called secret organization. I'm not sure about the reason why membership is prohibited. It could have something to do with the tendency on the part of some members of the order, to substitute their masonic responsibilities for active church membership.

Your second questions is this — is the Masonic Order Christian?

It depends on what you mean by Christian. Because there are Christians in the order, doesn't necessarily mean that the order is Christian.

For discussion purposes, let's define a Christian as one who in faith, has accepted God's grace in Jesus Christ and thereafter is attempting to live a life that is dedicated, obedient and committed. For the Christian, the centre has to be Jesus Christ.

In the face of this definition then, it cannot be said that the Masonic Order is Christian. And that's not saying it is anti-Christian!

Perhaps some Masons would make comment, though I'm not suggesting we start a mini war. There is too much division in the church already!

Q. *Matthew 12:40 states the Lord spent three days and three nights in the heart of the earth, which I take to be a "figure of speech" for his burial. Am I correct to assume this?*

A. Partly. The text is in the form of a prediction. Jesus is speaking of his death and he is saying that he will be dead for three days and then rise again. Certainly he is alluding to his burial, but more so to his death. Can you imagine anyone hearing this? How would they react? Three days and three nights, buried? Can you imagine what next? They were to discover that he, their Lord, was alive!! He had risen up from the earth. He lives! Praise God!!

SEND QUESTIONS TO: Rev. Dr. Bruce Miles, 364 Foxdale Avenue, Winnipeg, Manitoba, R2G 1A4. Include name and address, for information only.

□

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CONGREGATIONAL idea of the MONTH



"CHALLENGE 1980"

— A different kind of "Every Person Visitation"

"Challenge 1980" was the title of an experimental Stewardship Campaign undertaken by St. Timothy's Church, Ajax, Ont. We would like to share the results with you. In consultation with Don Stephens of Communication Services we planned and prepared a televised campaign. The experience was largely successful and we recommend it to congregations situated in areas serviced by cable television.

The basic idea of the campaign was that people would gather in homes that were serviced by cable to view a presentation of the needs and programmes of our congregation and then discuss it together. After a joint board and session meeting had agreed to try the experiment, the first step was to secure a date and time for viewing from the Cable company. Remember that part of the mandate of cable television is to provide programming free of charge to organizations within the community they service. The company was very co-operative and the show was taped on the Saturday preceding broadcast on a Tuesday evening at 7.30 p.m.

A small committee of the board and session was formed to plan the campaign. There was an appeal for volunteers to host groups from the congregation. The rest of the members and adherents received invitations by mail to one of those homes and were asked to R.S.V.P. The hosts were also asked to telephone their guests and extend a personal invitation to help secure a high percentage of participation.

The format of the programme was very simple. The minister hosted the show and made some introductory remarks. The clerk of session outlined the congregational programmes and highlighted some upcoming events including the Easter services. He also made an appeal for regular attendance at worship. The chairman of the board of managers, with the aid of visual displays, outlined the financial position of the congregation. He urged support for the fund-raising projects of the board and the regular use of the offering envelopes. There was nothing new or unusual in the content of the campaign, but the use of cable T.V. meant that all of the congregation received the same message. The show concluded with an invitation to discuss the presentation and all aspects of congregational life in their groups. Financial statements and other data were available in the groups.

This was the most important and significant part of the campaign — members of the congregation gathered together in homes to discuss the life of the congregation. At each gathering there was a board or session member who had a feed-back sheet to complete and return to the committee for review and action.

The response to the format of the campaign was generally positive. People were glad of the opportunity of discussing together, freely and frankly, the life of their church. A few were concerned about a public airing of some of our difficulties, although it is unlikely that there was a large audience beyond the congregation. Besides, we have nothing to hide. Board and session members were glad not to have to conduct the more tedious and cumbersome every-home visitation. The fellowship in the groups, which often contained people not well-known to each other, was gratifying, with some groups not breaking up until after 11:00 p.m. The main benefit was that people got together, with *their church* as the agenda of their conversation.

Communication Services has a copy of the tape and would be glad to share it, and to provide other information about preparing such a campaign. Write to Mr. Don Stephens, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Submitted by the Rev. R. A. Ferguson, minister of St. Timothy's at that time.

Erratum: *On page 20 of the July/August, 1980 (Assembly) issue we reported that "offerings raised in Armed Forces chapels would this year be designated for a Presbyterian project, and that the project chosen was a Kindergarten in Osaka, Japan, sponsored by the Korean Christian Church in Japan." Major MacLean has kindly pointed out that the gift was a Sunday School Mission Project and that the total offerings from the Armed Forces chapels amounted to $221,632.01. The total offerings are apportioned to many projects, one of which is the (SSMP) Sunday School Mission Project which received some $13,886.00. In addition, the General Assembly Budget received $3,847.00 which represents 7.22% of that sent for "Churches Missions."*

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sharing our cultures
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feeling good about self

working together
children — all kinds
making a new world
stretching our minds

The above is both an excerpt from and the focus of *Growing Together,* a great collection of programme ideas, stories, songs, games, creative makings, discussion starters, all geared to involve children — "twelve and under" — in relating positively to the multiracial community in which they live. This is a Canadian book and the emphasis is on our own situation, dealing primarily with the contributions the Blacks, Chinese and East Asians have made and are making to our lives. Its weakness lies in that it does not cover the Canadian Indian and the many newer Asian and European contributions. Native Canadian resources are available from Native Canadian Centre, 16 Spadina Road, Toronto, M5R 2S7.

Church school teachers and group leaders as well as public school teachers will find this an excellent resource.

Helen Tetley

MISS TETLEY is associate secretary of the Board of Congregational Life.

CHRISTIAN PARENTS: BUILDING A CHILD'S CHARACTER
by Hans Zegerius
Guardian Publishing, Niagara Falls.
Price: $8.95
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

This book, written by a minister of our own denomination, focuses on the development of today's children in the family setting.

In the Foreword, the author acknowledges that this is not a handbook or a "how-to" manual for parents, but is rather a sharing of knowledge and insights. "This book was written," Mr. Zegerius tells us, "because of the conviction that the Christian family is the family of the future. The Christian concept of marriage and the Christian order of the family will endure through the confusion and perplexities of our time. Therefore, it is a book of faith, of hope, and of love."

This book is essentially a plea that parents assume the responsibilities that they have so readily abrogated in the modern world — the responsibility to love, to teach, and to admonish the children given to them by God.

The book is well-organized, in places humourous, and written in a style easily understood by those for whom it is intended — the ordinary Christian mother and father.

A bibliography, I think, would have been helpful. Mr. Zegerius writes from a definite point of view, and further reading, especially "how-to" books in line with his thinking, could have been suggested.

I can agree with much that the author has written. There are excellent sections emphasizing the need to spend time with our children, to listen to them, to instill a sense of right and wrong which we parents live as well as teach, to develop a sense of trust, and to know and to stand up for what we believe. There are also several perceptive passages concerning the way children grow and mature.

Having said this, however, I must admit that there are many areas in which the author and I disagree. This book is a longing for a return to the values of a former generation, and stands squarely against many of the changes in attitude of the modern Church. The author insists, for example, that the husband is the head of the wife, and that the wife must follow his guidance and obey him. He opposes divorce, chemical/hormone birth control, sex-education in the schools, part-time jobs for children, among other things.

It is not the author's stand on these issues that bothers me as much as his often strident condemnation of them. He makes several harsh, general statements which can be challenged: "There are people who would rather discard the Bible altogether than accept that a wife should obey her husband." "It is those who identify with their affliction (homosexuality) and claim rights and privileges as if they were not a danger to others and a terrible threat to children (to whom they are so inordinately attracted) who must be marked and shunned." "This medium (television) has quickly become one of the major problems of our society, a real threat to regular church life, and a carrier of social and moral disease." This is strong stuff, and the language and the tone are shrill.

Certainly this is a controversial book. Although I disagree with much of it, it has been exciting reading, and has forced me to clarify my own thinking on many of these matters.

(Rev.) John Bodkin

MR. BODKIN is minister at St. Andrew's Church, Lachine, Que.

THE GALTS: A Canadian Odyssey
by Hamilton B. Timothy
Published by McClelland and Stewart Ltd., 1977. Price: $16.95.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

This book will be of considerable interest to those who wish to know

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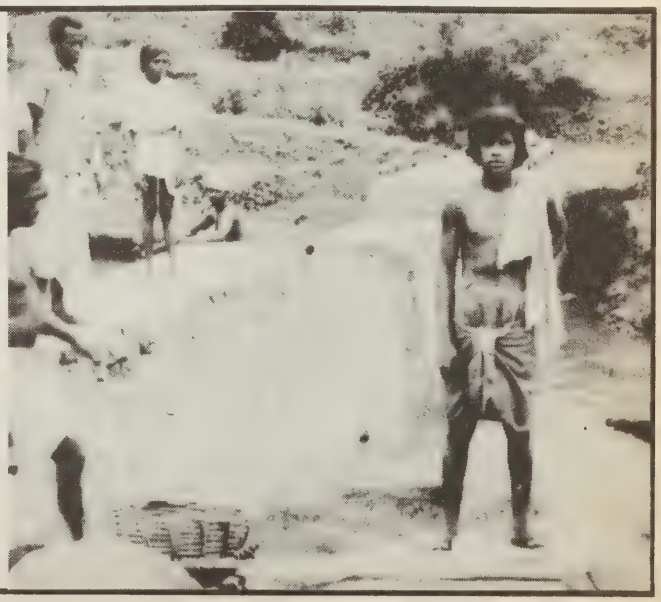
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books

(continued from previous page)

more of the development of Upper Canada and of the men who had an impact on the early days of Southern Ontario.

John Galt was one of those men — a man of vision. "Never in his life, he confessed, had he been able to lay his heart to anything in which the imagination did not play a part."

Before he founded the Canada Company he was already established in London as a writer worthy of attention. He had travelled in the Levant seeking to establish a trading company to circumvent the blockade of British goods to the continent, he had sought to establish a fund to support the education of the sons of Scottish soldiers and seamen, he had failed in the joint trading venture with his brother.

His interest in Canada began when he was approached to act as agent to seek compensation from the British Government for settlers in Upper Canada who had suffered losses in the war with the United States in 1812.

In 1824 he proposed that a company be formed to buy reserved lands in Upper Canada, and to clear and settle them. The Canada Company was formed, and Galt arrived in Canada in 1826 to organize the development of lands bought from the Crown.

The Lieutenant Governor and the members of the Family Compact of Upper Canada were hostile to the Company and to Galt — both were felt to be potential competitors for power and influence in the Colony.

Galt was less than tactful in his dealing with the Governor but he went ahead with bold plans for the development of the Huron Tract.

Guelph was established, farm and mill sites were surveyed, roads were cleared and settlers began to arrive. Goderich was surveyed and settlement was begun.

Very soon the Directors of the Company were seeking assurance of early profits and they became critical of decisions made by Galt to deal with local problems and opportunities. Finally in 1829 John Galt was recalled by the Company.

On his return to England he encountered financial problems and illness. He died in 1839.

In 1833 two of his sons sailed for Canada with his third son joining them in 1834. They were all successful in their new land — one of them, Thomas, became Chief Justice of Upper Canada and earned a knighthood.

I would heartily commend this well-researched book on John Galt, a man who played a significant role in the development of our nation.

The final sentence in this book, "There was no need for despondency. Time, indeed, has proved to be John Galt's advocate." is a fitting comment on the life of a man of vision and action.

James B. Barbour

MR. BARBOUR, now retired, was the former Comptroller of The Presbyterian Church in Canada.

***Ed. note:** Hamilton B. Timothy is Professor of Humanities and Chairman of the Religious Studies Programme at the University of Regina, and a member of the First Church, Regina.*

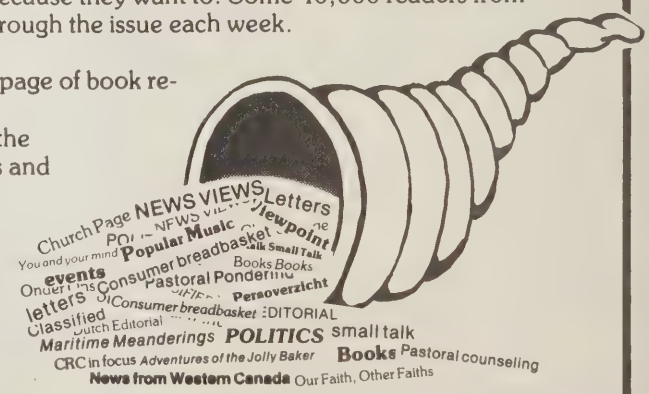
(continued on page 22)

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books

(continued from page 20)

THE SAYINGS OF JESUS
by T.W. Manson.
Published by William B. Eerdmans, Grand Rapids, 1979. Price $17.25
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

This book has been described as "invaluable to everyone engaged in the study of the New Testament." It is equally valuable to everyone engaged in the weekly preparation of sermons. We are indebted to Eerdmans for republishing this book which first appeared in 1937.

The introduction is, of course, more of interest to those who enjoy delving into the history of traditions. There is a very useful section on "the meaning and permanent value" of Jesus' teaching.

From there on the book is commentary and excellent commentary. Insights abound on every page as this masterful exegete and expositor brings the wealth of his study to bear upon each passage. Some very fine turns of phrase make Manson's comments memorable and well worth quoting. For example, on Matthew 12:36-37, he says:

> *"The whole technique of psychoanalysis is built on the principle that the 'idle' word reveals character more truly and completely than the deliberate, considered statement... The idle word reveals character, and character determines destiny."*

The commentary is divided into three sections: the document Q, material found only in Matthew, and material found only in Luke.

All in all a book well worth the price.

(Rev.) Allan M. Duncan

MR. DUNCAN is minister at First Church, Brockville, Ontario.

KRINKLE NOSE,
"A Prayer of Thanks"
by Dean Turner
Published by Devon-Adair Company, 1979
Price: $6.50

The author of this book portrays himself as a loving and proud father of a new-born son. The baby's name is Taos and he has an enlightening effect on the lives of his parents.

The father expresses his joy and thanks to God for giving Taos the opportunity of living in a love-filled home where he receives the care and attention all children need, especially as babies.

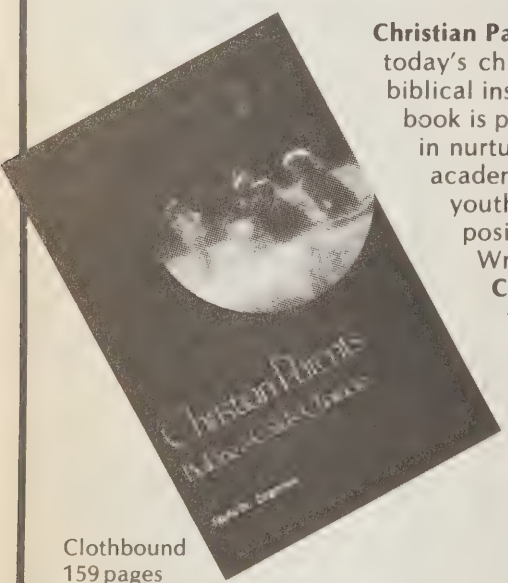
Throughout the book, the reader will find each chapter telling of a new learning experience in Taos' life. As well as Taos' father's feelings of love and concern for the future of his child, we follow the child's development learning the difference between right and wrong, and the gradual unfolding of his understanding of the realities in life.

It is an easy book to read for anyone who appreciates and understands the innocence of tiny children. Taos exemplifies all children, reminding adults that children are human who learn from us by the values we set in our own lives.

Katherine Allen

MISS ALLEN works in the national offices of W.M.S. (W.D.). □

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LETTERS

(continued from page 9)

C.R.C. would insist.

If there is to be any union with the "Dutch" we must practise the discipline that was demanded by the Reformed fathers. We must expel from our fellowship those who continue to lead immoral lives and those who refuse to preach the gospel that teaches Jesus Christ, God made man, has been resurrected from the dead.

(Rev.) Jim Codling,
Saskatoon, Sask.

School-system stumbling block

The editorial "Dutch Cleanser" in the June issue of *The Presbyterian Record* raises the question of a merger between the Presbyterian Church, the Christian Reformed Church and the Reformed Church of America for the sake of a unified Reformed and Calvinist witness.

I believe that a union between the Presbyterian Church and the Reformed Church of America might eventually be possible. The main stumbling block to a three-way merger, however, would be the Christian Reformed Church's commitment to its own school system. Because they insist on being masters in their own house in matters of education, it is highly unlikely that the Christian Reformed will consent to a merger with two denominations which are mainly public school oriented.

George Van Lunen,
Dartmouth, N.S.

Hurdles and hope

A few words in response to your excellent and thought-provoking editorial "Dutch Cleanser" in the June 1980 issue of *The Presbyterian Record.*

"Certainly it is worth a try." It is indeed sad to think that in the post-war years around the 1950's, and later, the majority of established Protestant Canadian churches did not have a more open door policy to receive new-comers to Canada with more enthusiasm. Personally I am quite sure if the opportunity had been made use of, even if it meant bilingual pastorates, (the Roman Catholic Church seems able to provide them), the denominational and congregational picture would likely look vastly different today. However we must not underestimate the difficulties which perhaps were quite prevalent at that time. Assimilation is never easy, and this applies to both sides.

In the last 30 years or so, much has taken place; understanding and appreciation for each other has increased.

The Rev. Gabe Rienks wrote an excellent article, "A New Canadian looks at the Canadian Churches," in the November 1979 issue of *The Record.*

This article gives a clear and precise insight into the background and history of both the Canadian Church and the European as the latter had to live with a more dogmatic orientation, in contrast to the more pragmatically oriented North American churches. This insight is of tremendous value in finding an answer to the questions posed in this editorial, i.e., to find a common ground to promote the reformed Calvinistic tradition, to remain clear and strong in a working together of the denominations of the Calvinistic persuasion in North America.

Basically, there are very few differences between the Presbyterian, Reformed and Christian Reformed Churches.

However, as I see it, the issue of Christian day school education may prove to be a difficult hurdle, not because the principle is wrong; rather in practice it does not produce the results it is supposed to yield.

Far more effective results could have been produced from a combined effort to retain Christian principles in one public school system. From that a practical beginning for further co-operative efforts could have been launched, which I believe now never took place because of the dogmatic approach. (Though in the Christian Reformed Church we also

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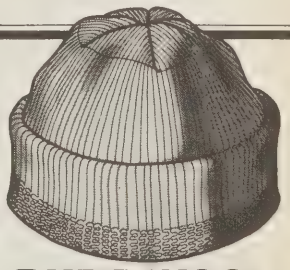
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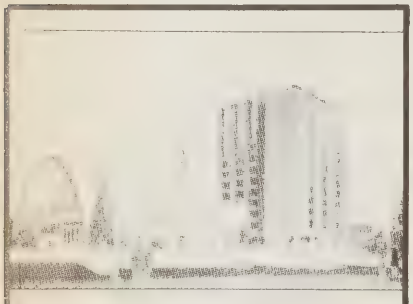
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LETTERS

(continued from previous page)

find many members who do not support a Christian day school system.) A good many Presbyterians would likely support any activity generated from a Scriptural viewpoint, be it educational, political, occupational, or philosophical, as long as it makes sense.

However, history has taught us that human nature, manifested in pettiness, misguided interpretations and unbending arrogance will not make it easy to come to an understanding resulting in combined efforts to work "The Church's One Foundation."

Jan Visser,
Bowmanville, Ont.

P.S. Perhaps our church's Committee on Interchurch Relations could release more information on the progress made in discussions with the two churches involved and with that provide guidance for possible local initiative.

Praise and information

"Dutch Cleanser" — a good editorial to give us a little jolt.

If many of our members have never had a chance to know how the early Scottish Presbyteries worked to keep their ministers and elders humble and their laity well informed, look up May issue of the *Evangel Repository,* 1854.

Dr. George Douglas, a former Librarian of our Caven Library at Knox College, was kind enough to provide a suitable resting place for some twenty-odd bound volumes of that American Presbyterian magazine.

(Mrs.) Jennie F. Cowan,
Cambridge (G), Ont.

Ed. note: *Photo-copies of articles are available from Caven Library, Knox College, 59 St. George St., Toronto, Ont., M5S 2E6, at 5¢ a page, plus postage. (Assuming you do not have the May, 1854 issue of* Evangel Repository *on hand.)*

Ed. note: *In this issue, we are printing more letters than is our usual practice because of the large volume of letters received in response to decisions of the General Assembly as well as to other topics. In spite of this consideration, some letters have had to be held for the October issue.*

Ruling Elders too?

I am very concerned about the decision taken by the 1980 General Assembly to ban ministers from the church by 1990, if they are still not willing to ordain women as elders or ministers. General Assembly has, of course, the authority to make decisions about doctrine, discipline, and church administration, but I feel that in this case, it has acted in an unjust manner.

I am aware of ministers who preach on various doctrines which are biblically unfounded. These are not doctrines of the church, to which every minister is required to confess. Examples of these are: the denial of the Virgin Birth; the non-existence of Hell; the denial of eternal punishment; the presence of errors in the Bible; the fallacy of the doctrine of Creation as set forth in Genesis; Baptismal Regeneration, etc. It seems that members of our church are allowed to believe such doctrines as those mentioned above, and that ministers are allowed to preach them, since little seems to have been done to correct their errors. Yet, solely on the issue of the refusal to ordain women to the eldership, a great many ministers will soon suffer expulsion from the church in which they have, in many cases, worked many years.

On this premise, I feel that General Assembly has committed a great injustice, and has shown a lack of Christian love, by making the apparently arbitrary decision to expel ministers from the church only over the issue of women elders, and ministers. Also, I feel that if General Assembly believes that it must expel some ministers for this doctrinal issue, then it should seriously consider doing the same, or at least attempt to correct those ministers who don't support

doctrines that are foundations of our faith and of the confessions in our church.

Another error that I believe has been committed is the fact that General Assembly has decided to make its decision applicable to ministers only. My concern is that General Assembly seems to have accepted the idea that ruling elders are on a different, and apparently lower level of authority and importance than teaching elders (ministers). If my concern is valid, then I fear that our appointed leaders have erred in their interpretation of Scriptures on this point. The Bible teaches that there is only one office of eldership and that this office is not divided into different levels of authority. The minister must not be considered as being above his lay elders, neither is he a sort of chief elder. As moderator of session or presbytery, he doesn't even have a right to vote on the issue at hand except in the event of a tie. 1 Tim. 5:17 tells us of different functions for elders, certainly not different levels of authority. Also, ruling elders have the power, as individuals in session, to vote against allowing a woman to proceed to be ordained as an elder. In the same manner, in presbytery, individual lay elders may vote against allowing a woman to be ordained as a minister. In either session or presbytery, ruling elders have the same authority in the refusal or acceptance of a woman as an elder or minister.

Therefore, I believe that if General Assembly is to make this decision, then it should extend it to include all ordained elders, both teaching and ruling, who take the same stand that has cost the position of those ministers who will, in the future, still refuse to ordain women as elders, or as ministers.

In conclusion, I pray that the Holy Spirit will put his hand upon those who are responsible for this grievous error, and that they will be guided by him to follow his truth in this matter. I also pray that General Assembly will recognize that I have written this letter, always maintaining an attitude of humble respect towards those that our Lord Jesus Christ has set as shepherds over us in his flock.

Michel Brazeau,
Timmins, Ont.

"Quackery" and "Haresy"

It is rather interesting to observe how people can see an issue in two apparently contradictory ways. This unusual stereoscopic ability reminds me of the famous hare-duck picture. Look at the picture vertically and one sees a hare. View the same picture horizontally and one sees a duck.



This image is analogous to the latest ruling of the General Assembly which forbids the right to exercise liberty of conscience concerning the ordination of women to the offices of teaching elder and ruling elder.

The correlation appears in that the majority of those who supported this dubious ruling are the very ones who have the greatest reservations about our subordinate confessional standards. The result? On the one hand a consistently Roman Catholic position is legislated requiring obedience to "the interpretations of the Fathers" (Council of Trent, Fourth Session). Such a ruling is so blatantly unscriptural that it is surely open to constitutional challenge. Yet on the other hand a rationalistic principle is allowed which permits one to entertain and hold theological beliefs clearly contrary to the confessional stance of our denomination.

One can only conclude that this majority decision is not only divisive in the extreme, but in one breath condones both theological "quackery" and theological "haresy."

J. Garnet Zoellner,
Maxville, Ont.

A reply to Dr. Rennie

When the 106th General Assembly re-affirmed that "our theology of

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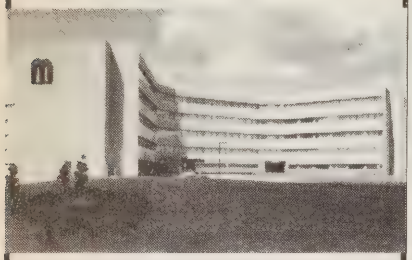
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LETTERS

(continued from previous page)

ministry has since 1966 included both men and women in the Order of Ministry of the Word and Sacraments" it should have been unnecessary to require explicitly that ministers participate in the act of ordination of all candidates, with a statute of limitations on non-compliance. Response was obviously being made to the curious view we have recently been hearing that full cooperation in Gospel ministry can be shared by men and women provided that men who are ministers may refrain, on grounds of conscience, from sharing in the rite of ordaining women.

It is a position which seems to base ordination on an outmoded philosophy supporting belief that an "indelible character" is imparted in the act of ordaining which then remains effective even if the subject is unworthy or unqualified. Such a doctrine has never been a part of our tradition and, ironically, those using it on this occasion would probably disavow most vigorously any formal statement of it.

I do not know whether Dr. Rennie might consider this a case of the "responsible flexibility" for which he pleads in your Assembly issue. In my view his criticism of the rigidity which he detects among "not-so-conservative confessionalists" could be more fittingly directed to those whom he seeks to defend in his comments bearing on the MacDougall case. He noted that traditionally a national church attempts to be comprehensive. The 1966 Assembly, and those upholding its decision, moved far in this direction by granting access to the ordained ruling and teaching eldership to the second fifty percent (or rather more?) of the church's membership, in what was perceived as responsiveness to the implication and warrant of the Gospel.

Acceptance or rejection of such an extension of our doctrine of the ministry cannot be trivialized as a matter of "detail" or "fine-tuning." It is time to hear about the pastoral concern that is due to that half of our membership for whom admission to ordained ministry, after recognizing a calling and equipping by God, is fraught with traditional psychological and cultural barriers reinforced by a continuing theological debate. Unless a direct challenge is to be made to the 1966 decision, then it is unconscionable to convey to women the assumption that they can exercise only a second class ministry. In particular, those women already ordained and those who are an increasing proportion of ordinands deserve pastoral support.

It is sadly true, as Dr. Rennie points out, that legalism can be an easy refuge for the coarse and hypocritical, but that does not rule out the proper use of legality and order. Our doctrine stresses the organic or connectional nature of the Church, and the doctrine of the ministry is integral to it. We can say this without claiming that it is the touch-stone of orthodoxy. Orders and ordering become critical at the level of the Church's function in concrete mission. We do not exclude from the Body of Christ, or even from ministry, many who reject doctrines or rules that we consider to be of utmost importance, but we may have to walk separately from them (eg., if they refuse to recognize our ministry, whether male or female.)

Already in our church courts, doctrinal, disciplinary, and administrative decisions may be determined in close votes by even one woman member. When the generation of Mr. MacDougall nears the end of their span of ministry, it is probable that fully half of the votes and vocations will be held by women. We cannot continue to function as a church to that time without full and mutual acceptance of a valid ministry by both sexes.

In a time when the church is committed to doubling the membership we do not want lightly to exclude anyone. If exclusion should take place from among the ranks of ordained men on the issue of ordaining women, we can at least feel less threatened than if women as a whole were excluded from heeding the call to minister.

(Rev. Dr.) W.J.S. Farris,
Toronto, Ont.

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Is there some clear logic?

It was with some anticipation that I awaited the results of the Assembly debate on the appeal re Dan MacDougall. As the society in which we live seems to be accelerating its progress toward protectionism, regionalism, and individualism, I wondered what we would pronounce as the watersheds for membership in our community. While I realize the difficulties of this case, not the least of which seems to be the tremendous amount of emotion that accompanies the debates, I am essentially disappointed with the conclusion. Did the commissioners really see in this motion a happy compromise, a definitive response, or a well-defined direction for future discussions?

In light of the wider context of other Assembly discussions, it seems more of a twisting of the text that admonishes us, "to not let our left hand know what our right hand is doing." At one point in Assembly we re-affirm our commitment to doubling our membership in the eighties; then in this motion some of our present members receive an 'ultimatum,' stating that they must become truly 'reformed' or leave us at the end of the eighties.

Is there some clear logic connecting these two efforts? Or has the trend to a compartmentalized life that has given us catch-phrases such as 'making the connection between creed and deed,' or 'the Sunday-Monday separation' invaded our General Assembly sederunts?

If we cannot resolve (re-solve?) an issue in one Assembly, hold it over for further study; but let us not run off in every direction at once. We hardly have sufficient resources remaining.

Ian Shaw,
MacTier, Ont.

Your comments in The Record are always welcome. Feel free to write to us at any time.

Church growth/ Kingdom growth

Dr. Joseph McLelland has recently (May, 1980) reminded *Record* readers that our concerns for Church growth need to be subsumed under the broader concern for the glory of God through the extension of the Kingdom of God. After the recent encouraging decision of General Assembly to invest heavily in Church growth, and to continue our determined efforts to double in the 1980's, we will do well to consider how our numerical growth will best promote Kingdom growth. It will, *if*...

1. Our numerical growth efforts *will* extend the Kingdom *if* we emphasize "quality" as well as "quantity" — that is, *if* we seek the renewal of our present membership as well as additions to it, and *if* we resist the temptations to offer cheap grace and a truncated gospel.

(continued on next page)

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LETTERS

(continued from previous page)

2. Our growth efforts *will* extend the Kingdom *if* we seek to meet the full range of human needs (in and out of the Church), and resist the temptations to seek primarily our survival or self-aggrandizement.
3. Our efforts to increase membership *will* extend the Kingdom *if* we strive for fresh additions to the Church, avoiding the temptation to grow merely from transfers from other congregations (or denominations).
4. Growth for growth's sake can be idolatrous. Growth for the sake of the Kingdom's extension is possible and, I trust, *will* increasingly mark our Canadian Presbyterian congregations.

Dr. Dennis M. Oliver,
Church Growth Co-ordinator,
The Presbytery of West Toronto.

Who's right?

Delighted to see the article on the "World Council of Churches" in the June issue. Look forward to reading Dr. Smith's second article.

Dr. Smith suggests that the W.C.C. is a world-wide fellowship of nearly 300 churches, comprising over 400 million Christians in some 100 countries.

My opinion is that the W.C.C. is a political body which is promoting Maoism and Marxism.

Who's right? I would be delighted to see evidence which would disprove my position.

In 1976 a participant at the W.C.C. meetings in Nairobi in December 1975, sent me some of the plenary papers. I have since returned these papers, but made some notes.

1. In Section 4 of the plenary papers, the churches were urged to study the changes in China, Vietnam, and Cambodia and grapple "with the implications of these changes, especially in the light of the success of the experiment in China." They denounced the "continued development of an imperialist economy stemming from the capitalist economic system."

2. In Section 5 of the plenary papers, Michael Manley, Prime Minister of Jamaica, asserted that the structure of imperialism and capitalism must be destroyed because they "require and facilitate the oppression and exploitation of man by man, within and between human societies. Indeed, at no time in history has an economic system reflected the process of domination in political, social, psychological and, ultimately even in philosophical terms, more completely than under capitalism."

3. In Section 6 of the plenary papers "trans-national corporations are a typical example of the ways in which capitalist forces in the international and national spheres join together to oppress the poor and keep them under domination."

4. Dr. Philip Potter, General Secretary of the World Council of Churches, said Britain is responsible "for the most racist system in history... Wherever the British have gone in the world, they have established a racist system."

5. A motion was made that the World Council of Churches speak out against the oppression of Christians in Communist related countries. The Russian Orthodox delegation threatened to pull out if the motion was put to the assembly. The motion was withdrawn.

6. Motion was made that the World Council of Churches not support organizations that use violence to combat racism. The majority of the representatives of the World Council of Churches, decided in favour of continuing support even for such groups that have proclaimed that they will use violence even to the point of destroying human life.

7. A motion was made that the World Council of Churches dissociate themselves from the United Nation's condemnation of Zionism "as a form of racism." This motion was rejected.

Over the last few years, the World Council of Churches have provided enthusiastic reports about the Communist economy and the level of life. We have had these enthusiastic reports from economists like John Galbraith, and our own representative, Mrs. Johnston. These reports, however, have been completely destroyed by the Chinese leadership itself just a month after Mao's death.

Dr. Smith suggests in his article that, "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

Frankly, I don't believe Dr. Smith. The plea for unity by the World Council of Churches is based on the rejection of many distinctive doctrines that I hold dear. For example, the deity of Jesus Christ, his virgin birth, physical death and resurrection, inspiration of Scriptures, etc.

I believe the plea for unity when people really have not experienced the work of Jesus Christ is hopeless.

Archie McLean,
Woodstock, N.B.

Another holocaust?

I am a recent immigrant from South Africa. I have just read with much concern, Donald Smith's article justifying the W.C.C. support of the liberation movements in southern Africa.

Firstly I would like to state that I am very opposed to the nationalist government power in South Africa. Perhaps even more than someone who may not have had the opportunity to live under that regime. But to take sides in the armed battle — I strongly oppose. Maybe all the other "critics" feel as I do, that Jesus Christ does not approve violence. Is the liberation movements' armed conflict — murder, torture and destruction any better or more justified than the South African white racist regime? Regardless of how the grants are used, I do feel that as Christians we should not take sides.

There are many thousands of white (and black) Christians in South Africa who are strongly opposed to the South African government. But because they are white and in South Africa, the world assumes they support the government. Maybe your funds could be better used inside the

(continued on next page)

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LETTERS

(continued from previous page)

country by your fellow white South African Christians, rather than by armed liberation fighters on their borders.

Finally, I would like to say that as Christians we *must* strive for peaceful change, and not as Donald Smith says, and I quote, "armed conflict (is) the only avenue left open to them to achieve liberation." For if change is violent, it will be worse than the Nazi holocaust.

Janet Feuchtwanger,
Calgary, Alta.

A hot issue yet!

Dr. Smith's article in the June *Record* on the World Council of Churches and the Programme to Combat Racism caught me by surprise and contained some surprises. Its polemic nature surprised me. I realized then that the issue must still be a hot one in our church to have caused Dr. Smith to have written such a strong article one year after the main debate.

It was good however to see the professed evangelical goal of the W.C.C. in print. The concern of many of us still is that this goal of "confessing the Lord Jesus Christ as God and Saviour" has been sacrificed to a politically oriented liberation theology. I believe that until the W.C.C. gets back to its roots it will rightly continue to invite such opposition as was evident last year in our church and at the 105th General Assembly. I am aware of no other issue that sparked as many overtures to a General Assembly in the history of our church. There was even one to the 106th! ***(Ed. note:*** *There were two.)*

I too was a Commissioner to the 105th and took an active part in the debate to urge our church not to support the P.C.R. I would point out that the debate on the P.C.R. came first — not the debate on the W.C.C. — and that the victory was a very narrow one. The vote was 105 to 124 which is a difference of only 19 votes out of 229. In other words, if 10 more people had voted to not support the

P.C.R. — 10 people out of 229 (less than 5%) — the results would have been altogether different.

If Dr. Smith, by his article, is throwing down the gauntlet again I for one would be happy to pick it up and am confident that many other Presbyterians will too.

(Rev.) James Statham,
Duncan, B.C.

Total Woman and Sub-Total Man

That was such a good article "What are little wives made of?" I had read the book *The Total Woman* myself a few years ago and was aghast! My husband and I had decided that the only reason a woman would have to change herself into the "total woman" would be because she was married to the "sub-total man." Two healthy and well adjusted people shouldn't have to go through all that garbage in order to "love" each other. In fact, it would be a false love based on people being someone other than themselves.

Lura Pierce has presented her case well and has Scripture to back her points of view. Mind you, Marabel Morgan has Scripture to back her points of view as well. We must always be careful when choosing "the way." I think if "the way" purported is in being totally ourselves as we grow in our own personal spiritual life, then we are heading in the right direction. Lura Pierce is heading that way; Marabel Morgan is not.

Thank you for printing that article so that we may all read it and grow.

Karen Wedman,
Blueberry Mountain, Alta.

Objections to Orwell

The reviews expressed in *The Presbyterian Record* are usually worth thoughtful reading. But I would certainly make an exception of George Orwell's *1894. (sic) (See April Editorial.)*

The subject theme amounted to a sordid tale of life's end for all who lack belief and principles without reference to our Creator's plans of redemption, involving our repentance and will.

Our God can retrieve humanity that has deteriorated past will and belief — through repentance.

The existence of faith, is not lessened by publicity.

We expect an uplifting quality in church publications, as well as the spoken word. And we react dangerously to Satan's destructive suggestions.

God can walk with Christians — regardless of denominations.

(Mrs.) Grace Putnam,
Simcoe, Ont.

Ed. note: *George Orwell's* 1984 *— one hopes that our correspondent's renaming of the book is a slip of the pen and not evidence of never having read it — is a classic precisely because he describes the grim, and perhaps even sordid, consequences for our world of succumbing to de-personalization within the all-encompassing bosom of the state. It is a chilling warning against totalitarianism and fully deserves the readership and status it has. Let us not confuse purity with ignorance.*

"Degrading, repulsive filth"

I have been a subscriber and a supporter of our *Presbyterian Record* for many years, so I am taking this liberty and opportunity to write you this morning.

I wish to voice my utter disgust and repugnance, after reading the May issue, particularly the "Book Review" section, and the article written by a book reviewer, Ms. Ethel Stewart, entitled "Jonathan loved David" taken from the book written by Thomas M. Horner, entitled "Homosexuality in Biblical Times."

Surely you must realize that we can read, via the printed media, or view on our T.V. screen more than enough of this kind of degrading, repulsive filth, without having the official organ of our beloved Presbyterian Church in Canada, publishing such material.

There is so much uplifting and spiritually educational literature available which could be of advantage in this particular section of *The Record.* The last paragraph in the "review"

(continued on next page)

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Letters

(continued from previous page)

made me turn in my Bible to the Apostle Paul's letter written to the Romans, Chapter 1:18-32 to read again what God has to say about those whom your book reviewer, Ms. Stewart is defending.

Because of my very strong objections to being subjected to such repulsive material printed in *The Presbyterian Record,* I wish to cancel my subscription to the said publication.

(Mrs. Fred V.) Eva Franks,
Collingwood, Ont.

The Record "Down Under"

You will be interested to know that apparently *The Record* is read down-under. I received a letter the other day from a man whose thesis I examined for McQuarie University and in it he referred to my article on Calvin as an evangelist which was reprinted in the paper of the Presbyterian Church of Australia. I was interested that you had gone so far afield.

W. Stanford Reid,
Guelph, Ont.

Fifty years plus two copies

After having read *The Presbyterian Record* regularly for fifty years plus two copies, (we started off with the April *Record* for the year 1930), I can only congratulate you, sir, on the excellent work and devotion to your daily tasks that you have been putting into your work as the Editor of our *Presbyterian Record.*

I am expecting wonderful letters from the Moderator of our 106th Assembly in future issues. I was well acquainted with his father, the late Ferguson MacSween, when we served in Manitoba and also in Ontario. I heard the late Rev. F. MacSween give a radio address from Old Kildonan when he served there, in his native tongue. It was my own boyhood speech also.

(Rev. Dr.) J.Y. Garrett,
Woodstock, N.B.

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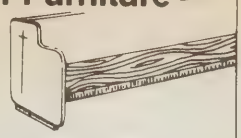


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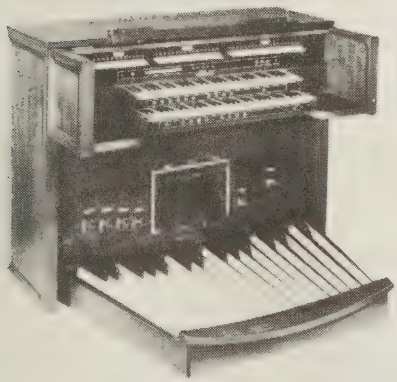
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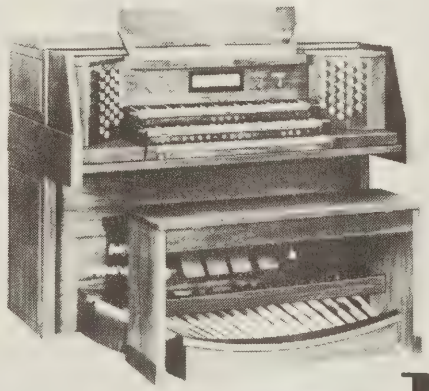
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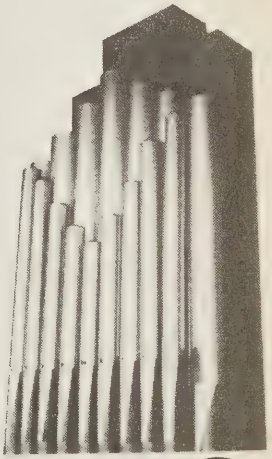
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NEWS

The Irish Assembly

THE GENERAL ASSEMBLY of the Presbyterian Church in Ireland, met in Belfast the first week in June, when it elected as Moderator, Dr. R.G. Craig, minister of the oldest congregation in the denomination, First Carrickfergus. The retiring Moderator was a namesake, Dr. W.M. Craig of Portadown, well know for his evangelistic work and Conference ministry.

The outstanding question at the Assembly was the membership of the World Council of Churches, which had been suspended from November, 1978. A motion for withdrawal was proposed by the Rev. R. Dickinson of Tobermore who stated that the basic issues were theological, but also on the "unholy alliance between the WCC and Marxist principles and aspirations." He also stated that the WCC was being steered away from spiritual to social and political ends. Dr. W.M. Craig pointed out that the WCC, "like all of us, is not indispensable."

An amendment proposing that the period of extension be extended to 1983 when the next meeting of the WCC General Assembly would be held in Vancouver was rejected by 619 votes to 290. A proposal by Principal John Barkley to withdraw the suspension of membership was defeated by 60 votes. The motion to withdraw from the WCC was passed by 433 votes to 327.

The General Assembly welcomed negotiations to invite Dr. Billy Graham to the British Isles and supported the issuing of an invitation to include both the Republic and Northern Ireland. There was also a strong emphasis on the need for evangelistic outreach throughout Ireland and on the training of elders and church members for more effective service and witness. The Assembly created a new post, the Magee Director of Christian Training, and appointed the Rev. A.H. Graham to fill the vacancy. The numbers of students for the ministry remained at a high level, and 25 new applicants were accepted for training. Reports were received on two matters which were demanding increased attention, one on 'Racism' and the other on 'Christian Lifestyles in an Affluent Society.'

S.W. Murray

MR. MURRAY is the Session Clerk at Ravenhill Presbyterian Church, Belfast, Northern Ireland.

***Ed. note:** Mr. Murray, in his accompanying letter, mentioned that their decision to leave the World Council would not affect other ecumenical contacts of the Church, which retains membership of the World Alliance of Reformed Churches, Council of European Churches, the British Council of Churches, and the Irish Council of Churches.*

Order of Deaconesses

Thirty-one deaconesses from across Canada gathered at Ewart College in Toronto, June 12 - 14, to attend the Biennial Council of the Order of Deaconesses.

In a Bible study entitled "Biblical Affirmations of the Ministry of Women," Tamiko Corbett and Dr. Donald Corbett of Rosedale Presbyterian Church in Toronto, led the participants in an exploration of the feminine imagery for God in the Old Testament; Jesus' affirmation of the ministry of women in the Gospels; and the ministry of women in the Acts and the Epistles. Phyllis Trible's book, *God and the Rhetoric of Sexuality,* (Fortress 1978), and Paul K. Jewett's book, *Man as Male and Female,* (Eerdmans 1975), provided a basis and were highly recommended for further study.

The Council of the Order of Deaconesses is related to the Board of Ministry through its Task Force on Deaconess Concerns.

At its Biennial meeting the Council makes recommendations to the Board of Ministry on such issues as the status of the deaconess, the relationship of non-ordained church workers to the courts of the church, employment practices, salaries and benefits.

The Biennial meeting also provides an opportunity for examining areas of concern to individual deaconesses through workshops and speakers. At this meeting two workshops were held. One, led by Mary Pattinson, an executive assistant with the Federation of Women Teachers of Ontario, dealt with "Issues of a Professional." The other, led by Dr. J.C. Cooper, retiring general secretary of the Board of Ministry, dealt with "Issues of Employment." "Managing Personal Finance" was the subject of an address given by J. Elizabeth Leitch, a retired economic advisor and member of the Administrative Council. Diane Jamieson, administrative assistant to the Chairman of the Pension Board, explained the Church Pension Plan and Group Insurance Plan and responded to questions and concerns.

The Council renewed its membership in the Diakonia of the Americas (DOTA) and was informed that a general conference of DOTA will be held in Calgary, June 16 - 18, 1981, which is open to deaconesses from Canada, the United States and the



(Left to right): Mary Jane Bisset, Mary-Lou Funston, Marg Read, Charlotte Brown.

Caribbean.

The following slate of officers was elected for a two year term: Past President, Mary Lou Funston; President, Liz Steele; 1st Vice-President, Barbara Woodruff; 2nd Vice-President, Mary Jane Bisset; Secretary, Frances Sullivan; Representative to the Board of Ministry, Anya Oostenbrink; Representative to DOTA, Liz Steele; Representative of "others" (deaconesses not employed by the church), Dr. Margaret Kennedy.

Karen Timbers led the worship each day and shared this leadership with the Rev. Gordon Timbers at the final worship celebration held in the Ewart College Chapel.

At a banquet to which members of the Board of Ministry were invited, Dr. J.C. Cooper and Mrs. Helen Cooper were honoured. The Council expressed thanks and appreciation for the time and effort which Dr. Cooper expended on behalf of the Order of Deaconesses in his capacity as general secretary of the Board of Ministry and for the personal interest and concern that he and Mrs. Cooper have shown the Council over the years.

The next meeting of the Council of the Order of Deaconesses will be held in 1982.

Student Christian Movement of Canada

The Student Christian Movement of Canada will be celebrating its 60th anniversary in 1981. National and local committees are beginning to plan events to celebrate the fullness of the last 60 years in the SCM and to look forward to the years ahead — their challenge and promise. The Movement is interested in contacting SCM'ers with whom it has lost touch so that they may be included in the anniversary activities. Please send your name, address and telephone number to the National SCM Office, 736 Bathurst Street, Toronto, Ontario M5S 2R4 (416-534-1352). The National Committee in Toronto would also welcome any suggestions friends may have for meaningful ways in which we can mark this event in the life of the Student Christian Movement of Canada.

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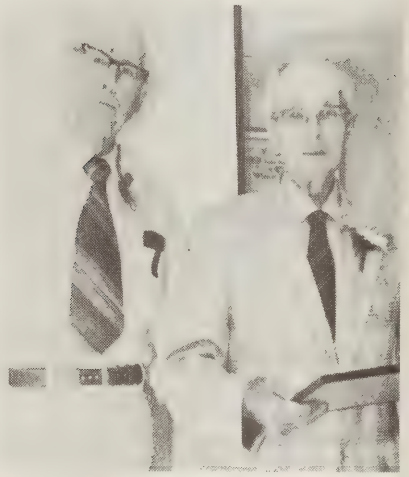


Frank J. Whilsmith, Director of Development

P-9-80

CAMEOS





MRS. EVELYN McNAUGHTON, history convener of the Ailsa Craig congregation, Ailsa Craig, Ontario, organized a First History Night with the help of Miss Margaret Love. This special event marked the 50th anniversary of the congregation in the present church building and provided a fitting occasion to honour faithful servants of the congregation.

Rev. Alex J. Simpson and Mrs. Simpson (above left) were given a retirement party and a purse of money as a token of the congregation's appreciation for 15 years of service. Mr. Harold Mowforth (shown with Mr. Simpson, above right) was honoured for 45 years of service in local choirs and presented with a framed certificate.



ST. ANDREW'S CHURCH, Salmon Arm, B.C., has acquired a 15 passenger van, purchased by the congregation for multi-purpose use such as picking up senior citizens for worship services, transporting Sunday School students, getting campers to camp, etc.

Pictured in the photo above are: (l. to r.) Ralph Smith, Chris and Owen Hanna and their father, Stuart, Howard Vander Hoek, Miss Helen McPherson and Mrs. Mary McArthur. The minister, Rev. Rex Krepps, is in the background greeting people as they leave the service of worship.



A MEMORIAL OAK DOOR with a stained glass window featuring a cross was presented to Rockwood Presbyterian Church, Ont., on Easter Sunday by Mr. Ray and Mrs. Betty Death in memory of their son, Ron, who died a year ago. The door was dedicated by the Rev. Carrie Doehring, minister of Rockwood Church, pictured (centre) with the donors, Mr. and Mrs. Death.



MRS. CATHY McMULLEN was the guest speaker at the Thankoffering meeting of W.M.S., Caledonia Church, Caledonia, Ontario. Pictured above: (l. to r.) Mrs. Lorne Peart, (president), Mrs. Cathy McMullen and Mrs. Norman McMillan, (secretary).

Grace Church, Calgary, Alberta completed 75th anniversary celebrations on June 1st with a Communion Service, congregational picnic and barbeque. Earlier events marking the anniversary included official celebrations on February 23rd, at which a former minister and past Moderator, Dr. Murdo Nicholson, gave an address, and special Sundays, March 16th, April 20th, and May 11th, marking the contributions of the youth, the men and the women of Grace, respectively. Mr. Bob Ermter served as Chairman of the Anniversary Committee.



ST. ANDREW'S HESPELER, Cambridge, Ontario is celebrating its 125th anniversary during 1980. A special service of rejoicing was held on June 29th when Rev. Paul Scott, a former member of St. Andrew's, was the guest preacher. Pictured here in the dress of yesteryear are: (l. to r.) seated — Betty Clarke, Marilyn Walton; standing — Marion Laur, Joan Zondag, Rev. Wallace Little, Audrey Little, Bette Jean Allen and Wayne Allen.
Photo credit: Cambridge Daily Reporter



C.B.C. T.V. cameras recently recorded the rehearsal of the choir at Guildwood Presbyterian Church, Scarborough, Ont., as part of an investigative programme as to why church membership is declining and yet church choir membership is expanding.
Photo credit: Arthur James, M.P.A.

(continued on next page)



Rev. William J. Newell and Ian J. Stanley invite pastors and Christian leaders to share in the

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CAMEOS

(continued from previous page)

A recent Communion Service at *Ashfield Presbyterian Church, Ont.*, included the dedication of communion cup holders and an attractive wall plaque to accompany them, given in memory of a former member of the congregation, Rev. Dr. F. Scott Mackenzie of The Presbyterian College and his wife, Lexie MacLean. A gift from their son, Dr. Douglas F. Mackenzie of Vancouver and their daughter Isobel, Mrs. Newton Jarrard of Houston, Texas, the holders were installed on the pews by five nephews in the congregation and presented by Ewan Maclean on behalf of his cousins.

On Sunday, June 15th the Scarborough Historical Society, Scarborough, Ontario, placed an historic plaque in *St. Andrew's Church* bearing an inscription that gives a brief history of the congregation which dates back to 1818. The plaque was unveiled by Mr. Arnold Thompson, a fifth generation descendant of David and Mary Thompson who donated the land for the site of the township's first church, built in 1819.



ON MAY 25 this year, following the 152nd anniversary of St. Andrew's Church, Amherstburg, Ont., the Rev. John Burkhart, minister of St. Andrew's, took part in the third annual Spring festival of the John R. Park Homestead, Essex Region Conservation Authority. The historic link between St. Andrew's Church and the John R. Park family stretches back to 1840 when two of the Park children were baptized in the church. Pictured with the Homestead staff, Mr. Burkhart is shown dedicating the planting of the spring crops at Fox Creek Conservation Area. Photo credit: James N. Carter



ST. PAUL'S CHURCH, Ingersoll, Ontario was host to a reunion of close to sixty former choir members, including former organists, and their families at a special service of worship and time of reminiscence and fellowship. An organist's hymn book was donated by the choir in memory of a former member, Mrs. Barbara Thurtell. Two vases of roses were also placed in the sanctuary in her memory.
Pictured above: (l. to r.) Gladys Chisholm, a present choir member, and former members Bob Paterson, (Sarnia), Nellie Shier, (Michigan), and Ann Macdonald, (Ingersoll).



CHRIST CHURCH, Wabush, Labrador, celebrated its 10th anniversary on May 4th. Pictured above are: (l. to r.) Harold Aspinall, clerk of session; Rev. Blake Walker, minister of Christ Church, 1965-69 and guest preacher for the occasion; Rev. David Renwick, the present minister; Mrs. George Eddy who baked and decorated the anniversary cake.



DR. KENNETH McMILLAN was the guest preacher at the 100th anniversary services celebrated at St. Paul's, Duntroon, Ontario on July 6th. Pictured above and standing behind the anniversary cake are: Dr. Kenneth McMillan, Mrs. Rebecca McDermid, member of St. Paul's for 73 years, and Rev. Harold Kouwenberg, minister of St. Paul's. □



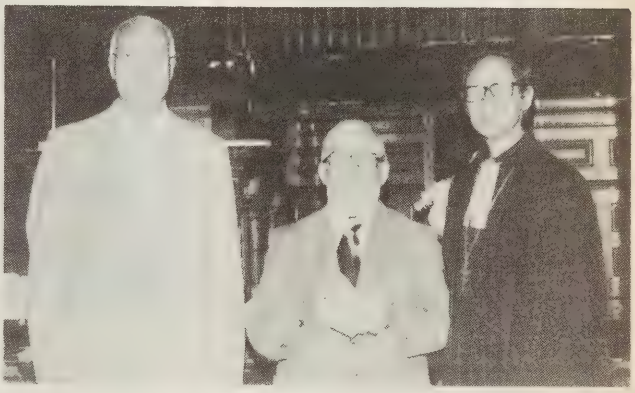
THE CONGREGATION of Lakeview Church, Thunder Bay, Ontario, honoured Ms. Melvie Waddell for 50 years of service as a member of the choir on May 5th.
Pictured above are: (l. to r.) Rev. Clarke Hood, Minister, Melvie Waddell and Mrs. Wilma Ayre, Chorister.

Ed. note: *Some Cameos and Personals have been held for the October issue as there has been a large volume of correspondence since the printing of the July-August issue. This was unavoidable despite the increase of space allowed for these departments.*

PERSONALS



THE REV. JAMES A. McGOWAN, for the past 7 years minister of Sandhill Church, Pittsburgh, Ontario, was honoured at a congregational dinner on June 21st, marking his retirement from an active ministry of 43 years in The Presbyterian Church in Canada. Mr. Alex McLean, senior elder, gave an appropriate tribute and another elder, Mr. John Scott, presented Mr. and Mrs. McGowan with a gift of money. Mrs. Heather Kirkland, superintendent, presented a plaque on behalf of the Sunday School.
Pictured above are: (l. to r.) John Scott, the McGowans, Mrs. Rowland and Rev. K. Rowland, St. Andrew's Church, Gananoque, Ontario.



MERVYN DICKEY was honoured by the congregation of St. Andrew's Church, Prescott, Ontario, on the occasion of his resignation as clerk of session after 19 years of service in that capacity. In a surprise presentation following morning worship on June 15th, Mr. Dickey was presented with a pen and pencil set and several pre-recorded cassette tapes. A reception was held following the service. Mr. Dickey was first elected to the eldership at Geraldton, Ontario in 1940 and has been an elder at St. Andrew's since 1943. He is the father of the editor of this magazine.
Pictured above are: (l. to r.) Mr. Ron Thomas, elder, Mr. Dickey, and Rev. Nicholas Vandermey, minister at St. Andrew's.



REV. DR. ERIC BEGGS received the congratulations of his congregation, Orillia Presbyterian Church, Orillia, Ont., at a welcome home party on May 30 following his recent graduation with the degree of Doctor of Ministry from Union Theological Seminary in Virginia, U.S.A. He was presented with a new pulpit gown and accompanying gift by the Orillia congregation, which he has served for the past 19 years. A token of esteem was also presented by the congregation of St. Andrew's Church, Barrie, which he has served as interim moderator on several occasions. Mr. Kirk Weldon, clerk of session, is pictured congratulating Dr. Beggs while Mrs. Beggs looks on. Photo credit: Railside Studio. Orillia



ON SUNDAY, June 8th, Knox Church, Ottawa, honoured Dr. Wallace Troup on the occasion of the 50th anniversary of his service as an elder of the congregation.
Pictured above are: (l. to r.) David Yuille, clerk of session, Dr. Troup, presenting a scroll to Dr. Troup, the minister of Knox, Dr. Malcolm McCuaig, and Dr. Wallace Troup Jr., also a member of session at Knox.

(continued on next page)

St. Andrew's
Presbyterian Kirk
Nassau, Bahamas
(founded 1810)
is seeking a relatively young, married Minister to serve in the first instance for three years commencing fall 1980. For further information, please write to Convener of the Search Committee: ROGER M. JONES, P.O. BOX N-7790, NASSAU, BAHAMAS.

New Position
Coordinator for Church Growth to Double in the Eighties — The Presbyterian Church in Canada

To be appointed as early as possible in 1981, the Coordinator will be accountable to the General Assembly Committee on Church Growth to Double in the 80's, for the administration of the Assembly's programme to promote and maintain the priority of growth for the whole Church.

Enquiries should be directed to the Committee Chairman pro tem, the Rev. Terry Ingram, from whom job descriptions are available, 8 Chalmers Street, Kitchener, Ontario, N2P 1N4.

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ORGANIST AND CHOIR LEADER required immediately for Woodbridge Presbyterian Church, Ontario; two manual pipeorgan; teaching opportunities. Apply Ken Oxly, telephone (416) 851-0275 or write 83 Fran Drive, Woodbridge, Ontario, L4L 1P2.

PERSONALS

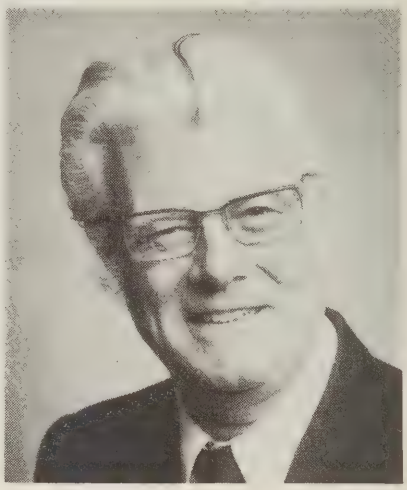
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Michael H. Farris of St. Mark's Church, Don Mills, Ont., received a Doctor of Ministry degree from Union Seminary, Richmond, Virginia at the Spring Convocation. Dr. Farris was also awarded graduated fellowships from Union and Emory University to begin doctoral studies in Old Testament beginning this month.

Sunday, June 8, following the communion service the congregation of St. John's Presbyterian Church, Toronto, made two presentations. The one to *Mr. T. Paterson,* treasurer of the General Assembly's budget fund for 45 years, a gift of a book on Toronto's history. The second to *Miss Giollo Kelly,* the Knox College Master of Divinity hood in honour of her recent graduation plus a book from the staff and children of the Church School of which she is superintendent. Miss Kelly has been an elder of St. John's since October 1966.



ON EASTER SUNDAY of this year the congregation of Central Church, Hamilton, Ontario held a reception after service in honour of the Rev. Dr. and Mrs. Lorne MacKay. Dr. MacKay retired on January 31st, 1980 and during the reception was presented with gifts of appreciation from various segments of the congregation.
Dr. MacKay served Central Church for 28 years. The picture above shows him thanking Bradley Lyall who presented him with a book on behalf of the Sunday School.



MR. DOUGLAS A. DUNCAN, a layman, has been appointed to the position of Assistant — Church and Community Affairs by the congregation of St. David's Church, Winnipeg, Man. His duties related to the position include co-ordination of church activities in pastoral care, Christian education, outreach and mission, worship and nurture, and planning.



REV. GEORGE S. MALCOLM (centre), on the occasion of his ordination to the ministry on May 21 at St. Andrew's Church, Pickering, Ont., was presented with a pulpit gown by his mother and grandmother. Pictured at the presentation, from left to right, are his parents, Rev. George A. Malcolm, General Secretary of the Board of World Mission and Mrs. G.A. Malcolm; Rev. George S. Malcolm; Mrs. A. Nimmo, grandmother, widow of former moderator Dr. Alexander Nimmo; and Rev. Frank Conkey, minister at St. Andrew's.

□

deaths

FORBES, REV. JOHN, 65, died in Scarborough, Ont., on July 23.

He came to Canada from Ireland, and served for a short period at Moose Creek, Stormont County. On June 27, 1950 he was translated to Knox Church, Agincourt, where he carried on a successful ministry for nearly twenty years. Among other Presbytery activities he found time to act as Convener of Home Missions for some years, and succeeded Dr. W. T. McCree as clerk of the Presbytery of East Toronto.

In 1969 he was called to Westminster Church, Pierrefonds, Quebec, and remained there until failing health caused him to accept a call to St. Columba, Kirkhill, in the Presbytery of Glengarry in 1976.

His health caused him to request retirement from the active ministry on December 6, 1979 and he moved to Scarborough where the end came to a busy and compassionate life.

He leaves to mourn, his wife, Rena, and three daughters, one son, and a grandson.

BURNS, JOHN, 75, member of First Church, Regina, Sask., May 15.

CAMPBELL, ALEX G., 83, former member of board of managers, elder and trustee for 25 years of St. John's, Rodney, Ont., June 26.

COWAN, MRS. JOHN (MARJORIE), a member of Stroud Church, Ont., choir member for over 50 years, life member of the W.M.S., Dec. 9.

CUMMINGS, JOSEPH, 86, long time member and elder of Knox Church, Craighurst and St. Paul's, Fergusonville, Ont., Nov. 9.

DOIG, KENNETH J., member of St. Mark's, Don Mills, Ont., elder for 27 years and 19 years clerk of session of Melville Church, Montreal, Que., June 14.

DUNN, W. THOMAS, 87, long time member and elder of Knox Church, Craighurst, Ont., representative elder for Hillsdale, Craighurst charge, church treasurer for many years, Nov. 6.

EVANS, FRANK, 83, elder of St. Andrew's Church, Welland, Ont., June 22.

GILMORE, MRS. EDITH, 102, oldest member of Rockway Church, Ont., May 10.

HARPER, WILLIAM L., 96, charter member of Saint Davids, Halifax, N.S., first secretary of the board of trustees in 1925, and an elder for the past 34 years, Jan. 8.

HENDERSON, MRS. IDONA, elder, W.M.S. member, choir member and church school teacher, of Tweedsmuir Memorial Church, Orangeville, Ont., May 23.

HOLLOWAY, MRS. T.E., long time member of Saint Davids, Halifax, N.S., and a member of the Friendship Group, April 5.

INKSATER, FRANK, 80, elder for 37 years; long time member of Paris Presbyterian Church, Paris, Ont. Former Justice of the Peace for Town of Paris, June 6.

KEITH, J.D. (JACK), 78, member of Cooke's Church, Chilliwack, B.C., for 63 years, senior elder ordained in 1934, choir member for 60 years, June 6.

KENNEDY, MRS. C.H., member and elder of Saint Davids, Halifax, N.S., widow of the late Rev. C.H. Kennedy, a member of the Ladies Guild and the Missionary Group, May 31.

MacCUAIG, KENZIE R., 84, elder of Knox Church, Moose Creek, Ont. since 1945, long time member of the congregation, greatly interested in Sunday School work and Young People's Society, April 21.

MacCOUBREY, MISS H. WILLA, 83, active member of Greenock Presbyterian Kirk, St. Andrew's, N.B., W.M.S. president, church school worker, up-dater of Greenock Kirk history. Once a district nurse in St. Andrew's, N.B., nursing supervisor in Montreal, April.

MacINTYRE, ALEXANDER, member of Trinity Church, Victoria, B.C., ordained as an elder on October 22, 1961, June 23.

MacLEAN, ISABEL, 82, charter member of Almonte Presbyterian Church, Almonte, Ont., active in the work of the church and a life member of the W.M.S., May 17.

MacMILLAN, MISS JEAN, a founding member of Central Presbyterian Church, Vancouver, B.C., active for 55 years and was last remaining charter member, April 8.

MAIN, MRS. THOMAS (BESSIE), 88, active member of Rogers Memorial Church, Toronto, Ont., for over 60 years. Charter member of W.M.S., June 13.

MATHEWS, MRS. C., member of Westminster Presbyterian Church, Toronto, Ont., June 20.

McLEOD, JAMES B., 80, member for 19 years and manager for 18 years of Saint John's, Pittsburgh Township, Kingston, Ont., former member of St. Andrew's, Kingston, April 30.

McINTYRE, DUNCAN, 87, member for 37 years of First Church, Collingwood, Ont., distinguished soldier in World War I.

McNISH, HAROLD J., 63, member of First Church, Collingwood, Ont., organist for 10 years of St. Andrew's Church, Trenton, Ont.

MESSER, WILLIAM ROY, 81, member of Knox Church, Harvey Station, N.B., elder for 52 years, May 18.

MOORE, CLARENCE, member of St. Paul's Church, Victoria Harbour, Ont., for many years, the treasurer, April 12.

MOORE, ELEANOR CURRAGH, 103, member of St. Andrew's Church, Kingston, Ont., beloved wife of the late Rev. William Moore, May 31.

MOUNT, ALBERT, long time member of St. Paul's Church, Victoria Harbour, Ont., April 22.

MURRAY, STEVEN, long time member of St. Paul's Church, Victoria Harbour, Ont., June 16.

PIKE, CLARENCE C., 64, clerk of session of Melrose Park Church, Toronto, Ont., representative elder, former chairman of the board of managers, and former superintendent of Sunday School, June 16.

ROBINSON, T. WILLIAM, 79, long time member of St. Andrew's Church, South Mountain, Ont., April 24.

ROSS, MRS. THOMAS (MARGARET), 81, member of First Church, Regina, Sask., May 26.

ROUTLEDGE, HAROLD, 70, member of St. Paul's Church, Sault Ste. Marie, Ont. for 42 years and an elder for 20 years, May 7.

SMITH, WILLIAM F., 82, member and elder of Knox Church, Leamington, Ont., July 7.

WALLS, MRS. T.H. (IRENE), 90, long time member of St. Andrew's Church, Newmarket, Ont., member of Women's Association and life member of W.M.S., May 31.

WINFIELD, LESLIE, 93, member and senior elder of St. Paul's Church, Victoria Harbour, Ont.

YATES, JOHN ALEXANDER, 71, member and elder of St. Andrew's Church, Swift Current, Sask., July 6.

□

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NOVEMBER 7 and 8, 1980

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calendar

ORDINATIONS

Jack, Rev. Hugh N., East River St. Mary's, Zion Church, N.S., June 27.
Kinnon, Rev. Robert Noel, St. Catharines, St. Giles Church, Ont., June 22.
Kunzelman, Rev. Richard C., Neepawa, Knox Church, Man., May 25.
Whitwell, Rev. Lois E., Binbrook, Knox Church, Ont., May 23.

INDUCTIONS

Doehring, Rev. Carrie, Rockwood and Eden Mills charge, Ont., June 22.
Fraser, Rev. Brian, Toronto, Glebe Church, Ont., May 25.
Hodgson, Rev. Dr. Raymond, Welland, St. Andrew's Church, Ont., June 29.
Hutchinson, Rev. Norman, Welland, Knox Church, and Fonthill, Kirk-on-the-hill, Ont., June 8.
MacKay, Rev. Donald W., Durham, West River pastoral charge, N.S., June 12.
McPherson, Rev. Allan M., Hamilton, Central Church, Ont., Sept. 4.
McQuaig, Rev. Douglas C., St. Thomas, Alma Street Church, Ont., June 11.
Morris, Rev. J.J. Harrold, Toronto, Glenview Church, Ont., June 18.
Vancook, Rev. B., Molesworth, St. Andrew's Church, and Gorrie, Knox Church, Ont., June 25.

RECOGNITIONS

Humphry, Rev. Keith P., Yorkton/Dunleath pastoral charge, Sask., June 24.
Kunzelman, Rev. Richard C., Neepawa, Knox Church, Man., May 25.
Muir, Rev. Donald G.A., Burks Falls pastoral charge, Ont., July 17.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.
North River, North Shore and Englishtown pastoral charge, N.S., Rev. Murdock MacRae, R.R. #1, Bras d'Or, B0C 1B0.

Synod of Quebec and Eastern Ontario

Chesterville, St. Andrew's Church, and Morewood, Ont., Rev. Howard Smith, Box 207, Winchester, K0C 2K0.
Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.
Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.
Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.
Renfrew Presbyterian Church, Ont., Rev. Leo Hughes, 82 Daniel St. N., Arnprior, K7S 2K8.
Co-director, Tyndale-St. George's, Montreal, Que. An ordained minister with interest in inner city is required. The work is directed jointly with the Anglican Church. Job description is available from the Secretary for Mission Personnel, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Synod of Toronto and Kingston

Bermuda, St. Andrew's Church, Hamilton, Rev. M.L. Garvin, 17 Cross St., Weston, Ont. M9N 2B8.
Burnbrae, St. Andrew's Church, and Campbellford, St. Andrew's Church, Ont., Rev. John Neilson, Norwood, K0L 2V0.
Fowler's Corners, Lakevale; Millbrook, Grace; South Monaghan, Centreville, Ont., Rev. Roy Gellatly, 1370 Holloway Dr., Peterborough, K9J 6G2.
Havelock, Knox; Norwood, St. Andrew's; Westwood, Francis Andrew's, Ont., Rev. James W. Hutchison, 1285 Arcadia Court, Peterborough, K9H 6P6.
Lindsay, St. Andrew's Church, Ont., Rev. Alex Calder, 120 Murray St., Peterborough, K9H 2S5.
Pittsburgh Twp., St. John's Church and Sandhill, Ont., Rev. K. Rowland, 295 Stone St., Gananoque, K0H 1R0.
Port Credit, St. Andrew's Church, Ont., Rev. R.C. Taylor, 237 Savoy Cr., Oakville, L6L 1Y2.
Toronto, Chinese Presbyterian Church, Ont., Rev. P.G. MacInnes, 32 Bayfield Cresc., Toronto, M4K 2V4.
Toronto, Fairbank Church, Ont., Rev. Dr. R. K. Cameron, 8 Wilberton Rd., Toronto, M4V 1Z3.
Toronto, Guildwood Community Church (Scarborough), Ont., Dr. Goodwill MacDougall, Apt. 315, 10 Edgecliffe Golfway, Don Mills, M3C 3A3.
Toronto, Rexdale and Pine Ridge Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.
Waterloo, Knox Church, Ont., Rev. R.A. Jackson, 191 West River Rd., Cambridge, N1S 2Z9.

Synod of Hamilton and London

Belmont, Knox Church, and North Yarmouth, St. James Church, Ont., Rev. J.W. Milne, Box 5, Dorchester, N0L 1G0.
Brantford, Central Church, Ont., Rev. Warren K. McKinnon, 778 Lawrason St., Woodstock, N4S 1T9.
Crinan, Argyle and Largie, Duff's, Ont., Rev. C.W. Middleton, R.R. 2, Mount Brydges, N0L 1W0.
Jarvis, Knox Church, Walpole, Chalmers Church, Ont., Rev. W.A. MacLeod, Box 484, Caledonia, N0A 1A0.
Listowel, Knox Church, Ont., Rev. Bert Vancook, R.R. #1, Listowel, N0G 3A0.
London, St. George's Church, Ont., Dr. L.R. Files, New St. James Presbyterian Church, 760 Wellington St., London, N6A 3S3.
Meaford, Knox Church, and Thornbury, St. Paul's Church, Ont., Rev. L.J. Ashfield, Chatsworth, Ont., N0H 1G0.
Mitchell, Knox Church, Ont., Rev. V.W. Tozer, Box 247, St. Marys, N0M 2V0.
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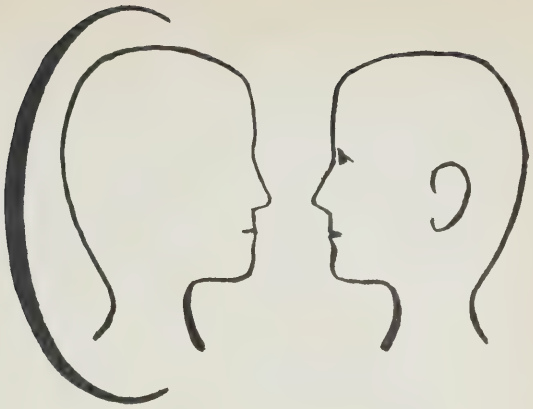
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MEDITATION



Why Blackboards Screech

"Now we see only puzzling reflections in a mirror, but then we shall see face to face. My knowledge now is partial: then it will be whole like God's knowledge of me" (I Corinthians 13: 12, NEB).

IN A recent issue of this magazine, school days were reviewed with their end-of-the-year testing and examination marks. Schools normally teach only things that will prove helpful in doing business with our peers without being cheated of our change. Schools are considered places of learning where teachers try to share their knowledge with those enrolled.

This month of September brings an end to holidays for most, and it's back to classes for most scholars. Bumper stickers remind us that schools are open again. Registration takes place at institutions of higher learning.

Educators are aware of opposition to the view that children are empty little containers into which may be poured the knowledge of their teachers. Some of the aversion to this method of conveying one generation's knowledge to the next, once considered the school's prime function, is now expressed by a few teachers themselves. Current books such as *Cries from the Corridor* point out that most of us have *no idea,* says the author, of the important influences in today's children.

Presbyterians have long professed to be concerned about the fact that humans are blessed with intellect, and our world full of knowledge which can be apprehended intellectually. We know about the old-time proximity of church and school, of teaching and ministry. Members of our denomination have been tempted to boast of their "educated" ministry.

Former students remember that if the chalk were held at a certain angle to the blackboard, it could be made to screech in a most disturbing way. Some so successfully cultivated the practice they could rend the atmosphere using finger-nails only. It is equally disturbing to have learned that the end product of schooling is not necessarily financial reward or emotional satisfaction. Questions come to mind as to the possibility that we have looked for too much from this field of achievement.

From the time of Eden the acquiring of education has never been the solution to all problems. We are not the first people to make that discovery. The French Revolution brimmed over with confidence in the ability of human reason. The 'Enlightenment' of that era was a move "in the direction of salvation by the brain." We are already aware that we *know* much better than we *do.* Malcolm Muggeridge, former editor of the magazine, *Punch,* wrote in *Jesus Rediscovered* of education as the "fraud of the age," serving only "to enlarge stupidity, inflate conceit, enhance credulity, and put those subjected to it, at the mercy of brain-washers with printing presses, radio and television at their disposal."

William Lyon Phelps, Yale educator of a previous generation, once said, "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course more valuable than a college course without the Bible."

We are becoming painfully aware, in a time when education is more universally available than it has ever been, that something additional is required for our happiness and peace of mind. We may hesitate to attack the field in terms as cutting as those of Muggeridge, but our situation keeps reminding us that we need something more. Jesus suggested that it was insufficient to *know* God with all the mind, unless our knowledge taught us to *love* with all the mind, heart, soul, body and strength (Mark 12: 30).

These words of Jesus were a quote from Hebrew wisdom, years before they even understood the sun to be at the centre of our solar system. When we express our concern about pressures upon our youth, so great that some are led even to the escape of suicide, there is obviously something else we all must learn. There is only one Source of wisdom, happiness and the useful life. Perhaps only *that* (or He) will silence the screeching blackboards of today.

PRAYER

Eternal God, whose wisdom we, with countless other of your people have accepted and tried to understand for generations, hear us now. Help us to learn all we can. Help us to accept the limitations of our own mortality. Help us to love you truly. Help us to follow the leading of your Spirit. Help us, in the Name of your only-begotten, even though there be much we do not know — until the day come when our knowledge shall be complete, and we see face to face. In Jesus' Name we pray. Amen.

by D. Glenn Campbell



ST. ANDREW'S HALL

St. Andrew's Hall

building
new relationships

accepting
new challenges



VANCOUVER SCHOOL OF THEOLOGY

Photos by Martin Ross

St. Andrew's Hall has, on behalf of The Presbyterian Church in Canada and through the Dean, Dr. John Ross, served the University of British Columbia community for almost a quarter century. A residence, dining hall, chapel and offices, were built as the first stage of the theological college called for in the Hall's charter.

Vancouver School of Theology was established in 1971 as an ecumenical theological school by the amalgamation of the Anglican and United Church Seminaries on the U.B.C. campus. In May of this year an interim agreement was signed providing for affiliation of St. Andrew's Hall with V.S.T.

Through co-operation in V.S.T., we can now do collectively what we could not do alone. The St. Andrew's Hall Board looks forward to building new relationships with V.S.T. and Presbyterian theological students there, and to accepting the new challenge of being a presence and representative of our church at V.S.T.

The Board of Ministry,
The Presbyterian Church in Canada
50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

PRESBYTERIAN RECORD

OCTOBER 1980







Ed. note: The following is the full text of a speech delivered by Heather Johnston before a joint session of the two General Assemblies (P.C.C. and U.P.C.U.S.A.) in Cobo Hall, Detroit, in June, 1980.

Mrs. Johnston spoke both as a representative of the Canadian Presbyterians and as President of the Canadian Council of Churches.

Her reflections on racism will no doubt provoke much thought and response. The topic is not at all out of place in an issue devoted largely to our church's work with Native Canadians.

HEATHER JOHNSTON

EXPO 67, Montreal, The Israeli Pavilion, a single pair of baby's shoes displayed in a glass case.

Yad Vashem, Jerusalem, Memorial to six million Jews dead in Nazi crematoria — powerful reminders of the horrendous consequences of racism.

When the Clerk of Assembly, Dr. MacDonald, asked me to speak to you, sharing a concern rather than just a word of greeting, he knew it would be on racism. An ambiguous, treacherous, sensitive topic it is, yet surely, the alienation and polarization of humanity have come poignantly home to all of us in these critical times of hostage taking, referendum debate and invasion.

We Canadians tend to tell ourselves gentle and encouraging myths, for example, that Canada by tradition, unlike the U.S., is a country where racial and religious differences have been respected, and many people, even in our churches, want to keep this country a haven of white British culture, believing that their race, their language and their religion is naturally dominant and should remain so. Only recently, at a party with people from at least five different ethnic backgrounds present, the host said, "If only all these people spoke with a proper English accent, we would have no problems."

Such people re-write history, a history which is littered with the debris of broken promises and treaties as well as massacres that almost destroyed the Indians and humiliated blacks and Jews and many others.

How easily we forget that Eskimos and Indians were the indigenous people who first populated and settled this vast continent of North America. In Canada, the French laid the foundation for an agricultural economy and contributed their rich culture, while black slaves produced wealth to make the United States into an economic power second to none. Chinese built our railways, while people from the Ukraine made a breadbasket of the western plains.

The aftermath of the tragic happenings in Miami, and to a lesser degree in Toronto, surely has forced any thoughtful citizen of North America to do some soul-searching, to squarely face the fact that discrimination, both through blatant and overt actions and through the more subtle, less obvious practices of systems and institutions, is a fact in the United States and Canada in 1980.

As I reflect on my life, I have come to the realization, sobering and shocking, that it is immensely difficult, almost impossible to live an obedient healthy life in a disobedient, unhealthy culture, and at the same time I sense my complicity in the sickness and oppression of our society. I recognize that life tends to separate human beings. Time, distance, language, custom, culture and religion create walls of separation and as Dr. Visser't Hooft, first General Secretary of the W.C.C., stated at a racism consultation: "We have not given adequate attention to the economic factor making for racial injustice; we have insisted too little on the very considerable sacrifices which have to be made if racial justice is to prevail. We have not yet found common answers to the problem of violence and non-violence; of transforming present patterns and present structures." That was eleven years ago, and sadly it is just as true today and, with Fred Kann, I ask, "O God of the eternal now, why is your church so slow?" The church is called and empowered by God to reconcile a divided humanity, and we as Presbyterians stand in a proud tradition of resistance against tyranny. Calvin defended this right. The Scots Confession of 1580 mentions among the good works of Christians, the repression of and the resistance to tyranny. This conviction was echoed 400 years later by those who signed the Barmen Declaration and by all those who today courageously resist oppression in Taiwan, Korea and many other parts of the world.

Why are we Christians in North America so reticent to really live inter-racial justice? Is it because we are unwilling to pay the price? The biblical teaching on human equality is clear. Jesus Christ came to redeem every single person, regardless of race, sex or nationality. Why is it, that when action is planned or even recommended, disputes arise? The W.C.C.'s programme to combat racism is a classic example.

The prophetic voice of the church must not be muted, especially not by the counterwitness of some of its own people.

New insights and guidelines for action with regard to racism are needed now if we are to face the "angry eighties" with any degree of confidence. I believe there are two basic issues with which we as churches must wrestle. One: We must decide to whom we will listen. At a recent C.C.C. Racism consultation in Winnipeg, we were deeply moved by the testimonies of the people we marginalize in Canada; the Dene, the East Indians, the blacks or the migrant women. Will we accept the view of the oppressed as our own view without dismissing their grievances as "emotional" or "exaggerated"? That is a radical choice, for to believe the oppressed might mean breaking with the position our church now holds in our society; while not doing so, means that the real issues of domination are being dismissed.

And secondly: To what length can, or better, *should* we as a church go in our actions? How can we live by our statements and support communities under attack? What are the weapons of the Word?

It is interesting to note, that the two major issues likely to come before our Canadian assembly, namely church growth and the place of women in the church, are, I believe,

interrelated to the question of racism if we are honest. For, until we accept and treat people as persons rather than categories, we do not demonstrate the attitude demanded by our Christian faith and discipline. I am not concerned that the church should not be absent where justice is being done. I am concerned that our intercession should not be at cross purposes with our lifestyle, and that we do not celebrate communion without recognizing the wholeness of the body of Christ.

Indeed, what is needed is the recreation of the human being according to the image revealed in Jesus Christ, the only adequate response to the racism which pervades powerful structures, social relationships and our very hearts. Then, is repentance acknowledging a share in and mourning over, the mistakes and sins of the past, of seeking to make apology and amends to those degraded and harmed by our action, and then a turning in a new direction towards a way of living that does not so support the structures, relationships and attitudes of racism.

In closing, I should like to echo a challenge a black South African woman presented to a W.C.C. faith and order meeting in Bangalore two years ago. She said: "Don't get involved with human cries of separation, pain, suffering, loneliness and torture, humanity groaning as a woman in labour pain giving birth. Don't get involved with injustice, liberation, human rights, oppression, reconciliation. Don't get involved unless your whole being cries with Christ for justice, love, unity and peace. But if you dare, dare get involved, and if you are involved, you will never be the same. You will be misunderstood. You may be crucified. If you dare to hope for the erasing of the wall of separation, for peace, for unity. If you dare to act with consciousness, if you dare to die for Christ, if you dare to be involved, God will strengthen you. If you dare to risk, to love, to fight for full humanness for all people, you will not have lived in vain. If you dare, you will live in the joy of the resurrected life of Christ. If we dare, we shall be one." □



Photo credit: M. Visser

"If we dare, we shall be one"

editorial

Isadore

I FIRST saw Isadore as he loped along the highway busying himself with his work. He was a scavenger. Daily he patrolled the ditches in search of beer bottles. Sometimes he would sift through the trash barrels behind the stores in the little town in southeastern B.C. where I had my first parish, but mostly he stuck to the highways. Anything saleable was collected and added to the great amorphous sack he carried on his shoulders. His disposable treasures he turned into cheap wine. He had little else to call his own, usually just the too large cast-off clothing he stood in.

There were times when he quite literally lived on garbage. It was not that people were totally indifferent to yet another Indian with a problem. He had a few contacts in the white community — especially the local priest who was probably his only real friend. Once he made the mistake of selling some copper wire to the junk dealer, stealing it back and attempting a resale all within the space of a few hours. The dealer, not a little annoyed, called the mounties and it was the priest who helped to keep Isadore out of jail. He reminded both the junk dealer and the police that Isadore wasn't really responsible mentally, and that was true. As an infant he had been beaten a little too much, banged against too many walls and floors. It didn't do anything for his I.Q.

His people were Kootenai Indians, normally a gentle lot, but often obsessed with poisoning themselves into extinction on the products of the white man's distilleries and vineries. The poison released the fires of frustration and many perished, by degrees, since they usually took out their frustrations on each other. Fists, knives, and the highways complemented the destruction of the mind, the liver, and whatever pride they had left.

Isadore hadn't "belonged" to anybody as a child and was left to find his own way almost as soon as he could crawl. Sometimes he couldn't crawl fast enough.

Isadore left this world at nineteen, though his age was probably approximate at best, since there were no records and nobody seemed to know for sure. His going was no more gentle than was his coming — they found him on the highway to the U.S. border — a mess, lying in his own blood, surrounded by the few belongings that were precious only to him. He had been hit by a car. The tavern just over the border had longer hours and did a brisk Canadian business. No one could say that he had been a good Catholic, but he had been baptised and he got a Christian burial. Only two people accompanied the priest when they put Isadore in the ground. But it was raining that day.

Nobody had had much room for Isadore, other than the six feet of graveyard that the municipality provided for his body.

I am sure that God had a place for him, though his life was neither orthodox nor exemplary. What I am not so sure of, what has haunted me over twelve years and three pastorates to the office in which this is being written, is why... Why did he have to be scooped into a cheap casket to find a home?

JRD

from the moderator

THE KLONDIKE is alive again! Once the centre of world attention, and a magnet that drew thousands of men and women to endure incredible hardships with the hope of instant fortunes, it has lain almost forgotten for well over half a century. Now with escalation in the price of gold, plus the arrival of swarms of tourists via airlines and over newly-built highways, the fever of '98 has returned.

The original gold-seekers came by several overland routes over many hundreds of miles. Modern engineering skills have built bridges, sliced mountains and crossed miles of muskeg to shorten the distance, but the most direct highway from Edmonton to Dawson City still stretches for 1628 miles. To avoid that long overland trek most travellers sailed north from Vancouver to Skagway, on the Alaskan coast. There they faced the dread alternative of the White or Chilcoot Passes. The White Pass, with its frightful trail still visible, was somewhat shorter, and led through the infamous Dead Horse Gulch, so named because thousands of packhorses perished on the climb. The Chilcoot is still scaled by adventurous holiday-makers with the latest in featherweight equipment and portable supplies — a five-day project. The miners had to carry in a full year's supply of food, about a ton, and this entailed relays on the Pass totalling some 1800 miles of back-breaking toil on highly perilous terrain. Scores of them perished, others turned back, but still more than 40,000 people reached Dawson City.

Spurred by the vision and energy of the great Superintendent, Rev. James Robertson, The Presbyterian Church in Canada was there too. The Rev. Robert Dickey graduated from Manitoba College, went straight to Skagway and started a Mission which

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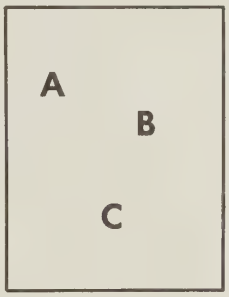
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COVER STORY



A. Dancing at a local pow-wow is a daughter of Henry Tanner, an elder of the Waywayseecappo Presbyterian Church, Manitoba.
B. Left: Clara Mecas, president of Waywayseecappo Bible Study Group; centre: Marion McAdam, frontier college worker; right: Norbert Tanner, councillor in the Waywayseecappo Band and a representative on the Indian Task Force of The Presbyterian Church in Canada.
Photos A and B taken at Waywayseecappo Adult Centre by Ken Stright.
C. Harvey Charlie, native deacon, distributes the Eucharist at Sunday Liturgy; Fort Frances, Ontario
Photo credit: Scarborough Missionary Society

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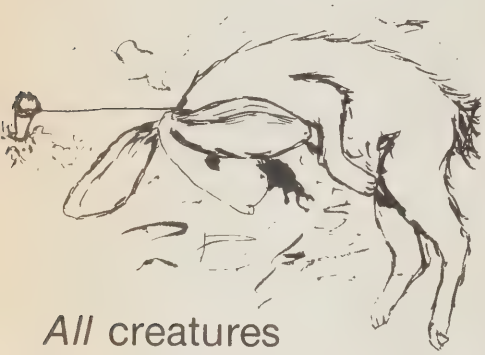
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PUNGENT & PERTINENT



All creatures great and small

by Allan Old

Ed. note: *What follows is not as polemical as some of the items that have appeared in this space, but the issue is "pertinent" especially tying in as it does with one of the important insights of our Native People regarding man's place in creation.*

THERE IS an old saying which may be known in some parts of Canada, though I don't think I have heard it here, and it goes something like this: "Unless a man's dog is happier because of his master's Christianity, the man's faith is not worth much." It is, of course, an open question as to how real is faith if it does not bear fruit.

A common defence made by some who are not really interested in a humanitarian approach to the lower animals (I was once severely reprimanded by a Christian veterinarian for using the term "lower" but it does convey what I mean even if it is not in all ways strictly accurate) is that since the lower animals are not persons, they can have no rights, nor need their interests be considered in any way. This idea comes from the 13th century Roman Catholic scholar Thomas Aquinas whose teaching is still, in part or in whole, popular in the Roman Catholic Church and in some Protestant churches. We shall come back to this point in a moment.

Apart from moral or ethical considerations, or should we say, not prompted by such considerations alone, the Church is today beginning, by force of circumstance, to consider ecology — man's place in his environment — and this leads us, even by an indirect route, to consider the place of other creatures in the environment, as well as man.

The first, and very obvious, reason why a study of ecology is both important and urgent, is so that the human race may survive at all in this world. The second reason for such a study is less obvious — man's stewardship of this world as a caretaker — how he seeks to interpret (Gen. 1:26) "And God said, 'Let us make man in our image, after our likeness and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth.'"

Very often this passage has been interpreted as meaning that man can use the lower creatures for his own purposes and at will. Even among some of those who would claim a spiritual interpretation of the Bible, this passage is taken as a licence for cruelty: and where purposeful cruelty is not involved, as a warrant for thoughtless and selfish action by man against the rest of creation — i.e. blood sports, factory farming, the seal hunt, etc. Of course it is much easier for man to choose and obey the texts in the Bible that he likes, than to try to learn God's full will by investigating all it teaches on a subject.

Dominion, not destruction

Of *course* Genesis teaches that God has given man dominion over the lower creation, but this, according to many other passages in the Bible, is not an *unqualified* dominion. Human care or kindliness toward lower animals is also enjoined as part of the divine teaching in such passages as the following: Sabbath rest for animals (Ex. 20:10), Not muzzle ox treading out corn (Deut. 25:4), Sabbath rescue of animal from pit (Luke 14:5), Sabbath watering of animals (Luke 13:15).

God's interest in, and care for, animals is declared in a number of passages such as: Jonah 4:11, Matt. 6:26, Matt. 10:29, Luke 12:6, Rom. 8:18-24. These Biblical references are not a comprehensive list on the subject, but they are good examples of how God the Father, in the Old Testament, and Jesus Christ the Son in the New Testament, sought to give man a better and more unselfish understanding of his relationship with animals. Especially is this so in Paul's letter to the Romans.

Should we care?

The Christian Church has been slow to take this matter up. This is not just chance, because some of the early church fathers were powerfully influenced by Plotinus (A.D. 205-270) who looked down on lower animals with the intellectual snobbery found in the writings of Plato and Aristotle, with reference to all creatures not human — and some human too! But we should remember that all early Christian writers were not inimical to the lower creatures. St. Chrysostom (A.D. 347-407) wrote, "The saints are exceedingly loving and gentle to mankind, and even to brute beasts," and "Surely we ought to show them great kindness and gentleness for many reasons, but above all, because they are of the same origin as ourselves." (Homily to Epistle to Romans 39:35.)

In the Middle Ages there were two ways of thinking about animals; that set forth by Thomas Aquinas (A.D. 1225-1274) and that of Francis of Assisi (A.D. 1182-1226) which was really a revival of the early neighbourly attitude of some of the first and second century church leaders. But the attitude of Francis increasingly gave way to that of Aquinas, probably because the latter's attitude was more convenient for some people. It is Aquinas' attitude which still holds sway in the minds of some theologians and church members. As we have already noticed, Aquinas argued, 'Only a person, that is a being possessed of reason and self control, can be the subject of rights and duties.' According to this teaching, and the understanding of science until very recently, (some very recently produced evidence may cause some modification in our thinking here), and even though this attitude contra-

dicted not a little of the teaching of the Bible, animals could have no rights. So man, even the Christian man, could treat animals according to the whim of the moment or the way that would give him the greatest amount of pleasure or profit, without regard to the animal and the suffering this might cause it. Nor in the Thomist (Thomas Aquinas) teaching is this in any way wrong. (So we hear of the bull fighter who, with all sincerity, dedicates his cloak in the local church.) Descartes followed in this tradition and argued that because animals lack intellect and language — we have already noted that science is now causing this view to be modified — there is no way of distinguishing animals from machines.

During this period however, the example and influence of Francis was never entirely lost, and the evangelical revival started by the Wesleys in the eighteenth century did, in fact, bring about a new attitude in the treatment of animals. Nor is it surprising to learn that the men who were prominent in the social reforms introduced to benefit mankind, such as Fowell Buxton, William Wilberforce and Lord Shaftsbury, were also leaders in the movement which sought to promote humanitarian attitudes towards animals. Yet the number of people who promote a kindly or neighbourly attitude to the whole living part of God's creation, has always been smaller than one might expect. Even where this kindliness is found, too often it has had a sentimental rather than a spiritual basis, i.e. don't be cruel to the pretty little kitten, but don't worry about the painful effects of a certain kind of rat poison.

Neglected responsibility

This is where Christian people, and sometimes the organized church, have a responsibility ... a responsibility which too often has been neglected. The teaching of the Bible does not seek to promote the welfare of attractive animals only. It brings home to man the fact that *all* creatures are part of God's creation, and our relationship to them comes under our total stewardship to God. As we fol-

(continued on page 33)

barsanuphius

Excuses! Excuses! What would we do without excuses?

A marvellous example of an inventive excuse came to light last February. Ronald Reagan, now the Republican candidate for President, was campaigning in the New Hampshire primary. Travelling on a bus, he told a joke to a few friends and was overheard by a reporter. When the joke became a news item, the uproar was considerable. The reasons? It was an "ethnic" joke about a Pole, an Italian, and the Mafia.

The next day the Candidate provided some necessary clarification. He apologized for telling an ethnic joke, but claimed he intended it only as an example of the sort of humour he finds in poor taste. "I don't like that kind of humour," said Reagan, "I only told the story to show the kind of joke I find objectionable."

Think of how such a "clarification" could have been used in another historical context:

"A statement issued from Philistine headquarters last evening sought to clear up any confusion which may have arisen from the unfortunate combat early yesterday between David and Goliath. Philistine headquarters wish to make it perfectly clear that Goliath at no time intended his challenge to be taken literally. He would never be so unwise as to enter into armed conflict with any opponent who would use new and unconventional methods. His whole purpose in issuing his original challenge was to illustrate the kind of bravado and overconfidence which soldiers should always avoid. Goliath had confided to a few friends before the battle that he did not personally enjoy hand-to-hand combat, and was convinced that he would not enjoy it with David. His real intention had been to have a friendly cup of tea with his opponent and to see if things could be settled in an amicable and peaceful manner. The undue haste of the Israelite David made it impossible for Goliath to make his true intentions known before it was too late."

How's that for clarification? Such "clarifications" have always been with us. Think back to the beginning:

"A spokesman for Adam and Eve released the following statement this afternoon: 'The events of yesterday morning are in no way to be construed as expressing Adam and Eve's real purpose. They did not personally wish to eat of the tree of the knowledge of good and evil, but by so doing had hoped that their action would serve to illustrate the negative consequences of such a deed. They wish it to be known that they do not care for the fruit of the tree now or in the future, that they did not enjoy it when they tried it, and that they thoroughly disapprove of even nibbling on it. By eating they had only sought, perhaps misguidedly, to set an example of what not to do.' "

But Adam and Eve didn't stop there. The statement continues:

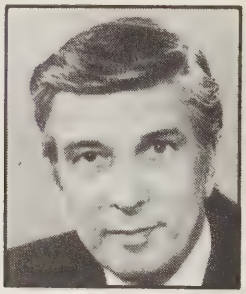
"Adam wishes it announced that he disclaims personal responsibility in the whole matter since his female companion had made the original proposal. Eve also wishes it known that she had no intention of being involved but that the Serpent was the first to make the suggestion."

"A statement is expected later this afternoon from Serpent Headquarters. Speculation among insiders is that the Serpent will claim that he did not really tempt Adam and Eve to eat the fruit of the tree of the knowledge of good and evil, but was only trying to show them the kind of thing they should avoid if they didn't want to get into even more serious trouble."

Have you made any excuses lately? I must confess that I have. But then it was because...

PERSPECTIVE

by Lloyd Robertson



Finding the perfect candidate

CANADIANS can be excused their bewilderment at the cacophony of election campaign choruses rising from south of the border. The noise has been increasing in volume over the past twelve months, reaching a kind of climax with the summer conventions of the parties, and is now soaring to a closing crescendo with the November election. But, in spite of all the hoopla, there is a deeply disquieting tone to much of what is happening in the United States in this election of 1980.

It's clear that many Americans, perhaps a majority, are unhappy with the choices presented to them by the Democratic and Republican Parties. Supporters of Jimmy Carter for President in 1976 are having trouble stirring up enthusiasm for him in 1980. They are inclined to perceive him as a decent and honourable man who is caught too often in situations that make him appear as the hapless stumbler. Even worse that some of his problems are of his own making. Republicans are happier with their choice of Ronald Reagan, but there is an uneasiness in some circles, and his credentials for the Presidency are under careful scrutiny. Reagan had a good record as a Governor of California but thoughtful Americans are agonizing over his age and his apparently simplistic approach to complex problems. While independent John Anderson may be the thinking voters' candidate, it has to be understood that too many votes for him could throw the country into a constitutional crisis in which the election would wind up deadlocked and a fractious Congress would be forced to choose the President.

When people ask, "How did we get into this fix?", the sages of American politics point to the process of choosing the candidates for party leadership. In the American system the Presidential hopefuls are put through their paces in a group of state primaries where they must win the support of a majority of Democrats or Republicans. Winners emerge quickly on the basis of public popularity and they can then lock up the nomination for President by personally choosing and binding to their cause the majority of delegates to the political conventions.

Certain parts of this process would appeal to political parties in Canada. The fate of some campaigns may have been different if Canadian parties had been able to test-run leadership candidates past large groups of electors *before* the aspirants stood to be chosen by a small, and extremely select, handful of their own faithful. Since convention delegates in Canada are not bound to candidates in the American manner, it's worth speculating how proven voter appeal might affect the selection process in this country. Some party leaders in both our recent and distant past may never have become their delegates' choice.

The ideal candidate selection process would seem to fall somewhere between the Canadian and American systems. The Canadian procedure needs more input from outside the mainstream of the political parties; the American needs more of the party insider's political sophistication without reverting to the legendary smoke-filled room "fixing" by party bosses.

Terry Sanford, president of Duke University, and former Governor of North Carolina, has published his own criteria for U.S. political conventions. He outlines in detail how a better process might be achieved in the August, 1980 issue of *Atlantic* magazine. Basically, he wants delegates to be elected by the public, the same way school trustees might be chosen. Candidates could attempt to get known supporters to run in individual states but the final choice of convention delegates would be up to the electorate. These "thinking" delegates, as he calls them, would be entrusted with the solemn duty of carefully judging all the candidates. The delegates would be chosen by the voters on the basis of representative merit in their own constituencies, people whose wisdom and judgment were acknowledged and respected.

Sanford contends that his plan would lead to more contemplative conventions, including in-depth discussions between delegates and candidates and extensive cross-examination of the candidates. When the time came for delegates to cast their crucial votes they would be thoroughly briefed, and satisfied that their man or woman was the best available choice for party leader. He also believes that a more comprehensive system would draw a wider selection of highly qualified people into the race for presidential nominations. He describes the present structure as little more than a media elimination contest: fine for deciding a basketball championship but hardly designed to serve the American republic well.

On the surface at least, Sanford's strategy has merit and we should all be grateful for the development of any new plan by the Americans that is designed to improve the Presidential selection process. This fragile planet needs the assurance that the person in the White House in Washington is as well suited as possible for the toughest and most responsible elected office in the world.

□

Barsanuphius: Congratulations and a caution

Barsanuphius has by now passed his first birthday ***(Ed. note:*** *Actually, Barsanuphius first appeared in the January, 1978 Record)* and nobody celebrated. I wish at this time to extend him congratulations and thank him for the many chuckles, grins and occasional belly-laughs that he has given me. I'm so glad we've developed a sense of humour in the "P.C.C.".

I'm sorry to see though, that lately he has been directing his barbs almost exclusively at media "evangelism." Not that they don't deserve them — obnoxious mannerisms, a superficial approach to the faith and sometimes downright commercialism are only a few of their faults! However, I don't like to see us go overboard, for two reasons.

In the first place, cynical and profit-oriented as some of these men may have become, they may have begun sincerely. I see this happening to the local Christian talk shows here in Winnipeg. Our society is so hungry for spiritual reality that the show was an instant success, superficial or not. Now the almost overwhelming temptations of success are evident — a bigger and better set-up, more broadcast area, a demand for more and more money to finance all of this. Yet it was begun sincerely and with the motivation of helping people. Perhaps our attitude could be tinged with *some* charity. After all, St. Paul, faced with preachers preaching for false motives, said, "Whether in pretence or in truth Christ is proclaimed, and in this I rejoice." (Phil. 1:18 RSV) We owe it to the people of our denomination to reveal false preaching for what it is — but we also are committed to love our neighbours.

The other reason for my concern is that Rex Humbard *et al* pose a fairly minor threat to our church's membership. A recent survey showed that only 9% of the audience that watches such programmes actually does so *instead of* attending church services. (Of these I wonder how many are shut in.) In this part of the world, not many people — never mind Presbyterians! — are up at 6.00 a.m. to be adversely influenced by the "PTL Club" or whatever. Also, I venture to say, most of us have a built-in prejudice against the sort of emotional manipulation that goes on in the worst of media "evangelism" (enough, indeed, to turn us off the real thing, but that's a whole topic in itself!).

That there *is* manipulation, superficiality and abuse sometimes aimed at lining the "evangelists" pocketbooks I will not deny. But, having exposed these it's time to move on to other issues of more critical importance to our growth — perhaps even our existence — as a church. When Barsanuphius *does* touch on some of these, he's magnificent. Professor J. Wierdo McVague is a superb satire of some of our theological eccentricities. And one column on "Bonny Scotland" had me chuckling at our ethnic foibles for days. In a sense this is a fan letter, except for the concern that we don't get stuck on one issue, especially since critiquing media evangelism seems to be "in" this year. But meanwhile, "Happy (Belated) Birthday, Barsanuphius."

Pat MacKay,
Winnipeg, Man.

Appreciation for Cults series

I am most grateful to receive the three issues of your paper with all details of cults.

I am now in a position to answer all questions regarding Moon's people, and other cults which you can find in France as elsewhere. Many parents have been worrying regarding the teaching of those so-called "wise men," most certainly not the wise men in the Bible. We have had a very serious case of a girl, 25 years, who fled from her family to join the Moonists. Her father tried in vain to open her eyes. Finally, the parents asked the help of the French Police, but all in vain — the girl would not go back

(continued on page 25)

WATSON'S WORLD

by Noel Watson



CANADA'S NATIVE

Working with them, not for them

JAMES ROSS DICKEY

E. How long have you been Missions Superintendent for the Synod of Manitoba and Northwestern Ontario?

M. Since 1967: thirteen years.

E. Your Synod has the largest share of Indian work in our denomination within its bounds, does it not?

M. That's true. There's only one other area where we have this kind of work and that's in Saskatchewan, near Prince Albert: Mistawasis Reserve, a Cree-speaking people and Wahpeton, which is Sioux-speaking (or Dakota), and there's also a Métis squatters group at Crutwell.

E. And in your own Synod, would you give us a brief run-down of our work there?

M. Well, we have about eight reserves on which we work: Shoal Lake and Whitefish Bay near Kenora, Ont., where our minister is the Rev. Bill Palmer: Dakota Tipi near Portage-la-Prairie, Man., where we have a catechist, Allan Lauder: we've newly appointed a man to go to Elphinstone, Man., Douglas Goodwin — he will be serving both the congregation in Elphinstone village and those on two reserves, Keeseekoowenin and Rolling River. Then further west we have the Waywayseecappo Reserve where both Ken Stright and his wife, Jeanne, are ministers. South of that we have the Birdtail Reserve, where we have made a new appointment, Henry Lawrence Hildebrandt — Birdtail and Pipestone, which is a part of the Oak Lake Reserve. These are reserves within the Synod where we have either church buildings or are able to use the adult centre for our gatherings. But we also serve other reserves which are around the Lake of the Woods area through the Kenora Fellowship Centre.

E. Could you put a figure — I realize that it will have to be approximate — on the number of native people who are Presbyterian or who are ministered to by the Presbyterian Church?

M. I would say that it would be upwards of one thousand.

E. Since 1967 you must have seen quite a few changes in the way we minister to Indian people...or have you? Have things changed that much?

M. Well, you have also hinted at on-going change. We're looking forward to a way of ministering to Indians that we haven't done before. That is to allow them to express themselves in their worship. We've tried always to get them to worship as we do.

E. With "Kirk" Sessions, set orders of worship and psalm paraphrases.

M. We've never been successful in having sessions, although this past year two elders were elected on the Waywayseecappo Reserve and they form a session with their ministers. We have had elders in the past, in Shoal Lake and in Pipestone, but we have never had an active session.

E. Is this because our form of government is fundamentally alien to them or is it because they are just not interested in getting down to the nuts and bolts of church life as it is perceived in the Presbyterian system?

M. Well, I would say this: Canadians of native ancestry who have worshipped with us from time to time have found it difficult to follow our way of worship because it is not a part of their culture. They love to worship with dance, with their own singing and drumming and we have shown them other ways, which we have thought, since they were *our* ways, were much better. But it didn't prove that way to the Indian.

E. I noticed that this time you deliberately used the term "Canadians of native ancestry." Is that the one you prefer?

M. That's the term the governments have given to these people. It is important, very important to realize that they look upon themselves as a *people.* They don't see themselves as joining the church as *members* of that church.

PEOPLE:

An Interview with the Rev. M.S. "Mac" McLean

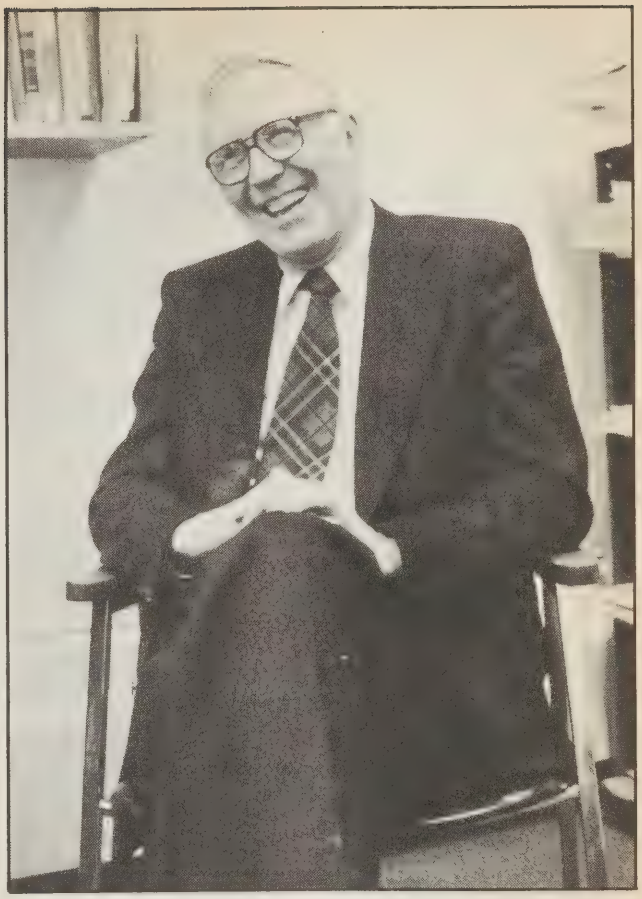


Photo credit: M. Visser

E. Because they would object to the exclusiveness that membership implies?

M. That's a good way of putting it.

E. Membership creates a barrier.

M. Yes, definitely. They would never discount the fact that they have brothers and sisters, extended families, both on and off the reserve. So far as they're concerned that *whole people* is the people that look upward to the Great Spirit.

E. You have just used their words for the Deity, and earlier you talked about the need to let them worship in their own way. Is there really much *there* in Canadian Indian religion? Is there much beyond the rag-tag ends of a primitive animism? That's the way many non-Indian people perceive native religion.

M. I don't agree that it's animism. I would rather say that they are a very spiritual people; much more so than any other ethnic group in Canada. Actually, they think of all their movements, all their decisions as being affected by the Spirit — the Spirit of God. When they perform their dances, that's part of their worship, and the worship usually includes thanksgiving.

E. What, then, prohibits the white world, or the off-white world, from seeing this deep quality of spirituality that you describe in native Canadian people? You can't say that it's simply an unfortunate by-product of the Hollywood western. Is it the fact that many native people have a problem with alcohol, and that this is a problem so large that it blurs *our* vision as to the reality?

M. The Indian is very quiet — silent, I would say — in this regard. He's not one who is missionary in his view of religion. He's not trying to win others to his way of belief. But in the oral tradition of the Indian they have gathered a great deal from their fathers.

E. Is that oral tradition still being maintained?

M. I would think so, at least in part. The elders on the reserve still wish their people to realize what the truths are of their religion.

E. Are the elders still listened to and respected?

M. Sometimes not — if they become alcoholics or if for some reason they have given in to their passions, they are not looked on with the same respect.

E. They have to retain high personal standards if they are to be respected.

M. Definitely.

E. Alcoholism *is* a big blight and curse on the life of the native people.

M. Yes, it is one of their worst problems to-day. But I call it a symptom of something that lies underneath, and that is the thorough frustration they have in trying to reconcile their culture with that of the white world in Canada.

E. Then perhaps the reasons they drink now might be different from those that they had back in the time of the

(continued on next page)

Canada's native people: working with them, not for them

(continued from previous page)

first white traders. They've been drinking white man's whiskey ever since they came in contact with him. Are you suggesting that at first it may have been the novelty and later it evolved into an escape mechanism? What I'm getting at is whether or not there is some sort of connecting thread to the problems Indians have had with alcohol.

M. I would think that it is a difficulty similar to the genetic intolerance they had to the diseases we brought to them — measles, diphtheria and the like.

E. Do you think that they will be able to beat the problem as they form a better self-image, as they regain some of their lost pride, or do you think that abstinence, or some form of prohibition will be their only answer?

M. There are some reserves that have enforced prohibition, that are "dry," and they seem to function quite well under this restriction. But no, I don't think prohibition is the ultimate answer. I do think that they are on the right track in seeking self-determinism to-day especially if we will allow them to progress at their own speed and not try to force them in any way.

E. What does self-determinism mean for them?

M. It's a matter of making their own decisions, making their own mistakes, of getting away from the paternalism of the races around them.

E. Does that necessarily mean territorial control: quasi-statehood such as the Dene people in the North West Territories seem to want?

M. That's *part* of it...And I don't blame them at all for wanting to make these land settlements — some of them are aboriginal claims. It's coming to them.

E. Do they involve promises that have been made but never kept?

M. We have just walked into their lands. They belong to them and we have proceeded on the assumption that they were our own...as though we had free right of access to any part of that territory.

E. But wasn't control of territory prior to our coming determined by who was the strongest?

M. I suppose that it was in history...yes.

E. Of course I am speaking from a *realpolitik* point of view and not necessarily from a Christian perspective when I ask a question like that.

M. That's right.

E. Now what should Presbyterians expect or imagine insofar as future work is concerned?

M. I would like to handle this first by dealing with what we should expect of the Presbyterian people. I believe that *they* have to try to understand the Indian people wherever they are. The Indian people differ from one another. Their religions are different, their bands are different, but we who live next to them must be able to understand *why* they are what they are. They have a right to be what they are. We demand that right for ourselves, why shouldn't we allow the same for them?

E. Is their way of life compatible with that of a twentieth century technological society?

M. Their culture is not technological, though they are learning some of our ways. I believe that they are capable of working just as hard and just as efficiently as any other person. They have a different view of time: they don't look at days the same as we do, but they are able to use them to good advantage.

E. Are you implying that we could learn a little of their attitude to our advantage? Not only expect them to measure up to some sort of arbitrary standard that we set, but that the learning experience be two-way?

M. I think so. The frustration that has been caused by our failure to understand has brought many of them to the point of almost giving up *trying* to understand us. They can laugh at our ways. We make so many mistakes, though we don't think of them that way. We think of them as a way of life. But they call us "the crazy white man"...of course!

Our contractors who hire Indian people demand that they be on time at work. They demand that, after they've been given their paycheque, they come the next morning at the same hour to begin their work.

An Indian just can't see this way of living.

E. In my own experience with INCO in Thompson, Manitoba, I know that they have tried all manner of innovations to accommodate the potential work-force of Indians in the area...but not with much success.

Is it possible, really, to find a mutually acceptable meeting place between the two worlds? Sometimes it seems to me that Indian people have, at least in its pristine, non-polluted form, a way of looking at life that's better paced, more relaxed, more human than ours. But is it not wishful thinking to say that somehow this old way can be grafted on to the demands of life in our world to-day? Is it not an attitude doomed to extinction? As things stand, Native Canadians seem to be getting the worst of the old and the worst of the new.

M. It was in the 19th century when Butler wrote his *Erewhon* and foresaw a time which would be for him Utopia. Machinery would be done away with and we would return to a natural way of life.

Well, although *Erewhon* was a Utopian satire, the natural way of life *has* a great deal to teach us. We need to learn

from the Indian how to *respect* the things our Creator has given us to use.

I was confronted one day by an Indian who said to me "When did you last see a white man say a prayer before he shot a jumper (i.e. — jackrabbit)? When did the white man ever pray before he went out to catch some prairie chicken...praying that he was thankful for the life that was being sacrificed for him...that he might live...giving thanks to the Great Spirit in this way?" We don't do things like this. We have forgotten to have respect for the parts of nature we use and often misuse.

E. But surely they cannot go back and live by supporting themselves simply off the land! Is it even right for us to ask them to do so? There are more Indian people in Canada to-day than when the white man arrived...and a whole lot less space. How can they continue to live this "natural" life any more. And they enjoy their televisions, their ski-doos, their guns. Why shouldn't they? Admittedly, they have a much lower life-expectancy and a higher infant mortality rate than does non-Indian society, but even at that, they enjoy much better health over all than they ever had before our medicine and our machine-filled hospitals entered their world.

M. There are paradoxes, quandaries and maybe insoluble difficulties here. But this I know. I am embarrassed by the Indian when I see him living as I think I should live, and I don't. I'm speaking now as a Christian. They are caught up in the way of life Christ taught...maybe they haven't learned it from him...but this is their way of life. It's embarrassing to me that there are many of us who don't come *near* what they do.

E. At the same time they wouldn't have the respect for a Volvo that you do.

M. (Laughter)

E. Do you think that there has been any progress in understanding, from white to red, shall we say, as well as from red to white?

M. I think that there has been and that there is. Almost every university in Canada has native studies programmes or even a faculty. We, as a church, are making use of these, and so are the Indian people themselves. They are training their own teachers, training some to become lawyers and so on.

E. There has been a dearth of trained professionals among the Indian people up to now, has there not?

M. That's true.

E. And an even larger dearth of other middle-class types-...storekeepers, tradesmen, the skilled people that make our society go?

M. You realize that the Indian lives very close to nature. He hasn't that much use for manufactured goods... he'll use them, yes, and he'll misuse them as well, because they're not that important to him. But as far as nature is concerned, he wants to see that what God has created is respected.

E. This attitude would make it difficult to enter trades or professions that are removed from nature.

M. This is true, and that's *our* problem, because we have determined to be a technological people, technologically oriented.

E. Getting back to the question I lodged earlier, should our people expect from the "Indian work" or "work with Native Canadians," the same sort of growth patterns that they might expect from a suburban congregation in Winnipeg, Calgary, Toronto or Regina?

M. No. Except we don't know just how God is going to lead these people, and I do believe that we have seen considerable growth in our communication with them... I mean on both sides.

E. Have you any dreams that you would like to see realized concerning training for those who may want to work with Native Canadians?

M. Oh yes! Our General Assembly was faced with some of these issues. They were asked to consider training young people in our colleges by providing a few courses anyway in the history, the culture and maybe even the languages of the Indian people we serve.

E. You must be happy with the decision to treat Indian work as a foreign or overseas appointment, and to provide concomitant training. Surely this work makes similar demands to those made on missionaries overseas.

M. Yes, indeed. And another thing...In the past we have sent out students to work on an Indian field as though they could handle it by themselves. Many of them coped well, but it has not been what one would call a successful venture. Now we can place our students under the supervision of the minister already on the reserve and let the student work with, and be trained by, that minister. Then if they choose to go on in this kind of work, they will be knowledgeable as well as committed servants.

E. The next ten years are going to be quite instrumental in determining just if and how we are going to continue to pursue this work. Do you agree?

M. We're going to see a great improvement in the eighties, if we can call it that...

E. Well, we *have* to call it that don't we, since the past twenty years would make almost anything an improvement by comparison.

M. Yes, this is true, but because of our patronizing way, which I hope we are abandoning.

□

It is not normally the policy of The Record *to publish sermons,* simpliciter *and verbatim. By Mr. Dunn's own admission, however, what follows is not strictly a sermon, though it was delivered from the pulpit of Calvin Church, North Bay, Ontario. Though not strictly a sermon, it is a literate and impassioned plea for understanding, one man's expression of openness to the insights and wisdom of another, and very ancient culture. As such it deserves to be read thoughtfully by all Presbyterians.*

JRD

The Gospel according to Canada's Native People

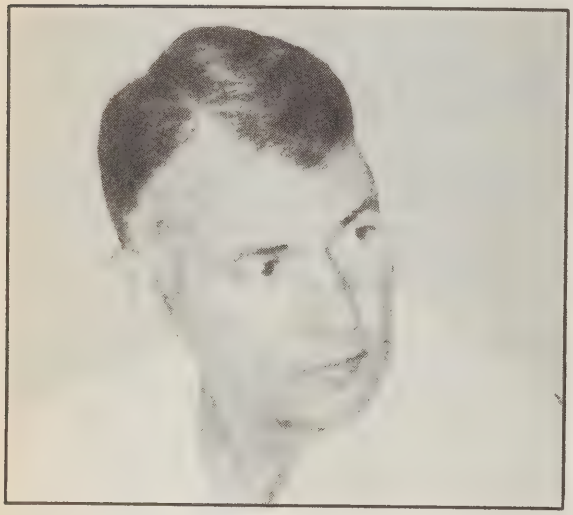


Photo credit: M. Visser

ZANDER DUNN

BEFORE I WAS asked by the Board of World Mission of our church to go to Western Canada on a short evaluation trip concerning our work among Canada's native people I had an entirely different sermon planned for this Sunday.

But when I returned home and tried to do some work on that other sermon I could not get enthused about it because my mind was still so full of what I had seen and heard during my trip through Manitoba and Saskatchewan.

Because I represented you during that trip I feel I should make some sort of report to you about it — and yet a report is not a sermon, so how do I convey to you what I believe I heard God saying to me during that experience?

I have to write a full report which will be read, and I hope acted upon, by the appropriate committees of our church: I want to share with you something of the gospel which I felt came through to me as I spoke with Indian people, church leaders and missionaries.

I speak to you today fully aware that probably I will be misunderstood because I want to share with you those aspects of the Gospel of God which I think the Indian people of Canada can help us better to understand.

I am not saying that Canadian Indians are better than Canadian whites; I am not saying that we should follow their religious ways entirely; I am not saying that the Indian people have the answers to Canada's problems: I am saying that we should respect our Canadian native people by listening to them and by relating to them at their best as well as at their worst.

The Canadian Indians are no better and no worse than any other ethnic group in this country: they are made in the image of God and they are sinful people. In many settings their condition is most distressful for them and for all other Canadians. Among Indian people the percentage of those who suffer from alcoholism, poverty, disease, poor education is higher than it is among most other groups in Canada. In Guyana I did not see conditions as

bad as I saw them to be on a Métis compound in Saskatchewan.

I spoke with one minister who is working among Canadian Indians in Regina and he felt that he was working in the area of greatest need in Canada. He had worked with blacks in Harlem, in the slums of New York, but he declared that nowhere there had he seen such brokenness, violence, despair and depression as witnessed among the Indian people who are living in Regina.

A minister of our church warned that the Canadian and Saskatchewan governments are concerned about the large numbers of Canadian Indians who are coming into Regina and fear a racial conflict in that city in the 1980's.

Every churchman and every Indian leader to whom I spoke is concerned about the violence, the suicide rate and the alcoholism among Canadian Indians and nobody has the answer to those maladies.

I was depressed by the lack of response that some of our good church workers are experiencing, by the slow growth of what I understand to be the Christian faith among Indian people, by the vandalism on the reserves where we work. In two reserves where our church works, Rolling River and Waywayseecappo, the Roman Catholic people have not seen a priest for almost two years. At another reserve we found the former catechist drunk, the leading elder of the church in jail for murder and the main window in the new church building smashed by a big rock. In Prince Albert a minister told me that most police arrests involve drunken Indian and Métis people: in Winnipeg another minister is concerned about the high rate of venereal disease among the Indian girls she works with: in Virden I read about a chief who was jailed for two years for killing a teenage boy in a passing truck when he shot off his gun while drunk. But all is not bad or depressing.

I spoke with a number of Indians who are giving outstanding leadership to their people in social action programmes, in university courses, in administrative positions, in pastoral settings. I met some of the ministers of our church who are serving on reserves, in schools, in community projects and was impressed by their rapport with the people they love. I talked with people from all walks of life who think that the Native Canadians have much to give us from their religion, their culture, their language. We have so often stereotyped the Indian at his worst; I want to have you consider what the Indian at his best can give to us of the good news of God. We certainly have no monopoly when it comes to the Christian gospel and if we are wise we will listen to what God is saying to us through his Native Canadian people.

Chosen people, not chosen individuals

For the convenience of this sermon I want to talk about three areas where we can learn more of the gospel from our Indian brothers and sisters: chosenness, conservation and contemplation.

First, let us hear what God is saying to us through Native Canadians concerning our chosenness as a people.

I suppose that every people or nation or group has felt itself to be the chosen ones of God. Certainly the Jews in the Old Testament times believed that God had chosen them — for some strange reason that they could not figure out: certainly not for their size or goodness or ability. As William Norman Ewer put it:

How Odd
Of God
To Choose
The Jews!

They were chosen, in spite of their size, morals or progress to be a light to the nations around them, to show forth the goodness of God.

The English Puritans came to the shores of North America sure that they were chosen by God to settle a new land by clearing it of the Indian people they found there, just as surely as the Jews had settled the promised land by wiping out the Hittites, Perizittes and Jebusites. The American people became convinced that they were especially chosen by God to rule North America and beyond according to what they called "Manifest Destiny"; it was their manifest destiny to spread the American way. The leaders of the British Empire felt it was their responsibility to shoulder the "white man's burden" and save the world for civilization, Britain and Christianity. The danger with that attitude of chosenness is that those who believe themselves to be chosen come to think of themselves as better than everybody else. I want to emphasize rather the concept of the chosen *people.* It is the chosen people that is important, not the chosen individuals.

In our Christian tradition we have emphasized the chosen individual, as if God only chose people on an individual basis. Moreover, we have made it seem that if you are chosen by God that necessitated your departure from the rest of the people, to be different, separate, alone. We magnify the personal piety of the individual Christian.

In the Old as well as in the New Testament, however, following the Lord is only presented in terms of a communal form of life. The Indian people continue to think in terms of the people, the community, the tribe. We have lost that — our grandparents live in their own homes or in a home for the aged, our patriarchs are forgotten, our nuclear family is broken up by children who seek, as soon as possible, to live apart from parents. The Gospel has to do with the people of God, the family, the tribe, the nation. We are not a collection of individuals; we are also part of a people of God.

The Christian church has been criticized by Indians for going into reserves and picking off converts, strays, one by one, taking them away from their people, breaking down the people as a whole. There is nothing wrong with an individual experience of God, but that is not the only way we experience God or are chosen by God, for we are part of a people. The Indian people call us back to our roots, our family, our involvement within the people of God.

One worker I spoke with claimed that we will never succeed in proclaiming the Christian message to Indian people until we accept and understand their concept of the whole people. He did not claim to understand it and certainly I do not, but it is just as valuable and important as our concept of the individual; certainly it is very Biblical, and it is something we need in our society. God saves

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The gospel according to Canada's native people

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his people, not only one by one, but as a people, a nation, and the Indian concern for the people is an emphasis of the Gospel that we need.

Second, our Indian brothers have something to say to us concerning conservation of creation. Right now that is a most relevant and newsworthy theme. Unfortunately, our idea of conservation is not as Godly or Christian as is the approach of the Indian. We are starting to talk about conservation because we are beginning to face the fact that many of our natural resources are being used up. Our idea of conservation usually means stretching things out so that our resources will last longer. Very few of us have any respect, love, devotion to the land and the things of nature. O sure, we like to look at birds, we try to fertilize our soil, we hope that all our endangered animals don't die out. But we lack the deep commitment to the things of nature that our Indian brothers know. Our concern for nature is that it be useful, profitable, worth our time and effort. Indian people have a reverence for nature that is worth emulating. They resent being caricatured as sun worshippers or star gazers or animists. One young Indian vehemently declared that he did not worship the sun and the other things of nature but he was very thankful for them and did things that we might think idolatrous in order to express his gratitude to God. If God did create the universe and everything in it, and if he did pronounce all his works to be good, then we too must respect those things and show our praise to God for them.

That is why Indians and so-called white Christians clash over pipelines and roads and gravel pits; for whites such things must be dug or built in the name of progress; for Indian people such things are often scars on the face of God. Once again, we individualistic white Christians seem to be concerned only about the salvation of people on a person to person basis. Indian people express better the Biblical truth that God's salvation, like his creation, involves all things in heaven and earth. God's salvation or wholeness must embrace the sun, the land, the animals as well as the people. God is not interested in saving souls only; that is far too small a view of salvation and creation and conservation — God's plan is no less than this: "to bring all creation together, everything in heaven and on earth, with Christ as head." (Eph. 1:10)

Our Indian brothers understand that far better than we and it may be that by rejecting our ideas of salvation of individual souls they are telling us that our theology is not good enough to meet their needs — the Good News is better than that. The Gospel is not simply that God loves you but that God loves his entire creation.

Third, by means of contemplation or commitment our Indian friends have a view of the gospel that we need to see.

Wherever we went on this trip the subject of Indian spirituality arose and the question was asked over and over, "Can we learn anything from the Indian approach to God?"

Some Christians would declare, "Of course we cannot follow Indian ways in religion for they are not Christian" (which is a bit arrogant if you think of it). We do not have the whole truth and many of our ways have nothing to do with Christianity; it may just be that God is not limited to our religious expressions and our culture, but has spoken through Indian ways. In saying that I do not mean that we all should go out and follow whatever Indian people do. We do not have to burn sweet grass or enter sweat lodges or beat drums but we can learn from all of that. One young minister told me of how he was intrigued with the way in which Indian people used all their senses to worship God. We are so limited in our worship: we act as if each person was a soul with ears. We have little for the sight, the touch, the smell, the taste of the worshipper. The closest we come to worshipping with all our senses is during a service of Holy Communion — but they are such rare and unusual services.

I am told that Indian people build sweat lodges into which they go to fast, amid terrific heat, to see visions, to meditate upon God. They give up food to identify with the hungry of the world; they endure intense heat to identify with the suffering of the world; they meditate upon God so that they can experience him in visions and dreams; they dance and beat drums so that the entire body is involved in animated worship. Now of course all that is foreign to us but it is not *wrong.* It stresses a concern for the whole person, body and feelings as well as brain, and it actively involves a person in body, emotions, as well as mind.

We laugh at the methods of the witch doctors but such practices displayed a concern for the whole person which we need to gain today. We have specialized in so many little segments of man that we have split him up into bits and pieces and have lost the ability to minister to the whole man. The Indian people have a more holistic view of man and way of worshipping God which we need to learn.

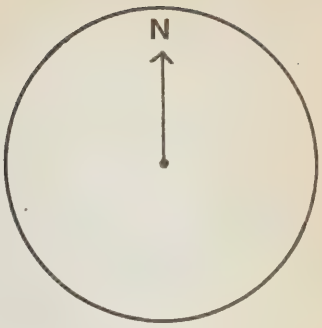
The impression I kept getting over and over again during my trip was that Indian people can help us to see life whole. Whereas we stress the call to the individual, they emphasize the whole people as called of God and they urge us to a larger sense of community. Whereas we think conservation means keeping what we have, they know it to mean respect for all God's creation and they see all of us as being valuable or having meaning within the context of God-given nature. Whereas we use our ears as the only channel to our brain, Indian people employ all the senses to involve the whole person in worship.

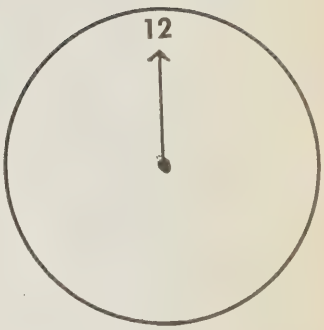
I share these impressions with you, not to convert you to Indian ways but to remind you that our Canadian Native people have insights and approaches which we need to consider if we are going to have a better balanced Christian life.

The day when *we* could impose our ways upon *them* is gone: now we must work together as the whole people of God within God's creation using our entire beings to express our praise of God for his gifts of life, nature and salvation.

Thanks be to God that his Gospel is too great to be grasped by any one person but must be shared in love. □

The North --Now





GEORGE JOHNSTON

MORE THAN three years have passed since the Berger Inquiry in Northern Canada, the decision of the Board of World Mission staff to become involved in Project North and the action of the General Assembly in supporting a moratorium on development in the North until land claims are settled. What has been the effect? What is the situation now in the North?

Education:

It is possible for young people to complete grade 12 and take vocational training. Before the Berger Inquiry there were 10,000 students in school in the Northwest Territories with a yearly dropout of 650. In 1979 there were 13,000 in school with a dropout of 1,000. Many are dropping out at age 13 with only grade six or seven education. They see no future for themselves. Unfortunately at such an early age they are not sufficiently educated or skilled to be employed gainfully. In the city of Yellowknife at any time there are between 200 and 400 Dene roaming around with no better than a grade seven education and no employment opportunities. In 1979, $39,000,000 was spent on education which is more per capita than any province in Canada.

The NWT has a young population. In the Keewatin area the median age is 15 years. In the Baffin area it is 17 years. Below the tree line it is 22 years. The median age in the whole of Canada is 29 years. These young people are quite knowledgeable, particularly through TV, of the good life enjoyed in the rest of Canada. Many of them are asking for work. With so many young people and dropouts the NWT government would have to create a minimum of 1200 jobs per year. This is impossible without development.

Unemployment:

Last winter some communities had up to 100% unemployment and likely it will be just as bad this winter. At Fort Smith there was a labour force of 160 but only

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50% had jobs. The tragedy is that the rest of Canada does not seem to realize there just is *no* work available. If the NWT were to match the national unemployment average of 7% some 5,000 jobs would have to be created. This is impossible without very significant development.

Before the Berger Inquiry 106 native people were training in Alberta for permanent positions in the operation of the proposed Mackenzie Valley pipeline. With the demise of the pipeline only 20 returned to the NWT; the other 86 remained where there was employment.

Residents in the southern part of Canada may not be aware of the significance of employment in the North. Opponents of the proposed pipeline claimed it would result in only 200 permanent jobs after it was built. They failed to point out that six jobs in one northern community is almost the equivalent of 6,000 jobs in a place like Toronto. For example, the officer in charge of employment in the NWT stated that in the northern community of Wrigley, if five men could have permanent jobs with a steady income it would turn the community around and make it viable.

Northern residents face a much higher cost of living. In Pond Inlet last winter a quart of milk cost $4.00. In Rankin Inlet one gallon of heating oil cost $1.35. In Yellowknife the cost of living is estimated to be 33%-35% higher than in Edmonton. Outside of Yellowknife the costs are even greater.

Living off the land:

Three years ago much was said in favour of letting native people live off the land in their traditional style. What has resulted?

After the Berger Report was made public in 1977 the bottom fell out of seal skin prices and the native people could not make enough even to purchase the gas necessary for hunting. Fishing and transportation costs are too high in the North. The South can outsell them. In 1979, 3,000 trapping licences were issued. Out of that number only 36 trappers earned more than $2,000 and only four earned more than $7,000. With living costs as high as they are, a family cannot be sustained on such a low income.

In one community of 800 people there was income of $30,000 from furs and $40,000 from carvings, making a total of $70,000. That is a per capita income of $87.50. It is clearly evident people cannot live on such meagre income.

It should be remembered that most communities have a population numbering less than 1,000, hence there is no tax base in them. The only tax base in the NWT is to be found in Yellowknife, Fort Smith, Hay River, Fort Simpson and Inuvik. So finances for education, health services, transportation, etc., must come from Ottawa. They cannot be generated in the NWT under present conditions.



Land Claims:

It has been stated that no one really thought anything could stop the Mackenzie Valley pipeline but the people enjoyed the opportunity to speak and be heard. This Berger provided, and the pipeline *was* stopped.

It has been said that if he were to come again he would hear a very different story. The native young people want work. They do not like to lose the prospect of jobs. But there is a misconception in the Mackenzie Valley regarding the meaning of land claims and their settlement. Many natives think in terms of becoming rich and being able to buy anything. There has been a lack of communication among the native people. Now the term "land claims" is being discarded in favour of "aboriginal rights."

The Dene leaders continue to blame the federal government for not dealing seriously with them. However, a former federal negotiator, who worked on land claims negotiations north of 60° from the Yukon to Labrador, believes the natives lost their chance over two years ago. The federal cabinet, after some convincing, had approved a cash payment of $50,000,000 plus *very substantial land guarantees.* The native people did not come through on it. The negotiator, who knows them well, said it was because of political infighting and power struggles among themselves and a failure to communicate with their own people to let them know what was happening and what the proposed settlement was. New pipelines are not being built in the North and the construction of the southern legs of the proposed Alaska Highway pipeline will not really affect the northern population. The incentive is

gone. Governments have changed and new ministers of Northern Affairs have been appearing. In addition there has been a change in public attitude.

The role of the church:

More than one person has reported that there is a growing antagonism toward the church among the native people. It is encouraged with repeated reference to unfortunate experiences at church residential schools. There they were stripped of their clothes and their long hair was shaved off. (They make no mention this may have been necessary for hygienic reasons.) The native tongue was forbidden as a language and they were strapped if it were used.

In a speech on January 19, 1980, Francois Paulette, Chief of the Fitz/Smith Dene Band, is reported by the Native Press as stating: "The church has its function, it has its ten commandments and it has its lectures on Christianity, but I think that up here we are being colonized by all that. The church came with the Bible in one hand and a bottle of wine in the other. If we are going to be a strong people and a strong nation, we must break all ties from the church and alcohol. This is the only way we can become strong. The church makes you forget who you are, how you are supposed to live..."

Yet the Dene have made good use of the church-sponsored Project North to further their cause. They have accepted grants from the World Council of Churches' fund to combat racism. This has caused the Anglican Bishop of the Arctic, Rt. Rev. J.R. Sperry, considerable concern. Some clergy, like Father René Fumoleau, a fine dedicated man, have identified with the native people and worked their hearts out for them. At present, the position of the church with regard to the native people is seen as that of an apologist, who, wanting to atone for past mistakes, is ready to support any native desires. Native leaders are not slow to recognize apologists and to use them. A northern clergyman, who has ministered for many years with native people, stated, "When the Dene get what they want they won't have any use for Father Fumoleau." That would be most unfortunate.

The church needs to awaken to the fact that there is a group of well-educated and articulate native people, politically astute, and that the church is being used to suit their purposes.

Result of the Moratorium on Development:

The Presbyterian Church in Canada approved of a moratorium on development in the North until land claims are settled. Here are some of the results.

1. Young people under the age of 18 years have no work. Their life is aimless. They are frustrated, restless, resentful and must rely on welfare or the extended family to support them. This is contributing to a social breakdown.

2. Social breakdown is reaching serious proportions.

3. Bachelor communities are developing. Girls tend to go further in school and gain typing or clerical skills more easily than fellows learn trades. Many of the young girls find jobs away from their communities. Hence, some communities are emerging with too many idle, single men. Married men will go on a hunt only for one day. They will not leave their women alone at night. As one official stated, "An explosive situation is developing."

4. At present the frustration, lack of purpose, restlessness and resentment is being internalized with alcoholism, suicides and some murders among native people. There is always a possibility the time may come when such destructive power may be externalized.

A change of direction:

The native people are pursuing two lines: (1) politically they want their independence and (2) pragmatically they want jobs *now.* Unfortunately, the one is hindering the other. Living off the land will not sustain them and the only way they can have jobs is for development to take place. But development requires political action. *Without* such development there will be social upheaval.

The NWT government has reached agreement with industry that in the future no new company communities will be created. Instead the money will be used to transport native workers from their home communities for one week of work and one week back home to hunt, trap, fish, whatever. Thus there will be no uprooting and resettling. Jobs will be available along with an opportunity to follow traditional ways.

In the next five years there are three chances to change direction in the North.

1. The Polaris mine in the Arctic. The tailings are to be dumped into a lake which is already dead and will not reach the ocean. The island on which the mine will be situated is barren and has not been a hunting ground for the Inuit.

2. A new gold mine north of Yellowknife.

3. A small diameter oil pipeline from Norman Wells south into Alberta.

Unfortunately these are all in the west and there is nothing in view for the eastern portion of the Northwest Territories. A total of 600 jobs should result and this would double with spinoff industry.

Where will the church stand in the next five years? Are we really helping the native people with our present position and subsequent political pressure? Are there other and better ways of improving the life conditions of northern native people to give them a sense of direction, value and dignity? Can they be integrated, maintaining their identity like many ethnic groups have done, into the fabric of Canadian life without becoming assimilated?

There is no easy answer but certainly the present course seems bent on producing a hazardous social upheaval with growing numbers of frustrated, aimless, restless, resentful, young, unemployed people.

MR. JOHNSTON is the Missions Superintendent in the Synod of Alberta, with responsibilities for most of our northern work.

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CONGREGATIONAL IDEA of THE MONTH

"Guess who's coming to dinner"



As part of their outreach programme, the Willing Workers of St. Andrew's Church, Thorold, Ontario sponsored a "GUESS WHO'S COMING TO DINNER" night. The purpose of this successful project was to acquaint newer members of the congregation with members of long-standing. Two Sundays before the event, each member was presented with a notice on which he/she was to indicate their desire to be either a host or dinner guest at someone's home two weeks later. All the information given to the hosts was that they would be having four guests for dinner on the designated night; the identity of these guests would only be revealed when they opened the front door.

All who participated in this project felt that it was extremely worthwhile, and are eagerly anticipating the fruits of this congregation-wide fellowship night.

Submitted by Miss Ruth McPherson of St. Andrew's Church, Thorold, Ont.

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YOU WERE ASKING?

Q. *As a Christian, I don't seem to have any priorities. Is that bad?*

A. It may not be bad, but it certainly isn't good. It sounds as if your life is somewhat disorganized. So is mine, at times.

We have some very different priorities that are given to us by our Lord himself. Remember when he said "I must be about my father's business."? When Jesus read the scroll in the Temple (Luke 4) he announced his priorities — the poor, the captives, the broken-hearted. Later he said, "seek first, the Kingdom of God." We mustn't leave out the greatest commandment (priority) "You must love the Lord your God with all your being and your neighbour as yourself." It's one thing to know them. It's another matter to love them. God bless you as you try.

Q. *Have you ever been afraid in the presence of God?*

A. I believe that I am always in the presence of God, not because of anything I am or do, but simply because God is ever present. The question really is then, have you ever been afraid? The answer is yes. There are times when I am afraid of not knowing what to say or do in a difficult situation (lack of faith on my part). I was afraid while driving alone in a blinding snow storm, back in 1975. I was afraid of God's severe displeasure, when, during a Communion Service, I was angry and upset at two members of session.

If you want an idea of what might happen in the presence of God, look at Isaiah, Chapter 6 when the prophet found himself in precisely that situation. (A Bible study on Presence can be very exciting.)

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REVIEWS books

LEST INNOCENT BLOOD BE SHED

by Philip Hallie.
Published by Harper & Row.
Price: $17.75 (A paperback edition ($6.50) to be published at the end of 1980).
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

The author, Philip Hallie, is an American professor of philosophy and humanities, whose specialty is ethics. This book is a philosophical adventure story where one is deeply affected by the extraordinary events which occurred in Le Chambon-sur-Lignon, a village in southern France between the armistice of 1940 and the liberation of 1944.

Hallie's book is based on extensive interviews with survivors of the period. Hallie went to Le Chambon to interview these extraordinary people and learn everything he could about what happened there. Le Chambon was a haven full of "safe houses" where men and women on the run from the occupying Nazis could count on finding shelter. Le Chambon devoted itself to rescuing refugees from Nazis, at the risk of the villagers' lives and the village's existence. What is moving about the book is the fact that Hallie gives more attention to the why than to the how of the events which occurred at Le Chambon.

The crucial factor which surrounded the events of Le Chambon was the coming together of an unusual community and an exceptional personality. Le Chambon was largely Protestant which meant it was, to some extent, a community closed unto itself and that its people, who were Huguenot, had the spirit of resistance to persecution. Le Chambon's pastor at the time, Andre Trocme, was the exceptional personality mentioned above. It is here where Hallie excels in his philosophical adventure story. Trocme was a rare individual, a Christian whose affair with Christ was an affair of passion and struggle rather than calm certainty: a pacifist who, not content with himself abstaining from violence, was concerned to prevent the Nazis and the Vichy authorities from committing the sin of killing. Hallie's book is an absorbing contribution to the study of goodness — a subject which is so difficult. Le Chambon makes one aware of the sham normality most of us live. Looking at Trocme and his wife, Magda, one is made aware of a deep love which permeated their souls. Magda did not share his religious convictions; she had a practical wisdom which made her another leader. She was given to service and did what she did because she wanted to. She reflects the village's collective virtue, that being its collective wisdom.

The story of Le Chambon is inspiring and should challenge many of us who have forgotten, or who are afraid of, the challenge of life. Le Chambon is an instance of the light shining in darkness and the darkness comprehending it not. The lives of these people in their sincerity and simplicity is mystifying, alluring and full of basic truth. I close this review with the words of Trocme, "Finally — Basic truth has been taught to us by Jesus Christ. What is it? The person of any one man is so important in the eyes of God, so central to the whole of his creation, that the unique, perfect being Jesus (a) sacrificed his earthly life for that one man in the street and (b) sacrificed his perfection (by taking the blame for his sins) in order to save that single man. Salvation has been accomplished without any regard to the moral value of the saved man." This is the core of the philosophical adventure which one reads. *Lest Innocent Blood be Shed* is a beautiful book: a book which should inspire Christians to scale the heights of the love of God and inspire us so that God can enfold us, so that like him we may cast fire on the earth.

Geoff Howson

MR. HOWSON is a student at Knox College, Toronto, Ont.

FAITH AND PROCESS,
The Significance of Process Thought for Christian Faith

by Paul R. Sponheim
Published by Augsburg Publishing House, Minneapolis, 1979.
Price: $12.50

Professor Sponheim's intention in *Faith and Process* is not primarily to offer a highly abstract apology for process thought, but rather to evaluate its more basic implications for Christian faith and practice. But first, a brief summary:

The first chapter locates some of the fundamental questions of Christian faith upon which process thought may possibly shed some light. How can faith be effective in the world? In what sense may we assert that the claims of Christian faith are true? Is there an appropriate *rationale* for Christian service? And, is Christian faith comprehensively intelligible? Chapters 2, (a commentary on the process philosophy of A.N. Whitehead), and 3, (a friendly critique of process theologians such as Schubert Ogden, John B. Cobb and Daniel D. Williams), set the scene for further discussion of the questions raised in Chapter 1 and for perceptive comments on the dominant themes in the continuing dialogue between process thought and Christian faith, (Chapters 4 - 6).

In what sense, then, may it be said that faith is in process? It is in process, for one thing, argues Sponheim, because faith is much more than the mind's assent to a series of theological propositions. Faith is essentially a threefold interactive relationship — to oneself, to the world, and to God. This triadic interrelationship is never static. In response to the "lure of God," and in accordance with a conception of God as living and dynamic, open to and affected by everything that goes on in creation, faith is correspondingly understood as in process and subject to change, growth and development. Faith therefore

believes not so much in order to understand once and for all, but rather to appropriate and carry forward God's purpose of love both for the world and for himself ever anew, and thereby become actively incarnate in the particularity of every changing historical situation.

The discussion moves to an analysis of the various ways in which this understanding of faith fits with the central assumption of process theology that God's being is "in becoming," that as "the fellow-sufferer who understands" (Whitehead), God is open to and affected by creation as creation is open to and affected by him. In turn, the author discusses how this understanding of God is a more faithful and viable interpretation of the symbolism of the biblical tradition than that of "classical theism" which has concerned itself more with God as he is in and for himself than with God as he affects and encounters us in the world.

Space does not permit the more detailed analysis which a book such as this deserves. It should be pointed out, however, that process theology has been variously described by some of its more implacable critics as "cosmic utilitarianism," as wedded to a notion of God which views him as "the moved unmover." One critic has gone as far as to assert that process theology is possibly a most attractive alternative to Christian faith. In his attempt to provide a convincing framework of intelligibility for Christian faith in terms of a process metaphysics Dr. Sponheim makes a determined effort to meet these and similar criticisms. But there are further objections of a more theological than philosophical nature which are *not* so adequately met. For example, is the traditional doctrine of creation "out of nothing" redundant? The author seems to hesitate on this. Is Christ's suffering the *symbol* of God's suffering or is it God's suffering? Then there is the problem of process theology and eschatology, or, in other words, does the process simply continue as process or does it end in a new creation? These are some of the problems with which process theology itself continues to struggle. But on its own assumptions it is perfectly natural that this is a theology which is and will remain in process. Can it ever be otherwise? Not if faith as relation is committed to seek understanding.

This book will not appeal to those who are convinced that Athens should have nothing to do with Jerusalem. However, for those who do not share that suspicion of philosophy which is deeply rooted in the Reformation tradition, it will be a welcome addition to an already extensive body of literature on process thought.

Dr. Sponheim is Professor of Systematic Theology at Lutheran-Northwestern Seminaries in St. Paul, Minnesota.

Iain G. Nicol

DR. NICOL is Director of the Toronto School of Theology and Professor of Systematic Theology at Knox College, Toronto.

PAUL AND PALESTINIAN JUDAISM
by E.P. Sanders.
Published by Fortress Press, Philadelphia. Price: $30.00
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

This is without doubt the most important book to be written on this subject in a generation. It comes from the Professor of Religious Studies at McMaster University, who has an international reputation as a scholar of prodigious academic output, a legendary capacity for hard work and for thoroughness in his many-sided preparation for serious research.

In this study of Palestinian Judaism, Professor Sanders comes to certain conclusions which call into question the assumptions of the majority of modern New Testament scholars concerning it. The reader will have to work his way slowly and carefully through arguments which develop out of the rabbinic literature of the period in order to judge for himself whether first-century Judaism was a "serious decline from the ideals of the earlier Old Testament period," as is generally assumed by non-Jewish scholars, or the religion of strength and vibrancy that emerges

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books

(continued from previous page)

here. In the same way the reader will be challenged to re-think his biblical and theological picture of Paul. Was justification by faith the bedrock of Paul's message, or was his preaching and teaching more closely a reflection of the great theological themes in Judaism of his day?

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(Rev. Dr.) R. Sheldon MacKenzie

THE EPISTLES OF JOHN
by F.F. Bruce.
Published by Wm. B. Eerdmans, Grand Rapids, Michigan. Price: $4.95
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This little paperback commentary on the Johannine epistles was first published over ten years ago as a series of twenty-four instalments in the *Witness.* It appeared in book form in Britain in 1970 and during this year in its American edition. The commentary will be especially useful to the leaders and members of adult bible study groups and to anyone else who is interested in a responsible study of these interesting and important epistles. The author, Professor F.F. Bruce, has recently retired from the Rylands Chair of Biblical Criticism and Exegesis at the University of Manchester. He is familiar to preachers, teachers, and theological students as the author of a long list of articles, books, and commentaries on issues of substance in the field of New Testament studies. The reader of this present commentary will find in it this scholar's usual attention to detail, his careful survey of the material to do with his subject and faithful defence of his theological position. There is a useful bibliography on pages twenty and twenty-one which should encourage readers to follow up in depth on passages or themes of particular interest to them. In the copious footnotes which accompany each chapter, the careful student will be rewarded with a wealth of useful information, and this feature alone is worth the price of the book.

(Rev. Dr.) R. Sheldon MacKenzie

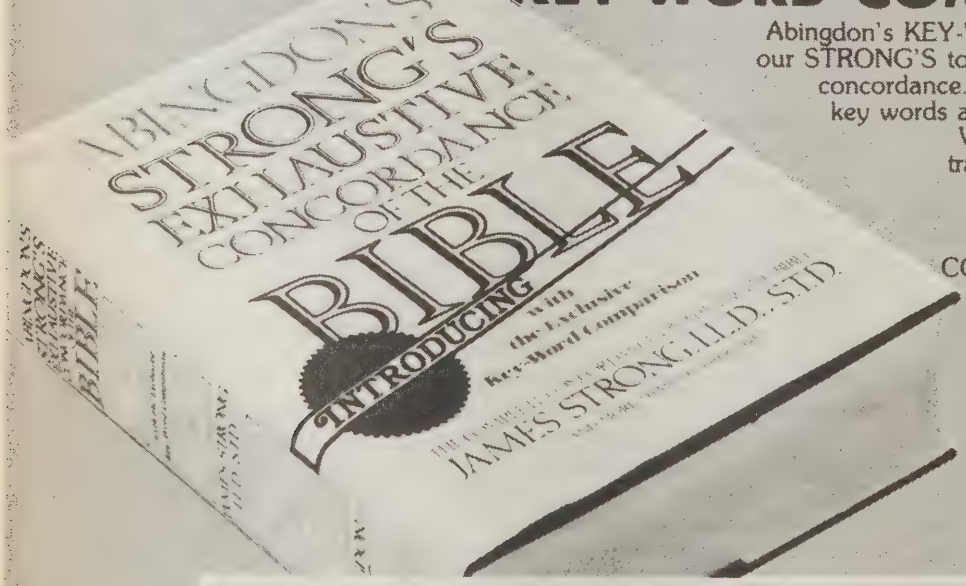
DR. MacKENZIE is in the Department of Religious Studies at Memorial University, Newfoundland.

□

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	KJV	RSV	NEB	JB	NAS	NIV
3	4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.	garment / girdle / waist / food	coat / belt / food	garment / belt / waist / food	garment / belt / waist / food	clothes / belt / waist / food
	7 But when he saw many of the Pharisees and Sadducees come to his					

LETTERS

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to her parents. Of course, when you are an adult — in the law's eyes — you can act just as you intend to do. But nevertheless it has been a very sad affair. I think with many others that the Church or churches must pray God to stop that evil and to open the eyes of the blind. No church has enough power to stop this, we are no more in the Middle Ages, thanks to God, nor under the Inquisition of Spain. But God has the power and the will to do so: changing the heart of man, woman, teenagers, youngsters, old people, etc.

Thanking you again for your help, and wishing you the best in your work...

Rev. R. Muller,
Saint Malo, France

Caution when using

I read with interest your editorial "Dutch Cleanser." I wonder if the Presbyterian Church is ready for Dutch Cleanser. The problem with Dutch Cleanser is that it hurts most when it is used most.

I would like to thank you and your staff for the fine magazine that we receive from you each month. Contributions by laymen are on the increase and if Jesus becomes more and more the centre of all our endeavours, the growth of the Presbyterian denomination is assured.

Peter Hanhart,
Lethbridge, Alta.

More on "Little Wives"

While "tidying" my magazine shelf today, I happened to notice, in the May issue of your magazine, on page 2, the article "What Are Little Wives Made Of?" I find it delightful and refreshing. How I missed it before, I don't know — since I usually read your magazine, from cover to cover, as soon as it arrives. Nevertheless, I began to muse over an account I might send, follow-up style. ...Here it is:

"My name is Maggi Elliott Duck. I am a 59-year-old Presbyterian elder's wife, from Windsor, Ontario, myself also an elder. Having grown up in the same church, and nearing my fifty year mark as a member of the same congregation, my memories of life are interspersed with the happenings of life in that church. My husband and I have been blessed with 4 sons, now grown up and on their own, 3 tropical fish and what seems to me like hundreds of houseplants.

I have often wondered how other people have felt, especially if they were the first female elder to be elected in their particular congregation. It happened to me, like lightning from the blue — and only because several other, far more suitable female members of our congregation, when approached, declined to let their name stand. Some gave the reason that it was not according to the bible, for women to be elders. Some felt it wouldn't suit their husbands and would compete with them. As a result, I became one of our church's "guinea pigs." As I recall it, for several years, I was one female, amongst 50 or so male members of session. Although the majority treated me kindly and genially, there were a few who were stiff with disapproval.

Nevertheless, 3 or 4 years later, more female elders were elected and took their place responsibly with the others. Their voice is heard and they work steadily on several sub-committees of session.

Although our congregation consists of mostly "elder" elders, we are, we hope, close to church building redevelopment, including a high-rise apartment building to house senior citizens and handicapped people. We have brought in a 9 member boat family. The 1980 General Assembly began at our church and continued at the University of Windsor. Simultaneously, the 1980 General Assembly of the United Presbyterian Church, U.S.A., met in Detroit and hands across the border meetings took

(continued on next page)

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LETTERS

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place.

In all the aforementioned events, the female elders worked shoulder-to-shoulder with the male elders.

All in all, I find the place of a woman in the Presbyterian church, exhilarating and challenging.

By the way, are you a fulfilled woman, even though your children are grown and have left your bed and board? If not, try to become more involved in your church's life. There is lots yet to be done in all areas of our church living room!"

Many thanks for including your thought-provoking article, in the May issue.

Maggi Elliott Duck,
Windsor, Ont.

Ed. note: *The article referred to has twice been requested for reprinting. It will be used by the "Presbyterian Survey", the official magazine of The Presbyterian Church in the U.S.*

A plea for leadership

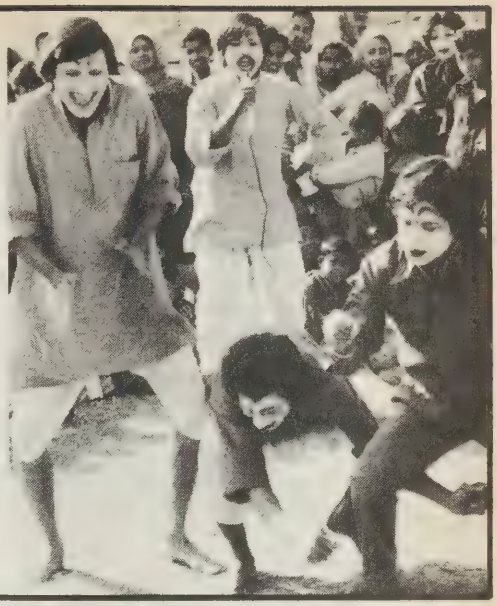
The 105th General Assembly passed a resolution to double our membership in ten years. A noble ideal to be sure, but the silence has been deafening as new ideas are advanced to accomplish our mission. Letters to *The Record* certainly have been less than enlightening or encouraging.

A lethargy has long since enveloped The Presbyterian Church in Canada, (we are not alone, if that is any consolation), and there have been rumors that we are in the advance stages of *rigor mortis.* Contrary to the speculation of many people, our own included, there is a future for Presbyterians. There will be a strong, vibrant, and growing Church if we have the faith of "the mustard seed." *But,* for the most part, we have become a complacent, yes, even lazy people. There must be a re-commitment and a reaffirmation

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of Jesus Christ's teachings and of Presbyterians.

Sessions in many congregations are inactive, unable or unwilling to lead. Elders generally reflect the congregation they represent — if the congregation is complacent and lacks Christian urgency, the session probably will be the same. If there are members who are active, demanding action, sessions often will *react* to meet the need. Active and dynamic elders *lead* Christ's people, taking initiatives, making decisions necessary to have healthy, alive churches. Does your session *lead* or *react?*

If your session leads, they meet on a regular basis to discuss the following subjects:

— Sunday school: do we have qualified teachers presenting a meaningful programme that reaches the children?

— Youth: are they being serviced by the minister with a meaningful, Christian education programme and are they being involved in the life of the church?

— Adult education: do we have spiritually enriching bible studies?

— Church attendance: are we aware of those who fail to worship regularly and do they receive a visit by the minister or an elder?

— Visitation programme: do both the minister and the elder(s) regularly visit the members; do we have a visitation programme for the sick, the shut-ins, etc.; do we involve the congregation in such visitations?

— Does the pastoral message each Sunday present Christ's message to the congregation in a meaningful form? (If necessary suggest new approaches on particular subject material for specific congregational needs).

— The Communion Table: do both elders and members honour this privilege?

— Community outreach: does our community realize we are alive and what are we doing to spread Jesus' message to our neighbours?

— Communication: does there exist a good line of communication between session and congregation?

— Session members — are we exemplary in our conduct; are we leading; are we disciplining; are we sharing our faith; are we caring for "his sheep"?

Sessions and ministers must lead, give direction and discipline. You can not pussy-foot with Christ's Word. The congregation should be drawn in to help session on education committees, liturgical committees; to teach the children and the youth; to lead bible studies; and to take part in visitation programmes. Elders need not think they must do it all alone but rather through leadership involve the congregation. They must reach "the sheep" to put action into their faith, to be involved, living Christians.

Unfortunately, many sessions are "dead" because of our "for life" approach to eldership. Elders are usually chosen as a result of their active church life but this can wane as their drive, for various reasons, dissipates. Others can lose sight of the true goal of the church. Some simply drift away either in body or spirit or both. Others are simply victims of advancing years, but for the church the result is the same. Leadership fails to come, members drift away, and we wonder what went wrong. Elders should be elected for three to five year terms. New life is important if that sense of Christian urgency is to prevail.

We do not need some of those "flash-in-the-pan" ideas to revive The Presbyterian Church. By showing we care and sharing our faith, perhaps in ten years we will wonder why we set our goals so low and had so little faith to settle for doubling our membership.

Ken Fraser,
Plainfield, Ont.

Selective confession?

The recent ruling of our venerable General Assembly — that belief concerning the ordination of women is a matter of confession about which there may be no liberty of opinion — is as unwise as the refusal of some of my fellow conservative evangelicals

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LETTERS

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to participate in the ordination of women. How inconsistent can we be? In 1977 the Philadelphia Conference of Reformed Theology had Elizabeth Elliot Leach as one of its main speakers, yet the promoters of that conference are strongly opposed to the ordination of women. The Christian Reformed Church has recently withdrawn permission to ordain women deacons, yet this same denomination employs women evangelists. Some Presbyterian ministers and candidates for ordination will not participate in the ordination of women, but they are prepared to let others do it for them. This smacks of an over-scrupulousness that is rather petty in spirit, and one wonders how consistent it is with the supposed strength of conviction that prevents personal participation.

May a General Assembly simply rule that something is a matter of confession without a Barrier Act procedure? Does the eligibility of women for ordination properly belong in the sphere of the doctrine of ministry, or does it more properly belong to the loci of the doctrines of creation and redemption? Though I personally agree that women are eligible for ordination on the basis of what I consider to be a sound exegesis of Scripture, I wonder whether it was such that motivated the recent ruling of Assembly, or whether that venerable body was being moved by social pressure. Surely in a matter where there is such difference of opinion regarding the proper exegesis of Scripture, we ought to tolerate differences of opinion. We should continue the debate, however, focusing on such basic questions as the nature and extent of the authority of Scripture, exegesis and hermeneutic.

An implication of the Assembly's ruling is that what the church confesses must be confessed by all its office-bearers. Since we confess the doctrine of the Westminster Confession of Faith, presumably there may be no liberty of opinion concerning the doctrine confessed in our chief subordinate standard, and concerning the corrections made in constitutional ways by past and future General Assemblies "under the continued illumination and correction of the Holy Spirit speaking in the Scriptures."

Although Dr. McLelland says (in his article in the May *Record* with regard to the doctrines of infant baptism and the Virgin Birth) that "one may have questions and individual interpretation, but we belong to a church which does not make any interpretive doctrine part of its practice" it surely may not be inferred from this that one has freedom to interpret the Virgin Birth in such a way as to construe that it did not actually happen. So also with regard to our Lord's resurrection, it may not be interpreted in such a way as to construe it as a mere "spiritual" resurrection and not corporeal. We confess a real Virgin birth, and a real resurrection.

There is much that McLelland says concerning the church and the Kingdom in that article that is of value. But one may not pit these against one another. The Scriptures teach concerning both church and Kingdom. In the Biblical teaching concerning both, there is a distinction between believers who inherit the Kingdom and are part of the church, and unbelievers who are outside the church and, when the Kingdom which is now present shall be consummated at the return of Christ, shall be cast into outer darkness. Does Dr. McLelland mean to deny this distinction between believer and unbeliever when he talks about "an age when we can no longer divide humanity into believers and heathen"? If so he is diverging both from the teaching of Scripture and from what we as a church confess in chapters 32 and 33 of our Confession of faith. Perhaps in our church's zeal for faithfulness to what we confess, Dr. McLelland may find himself facing a heresy trial if he disagrees with the distinction between believer and unbeliever. But perhaps Dr. McLelland has nothing to fear by disagreeing with such a matter of confession. For perhaps our church is selective about what it insists we confess. And could it be that it is social pressure and not

Scripture or the subordinate standards which determine our selection?
(Rev.) William Steele,
Cardinal, Ont.

To confess too much

While I firmly believe that the ordination of women as ruling and teaching elders in the church is right and proper, I could hardly believe my eyes when I read your report of the last General Assembly. Can they really have come to the conclusion that "The ordination of women is a part of the doctrine of the church which every minister is required to confess" and must acknowledge by "participation in the act of ordination of all candidates, whether men or women," and at the same time conclude that those who are opposed be excused for a period of ten years?

If this "doctrine" is really of the essence of the gospel why excuse people at all? Perhaps Dr. Iain Nicol is right, one ought not to allow such latitude on something so integral to the gospel. On the other hand, if it is possible to excuse people from participation in the act of ordination in certain cases for ten years, then why not for twenty years, or forever? Perhaps the conclusion one might draw is that it is not so integral after all. This statement from the General Assembly can only have been drawn up by a committee who want to have it both ways; however their charity would extend to only ten years when they hope to be more consistent in their theology and policy.

Is the main problem not that we, who see through a glass darkly, are continually being asked to confess too much? No doubt one of the most important tasks of a Christian is set by a "faith seeking understanding" but in my experience people often claim to know and understand too much. If we confess, can we not also admit that our confession is an earthly one, indeed that the confessions of our fore-fathers in the faith were earthly ones, and by no means infallible? If that is so should the church not adopt a policy which acknowledges its fallibility and lim-

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LETTERS

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itations (without setting a time limit on it other than the eschaton)?

If The Presbyterian Church in Canada is serious in its declaration that the doctrine of the church and ministry is of the essence of the gospel, it should put more effort into dialogue with other churches who differ in their understanding of church and ministering: should church government be Presbyterian or Episcopalian, should its clergy be married or celibate, should its clergy be limited to men only or not? Contrary to the authors of the Westminster standards the Scriptures, in my judgment, do not provide a clear answer to any of these questions.

In the last analysis we might conclude as a result of our reflection that while *a* ministry of word and sacrament is essential *to* the gospel, it is not itself a part *of* the gospel. The church has a commission to preach the coming Kingdom of God and the reconciliation in Christ; it does not have a commission to preach itself. It may seek to incarnate Christ but as it is now, it is not the incarnation of Christ.

Let's confess by all means, but let's confess in humility knowing we are utterly dependant on the grace of God.

M.C. Felderhof,
Lecturer in Modern Theology,
Westhill College,
Selly Oak, Birmingham, England

Who's being rigid?

In a letter in the July-August *Record,* church growth and women's ordination, both issues discussed at the recent General Assembly, were referred to as denominational concerns and not to do with the salvation of souls.

Elsewhere, the Rev. Don Campbell was quoted as saying that "the ministry, though useful and beneficial to the Church, was not of its essence."

Yet surely within both ordination and church growth there lies the heart of the gospel — calling people into relationship with God — recognizing that each of us, man or woman can respond to the call to membership (faith), and to ministry.

Don Campbell was also quoted as saying, "there should be a latitude allowed on the doctrine of the ministry." Here, he seems to be in agreement with Dr. Ian Rennie's letter on "responsible flexibility." On this point, I find myself in accord with both of them. But, in professing a desire for latitude and flexibility, why are they so eager to support those such as MacDougall who openly express rigidity and inflexibility in regard to the ordination of women?

One of the bright spots for "Church Growth to Double in the Eighties" is in that women have been freed from the strictures of the past and now have the opportunity to respond and be responsible in every avenue of service. I believe that church growth and renewal are more likely to come from a ministry of men and women serving God in unity, than from a ministry threatened by the divisive rigidity of males who apparently will not accept the evidence of God's call to both men and women in all areas of church life.

(Rev.) Peter Walter,
Hamilton, Ont.

Do we lose sight of our goal?

Jesus is the light of the world. "Whoever follows Me will have the light of life and will never walk in darkness." (John 8:12)

Therefore, if in this world of darkness, there is a light, we must fix our sights on this light and go towards it. It only makes sense.

If you are in a dark room and lost, but there is a light in the room, what would you do? Naturally you would walk towards the light. Why then do we not strive to be like Christ, as we were meant to be? Do we not lose sight of our goal?

Are we not doing so in this crisis of

the ordinating of women as ministers? Much has been said about Galatians 3:28, that we are all one in Christ, but is it not good enough to say, "whoever is not against you is for you." (Luke 9:50) Jesus said this to the disciples after they tried to stop a man casting out demons in Jesus' name. Jesus said "Do not try to stop him because whoever is not against you is for you."

What if the owner of a house leaves his servants with a task and puts them in charge during his absence? Then out of the blue the master comes home and finds his servants quarrelling among themselves.

Jesus has left us as stewards and we have a specific mission — "Go, then, to all peoples everywhere and make them my disciples; baptize them in the name of the Father, the Son, and the Holy Spirit." (Matthew 28:19)

Have we not been wasting time on human differences and neglecting the greater goal?

"But the day of the Lord will come like a thief." (2nd Peter 3:10).

Do we want to be found arguing among ourselves when our Lord and Saviour comes to claim us and his kingdom?

Charles Cook,
Oshawa, Ont.

Ed. note: *We should hardly be surprised by differences of opinion within the church, nor by subsequent controversy. The Church is an institution both* human *and divine, and the conflict of ideas is as old as the institution itself. Even a cursory reading of Paul's epistles will reveal controversies; some of them of a nature and substance that present-day readers of* The Record *would find shocking. Surely our concern should lie with the reasoned, prayerful, mutually respectful resolution of controversy, and where that is not possible, at least with regard for the other's integrity.*

Nothing is to be gained by ignoring obvious differences. Indeed, in working them out the Church defines both the faith and the direction it must take in its time.

Your comments in The Record are always welcome. Feel free to write to us at any time.

Freedom's Holy Light

As has been pointed out recently by Dr. Ian S. Rennie of Vancouver, The Presbyterian Church in Canada considers itself a truly national church; its worship reaching into the farthest bounds of bush and prairie, its organization claiming the right to speak on great national issues.

Nor would one question such claims. When the history of The Presbyterian Church in Canada is fully written and when the books are opened at the end of time showing the faithfulness of countless people

whose bodies are buried in peace
but their name liveth for evermore,

who can doubt but that Christ will say to many Canadian Presbyterians: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

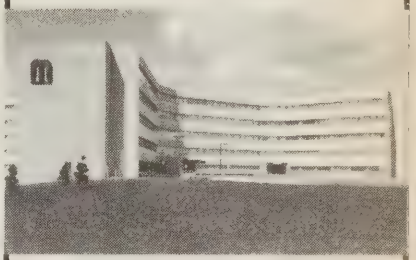
It is, however, beyond question that the situation which has developed over the Dan MacDougall issue is one of threat to the church. This issue which climaxed at the General Assembly in June of this year, need never have occurred had the generous and joyful spirit of Christ our Lord prevailed. There was little evidence of the fulfilling of our Lord's commands to Peter: "Feed my lambs." Surely if our church is to grow and flourish we must be delivered from every form of legalism and spiritual authoritarianism.

I can very vividly recall the courtesy with which I was received by the Presbytery of Edinburgh when taken on trials for licence. A noble manifestation of good manners was evident through every act and question. At every stage there was a marked *savoir faire,* an innate politeness which across the years still distil for me the fragrance of Christ. This thoughtful spirit seems quite in contrast to the one of authoritarianism which seems to have crept into The Presbyterian Church in Canada — a spirit that seems to say, "Either obey this legalistic formula or go."

Luther said: "My conscience is captive to the Word of God." He also stated that "a Christian man is the most free lord of all, and subject to none; yet he is also the most dutiful

(continued on next page)

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LETTERS

(continued from previous page)

servant of all and subject to everyone." Let it be noted, however, that it is the Word of God — *scriptura sola* — which controls his conscience. And it is from this point of relevance that the XXth Chapter of the Westminster Confession of Faith begins its great summation:

> "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in any way contrary to His Word."

The memorandum conveying the decision of the Assembly was strong in its praise of this position. So far so good. However, I submit that a new direction has been taken when it continues: "We deny that this liberty of conscience is applicable to such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in its continuing function of reformulating the faith." It tersely adds that "the ordination of women clearly belongs to this category of doctrine."

Let me simply ask: Did the dying thief know anything about the ordination of women (or, for that matter, of men)? Obviously not. Yet our Lord said to him: "Today, thou shalt be with me in paradise."

It would appear that the Committee charged with this most important task was asked to do in seventy-two hours what the Church has agonized over for centuries. There are large segments of the Christian community which cannot under any circumstance grant ordination to women. That is their privilege. My concern here is with freedom of conscience which is being taken away. I was ordained to "read the Holy Gospel in the congregation and to expound the same." In the sight of God it is irrevocable.

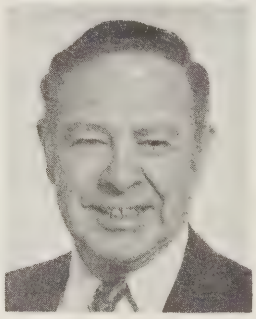
Another major concern arises out of the decision of the General Assembly. I do not know the exact number, but I would be surprised if there are not a good number of men who have been accepted by their presbyteries as being well-suited for ministry of Word and Sacraments. Some of them have taken at least one year of study in either Knox or Presbyterian College. Yet, as a result of this decision they are now summarily barred from further advancing in the ministry to which God has called them. Surely, such young men deserve better than they are going to get if this decision stands. Once again, in such circumstances I plead for liberty of conscience. I plead for a return to those eternal values for which our fathers fought and died.

I think, too, of the ministers who are now possibly in their mid-forties or a little older; and who, when the ten-year-axe falls, will be out in the cold. It seems unthinkable that self-respecting Presbyterians, who have always stood for freedom of the mind, the intellect, the democratic process in church courts and, above all else, for freedom of conscience, can bring themselves even to consider such legislation.

Another point must be faced. One year ago it was decided to seek to double the membership in ten years. But here a course of action is being forced upon us which can only be divisive. Not only will it be divisive, it will be forcing from our church some of the most able, godly, conscientious and hard-working men. Where can wisdom be found in all of this?

In Luther's words, "not only are we kings and the freest of men, but also priests for ever, a dignity far higher than kingship, because by that priesthood we are worthy to approach unto God, to pray for others, and to teach one another mutually the things which are of God." It is this quality of free life in Christ — "Christ hath redeemed us from the curse of the law being made a curse for us that we might be made the righteousness of God in Him" (Gal.3:13) — that, however dimly, we are seeking. We may lose the gleam for a while, but it will shine again. We must be ready to respond when the light again appears.

Whatever else happens, the matter



Frank J. Whilsmith



Peter G. Harris

CHRISTIAN CHILDREN'S FUND OF CANADA has announced the following appointments to meet the requirements of expanding programs in Canada and throughout the world.

FRANK J. WHILSMITH has been appointed the Director of Development. He was a co-founder of the organization in 1960 and has served as a Director, President and Chairman of the Board and, since 1973, as National Director. During the past six years services to needy children in 40 countries have more than doubled. Mr. Whilsmith is a Director of several overseas organizations, has served on national Boards of The Presbyterian Church including four years as Chairman of the General Assembly's Administrative Council. In business he was a member of the advertising management staff with a leading Canadian department store chain and until recently owned and operated his own advertising company.

PETER G. HARRIS has been named to succeed Mr. Whilsmith as National Director. He comes from a professional background in accounting and finance and for the past five years was Controller of a well-known Canadian book manufacturer, and formerly a Controller and Director in western Canada printing and construction companies. Mr. Harris served on the national Board of the Society of Management Accountants and as Chairman of the B.C. Education Committee. He has served as Warden of an inner-city Anglican parish church, a member of the Diocesan Synod, and coordinated the construction and financing of a day care centre. Currently, he is Chairman of his church outreach committee and Treasurer of the Community Association.

cannot remain where it is at present. So great has been the mistake made by the General Assembly, there is good cause for the calling of a special General Assembly. History is on our side in acting so. May we not fail by hesitation or fear. The days are dark and getting darker and the only hope of the world is the

beam that shines from Calvary's Hill.

We hold no premium on tomorrow. May we become the Light of the world and the Salt of the earth today.

The word of God in 2 Chron. 7:14 still is true: "If my people which are called by my Name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

This is the call of the eternal God. May we be willing in the day of his power.

(Rev. Dr.) William Fitch,
Islington, Ont.

□

PUNGENT & PERTINENT

(continued from page 7)

low the humane teaching of the Bible in this particular respect, we are in fact bringing the reality of the Kingdom of God on earth a little closer.

Footnote:

If anyone is interested in reading more on this subject, I suggest they might find the following helpful:

The Status of Animals in the Christian Religion by Major C.W. Hume, published in U.K. by Universities Federation for Animal Welfare.

Animal Rights by Andrew Kinzey, published by S.C.M. Press, London.

George Adam Smith's article in the *Expositors Bible* on Isaiah 11:6-9 is also worth reading.

REV. ALLAN OLD is minister of Norman Kennedy Church, Regina, Sask.

□

DO YOU LOVE YOUR FAMILY?

Of course you do! But . . .!
Do you know what the overall effects and results of your loving are? Are there any inconsistencies? Do you have questions or doubts?

WOULD YOU LIKE TO EVALUATE YOUR FAMILY'S TOTAL LIFE TOGETHER?

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The Family Function Quotation is a new, self-evaluation instrument designed to help **all** families — yours included. It contains simple, comprehensive statements which lets your family rate its own performance. You will use your own standards and interpretations in doing so.
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THE AUTHOR

Alan L. Borland, B.A., B.D., has drawn on 29 years of experience in helping families to write the Family Function Quotient. He served in the pastorate of the United Church of Canada for 17 years. He was a Family Counsellor for a public agency for over 10 year, and has recently entered private practice for Marriage, Family and Individual counselling in Burlington.

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FROM THE MODERATOR

(continued from page 5)

eventually was turned over to the American Presbyterians and is still in operation. The Rev. James Sinclair followed, and while in Skagway was involved in the dramatic confrontation with the notorious frontier outlaw Jess. R. "Soapy" Smith. Sinclair then followed the swarming columns up the Pass to Lake Bennett, where a base was established to build the boats and rafts on which the miners would float down the Yukon River to Dawson City, 500 miles away. Under his leadership a rough-hewn church was built by the miners as a place of worship and a rendezvous for wholesome leisure-time events. It still stands as the only relic of a rough but appreciative tent-city of some 10,000 men. The Rev. Andrew S. Grant pushed on to Dawson City, and his medical skills were in instant demand, day and night, for privation, hardship and debauchery took their toll. The Good Samaritan and the Roman Catholic hospitals were overtaxed to accommodate the demand, and makeshift equipment and medical supplies were often the only resources.

Along with these indomitable churchmen came an equally courageous group of women — nurses Scott, Powell, Hannah and Payson of the Victorian Order hurriedly organized by Lady Aberdeen. They moved in pairs into the hospitals, and later established others. More ministers and nurses followed, and during the brief but frantic decade of Klondike activity they wrote a glorious chapter of dedicated and competent service.

At Dawson City a congregation soon formed and the new St. Andrew's Church was opened in 1901, seating 600 people. With its famous pipe organ it became the musical and cultural centre of the city as well as a noted place of worship. Dr. Grant was called and remained as minister of the large self-supporting congregation for nearly ten years. Other churches (and hospitals) were built and operated on the creeks where miners congregated and these provided centres for community activities and worship as long as the camps continued. By 1910 the gold fever had subsided as other strikes were made in Alaska and elsewhere, and the Klondike lapsed into 70 years of slumber from which it is just now awakening.

Tourism is now big business in Canada, and Parks Canada has realized the potential of this historic northern area. Many of the old buildings still remain but have fallen into disrepair and some are at the point of collapse. Certain buildings of historic significance have been designated for restoration, including St. Andrew's Church and Manse at Dawson City, and Sinclair's lonely church by the shores of Lake Bennett. The first step is to 'stabilize' the building by erecting strong interior supports to prevent further collapse and allow restoration to proceed. Then the building will be moved to enable a 9-ft. excavation to be made for a gravel pad which will nullify the effects of the permafrost. The structure will be put back on the original site and the exterior restored to its original condition. The Dawson City organ has been stored for sake-keeping, and restoration of the interior of St. Andrew's may be considered later.

All of which must lead us as a church to consider the need for restoring our historic Klondike Mission, particularly if the present population increase continues. There are said to be more gold-seekers on the creeks and in the hills today than there were in 1900! But many of these are a different breed — coming and living in camper trucks, mobile homes and motels, and they may consequently be very transitory if the "harvest" does not live up to their expectations. The future is thus uncertain for any community outside of Dawson City itself, except of course the developing Yukon centres farther south, Carmacks, Faro and particularly Whitehorse, the capital city. The long-term future for these Yukon centres, and probably others yet unborn, is indisputable and bright.

Sinclair's words as he concluded his ministry in the north have come true, and they will again:

"I am convinced that somewhere and somehow in homes and sanctuaries far from here, a new throb of confidence and sympathy, faith and zeal will stir and bring forth fruit which will be revealed in Eternity, for the Lord's own promise is that his Word shall not return unto him void."

Alex. T. MacQueen

St. Andrew's, Dawson City — designated for restoration.



NEWS

Dr. C.M. Kao writes from prison

(RPS) Taiwan — "As a Christian, one should not betray a person who has asked for help, and should sacrifice oneself rather than betray that person," said Dr. C.M. Kao, Secretary General of the Presbyterian Church in Taiwan, according to a report of his recent trial appearing in the *Far Eastern Economic Review.* Following the Kaosiung incident, when a human rights demonstration was turned from a peaceful one into a violent one involving the forces of the government and citizens, the authorities were looking for Mr. Shih Ming-teh, editor of the opposition magazine, *Formosa.* The journalist was accused of having "master-minded" the demonstration, and sought to escape arrest, appealing to Dr. Kao for shelter. Dr. Kao, who did not know Mr. Shih personally, nevertheless was convinced that the demonstration was intended to be a peaceful one. Although Dr. Kao advised the journalist to give himself up to the police, he did not report him, but sent him to a neighbour's house, as his own was under 24-hour surveillance. Mr. Shih was captured and given a life sentence. Several other people were arrested in connection with the case, including Dr. Kao, who wrote the following letter in prison while awaiting trial and sentencing:

Peace —

I am most grateful for your concern, your prayers and your letters. I am also very grateful that the Moderator of our General Assembly and a few representatives personally visited me.

I am all right inside here. The people are friendly towards me. They have begun to read the Bible. Thrice every week we are allowed to go outside for exercise for a period of fifteen minutes.

I am thankful to God that in this difficult situation He is training me. I am taking advantage of this good opportunity to discipline myself and to bear witness to the Gospel all around me.

I trust that you will pray for me daily. I will daily pray for you and for all those brothers and sisters who are suffering. No matter what situation we are in we can ceaselessly glorify God and bless mankind.

Please convey my greetings to all my brothers and sisters in Christ. Peace and grace always.

Dr. Kao was given a seven-year prison sentence for failing to denounce Mr. Shih. Others also accused of being involved in sheltering the editor were given five-year sentences. Dr. Kao began his ministry as an evangelist in the mountains of his country, then worked in the field of theological education. He has been General Secretary of the Presbyterian Church in Taiwan since 1970, and is known and respected throughout the world Christian community.

United Presbyterians Uphold Rule on Women Elders

Detroit, MI (RNS) — The United Presbyterian General Assembly has overwhelmingly rejected an attempt to drop its requirement that local congregations elect women as ruling elders. Opponents of the rule, which took effect last year, centered their efforts on changing the rule to require instead that congregations nominate women for the office of elder. Ruling elders share equally with the clergy in the supervision of church affairs.

A significant minority of United Presbyterians believe that the Bible does not permit women to hold such offices. When the rule was adopted last year, 1,400 of the more than 8,600 congregations had never elected a woman in the 50 years the church has permitted women elders. Eleven of the 152 presbyteries petitioned the General Assembly to change the rule because of confusion over whether local congregations should be disciplined for failing to elect women and because some argued that the rule coerced church members opposed to women holding office.

After more than 90 minutes of intense debate, a large majority of the 625 commissioners (delegates) of the General Assembly voted to uphold the rule and to permit the presbyteries to allow exemptions for up to three years at a time, but only by a three-fourths vote of their members. □




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CAMEOS



A MEMORIAL ORGAN, presented to Bookton Presbyterian Church, Ont., by Mr. Robert Arthur in memory of his parents, Thomas and Elizabeth Arthur, was dedicated on Sunday, June 15. Pictured at the organ is Mrs. Marjorie Lee, church organist; seated, Mr. Robert Arthur, donor, who was baptized in the Bookton church 92 years ago; standing, Rev. Fred H. Cromey, minister, and Miss Isabel Arthur. A dinner at the home of Mr. Arthur followed the dedication service.

Photo credit: The Norwich Gazette



THE MORTGAGE on Chalmers Church, Penhold, Alta., was symbolically burned at an afternoon service on June 8, with a luncheon celebration following the service. Pictured at the ceremony, from left to right, are: Mr. Wallace Douglas, session representative; Rev. Sidney Chang, minister; Mrs. Jane Shields, chairman, board of managers; and Mrs. Ruth Richards, president of Chalmers' Women of the Church.

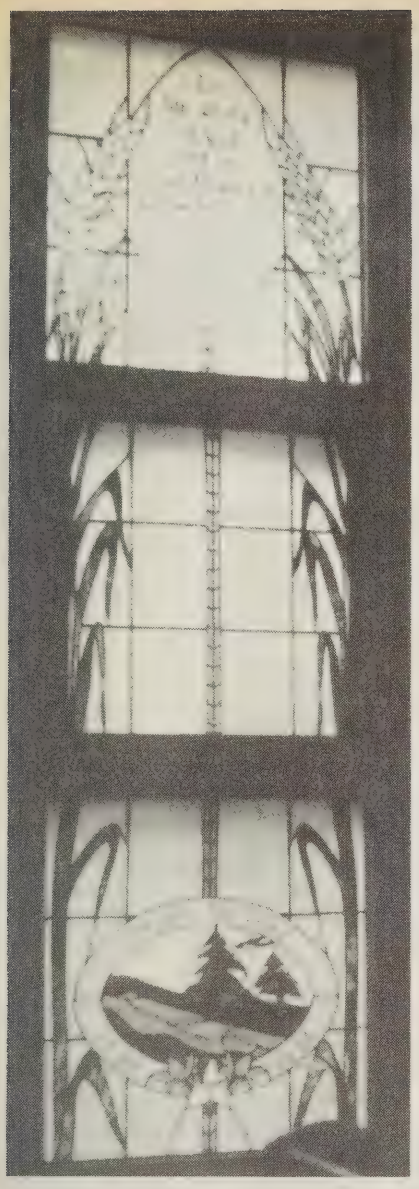


HAPPY EVENT at the "Kirk", St. John's, Newfoundland, on June 8, as Eric Rankin, a long-time elder of St. Andrew's Church, turned the sod for the new Christian Education building, which should be ready for use early in 1981. The "Kirk" is the oldest Presbyterian Church in Newfoundland.



THE SYMBOLIC BURNING of the mortgage on Scottlea Presbyterian Church, St. Catharines, Ont., on May 4 was a joyful occasion. The 20-year-old congregation has worked very hard to discharge the mortgage and now has plans for future expansion. Pictured at the burning ceremony from left to right, are: Mr. Reg Haines and Mr. Des Vaughan, church trustees; Rev. Charles Henderson, pastor of St. Giles Church, St. Catharines, and an initiator in the founding of the Scottlea congregation; Ms. Dorothy H. Sharpe, clerk of session; and Rev. Patricia Rose, pastor of the joint charge of Scottlea and St. Andrew's Churches.

Photo credit: The St. Catharines Standard



A STAINED-GLASS WINDOW in loving memory of William H. Stewart and Jim Reichelt was dedicated during the morning service at St. Andrew's Church, North Battleford, Sask., on July 6 by Rev. Harvey J. Reichelt. Participating in the dedication were Mrs. Margaret Stewart and Mrs. Katherine Reichelt.

Cooke's Church in downtown *Toronto,* as part of its work in the community, sent some twenty children from their Good News Club for a week to various Christian camps during the summer months.

The congregations of *Knox Church, Carberry* and *Zion Church, Wellwood, Manitoba* bade farewell to their minister for the past 14½ years, the Rev. Graeme Duncan, at a special reception in August. Mr. and Mrs. Duncan and their children received several gifts, including a gift of money and a tray. Mr. Duncan has accepted a Call to an Ontario congregation. □

The 20th anniversary celebrations of *Richmond Presbyterian Church, Richmond, B.C.* on Sunday, May 25, was a real family affair. A member of the congregation, newly ordained Rev. Douglas Goodwin, now under appointment by the Board of World Mission to Elphinstone, Man., was the guest preacher for the occasion. At a luncheon following the service, the Rev. Tony Plomp, minister of Richmond Church for the past twelve years, presented Doug and his wife Deirdre with a purse as a token of the congregation's love and support as they begin their ministry in August. Two charter members reflected on the past 20 years of service in the community and the congregation's recent decision to embark on its third expansion project since inception.

Synod of Toronto and Kingston
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Speaker: Rev. Bob Jones
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CAVEN CHURCH, BOLTON, ONTARIO
On Anniversary Sunday, October 19, a wall of the church will be unveiled with the portraits of the late Professor Caven and the late Professor Allan Farris and the statement of the letter, the "True Churchman".
Professor Farris served the Bolton congregation as minister and the ceremony will take place at the morning service at 11 a.m., with Mr. Michael Farris leading in worship. Friends and former members are heartily welcome.

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25th ANNIVERSARY SERVICE
SUNDAY OCTOBER 26th 1980 at
11 a.m.
All former members
adherents and friends
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Guest Preacher:
Rev. Dr. H. Douglas Stewart

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NOVEMBER 7 and 8, 1980
THEME: "THE GOSPEL OF RENEWAL"
SPEAKERS:
D.L. Campbell, Ottawa, Ont.
J.R. Dickey, Don Mills, Ont.
Brian Ross, Sackville, N.B.

I GROWTH
II LIBERTY
III LIFE
IV RECONCILIATION

Other Participants: E.H. Bean, Sydney, N.S.; A.D. McLean, Woodstock, N.B.; J.B. Robertson, New Glasgow, N.S.; C.H.H. Scobie, Mt. Allison University, Sackville, N.B.
Plus: PRAYER, WORSHIP, CONGREGATIONAL SHARING PANEL, etc.
For all concerned for the advancement of Christ's Kingdom through the ongoing renewal of The Presbyterian Church in Canada. This is the first of a projected series of regional conferences calling our Church to repentance, faith and a deeper commitment to Christ's Gospel of Grace, "anchored to the rock, and geared to the times."
For further information, write Conference of Concern, 971 Woodroffe Ave., Ottawa, Ontario, K2A 3G9.

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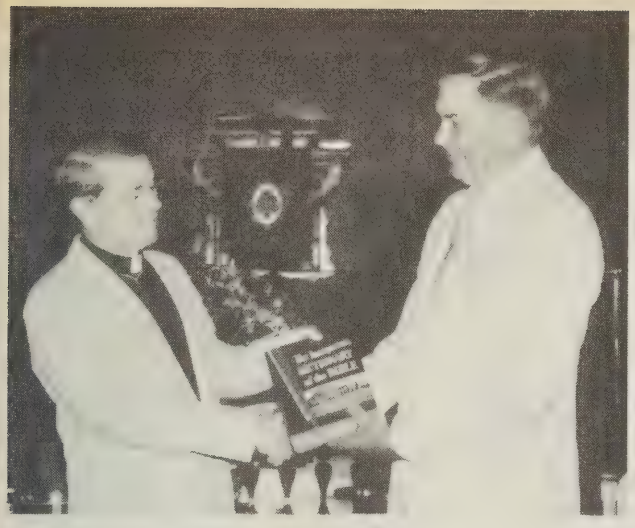
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REV. TREVOR J. LEWIS, minister of Knox Church, Milton, Ont., received a complete five-volume set of "The Interpreters' Bible" from his congregation to mark his 25th anniversary in June of his ordination as a Minister. Clerk of session Mr. K.P. Marshall, right, is shown presenting the congregation's gift to Mr. Lewis. Mr. Lewis and his wife, Joan, celebrated their 25th wedding anniversary that same month and a luncheon in their honour followed the service on June 22. The congregation presented Mr. and Mrs. Lewis with a four-hundred-day clock and Mrs. Lewis with a bouquet of red roses.

PERSONALS



A QUARTER CENTURY of service by three elders of St. Andrew's Church, Kingston, Ont., recently was recognized at a dinner and presentation in their honour. Two of the elders are pictured with their minister, from left to right: Mr. Graham Thomson, Rev. Bill Duffy and Mr. Frank Deeks. Mr. John Cunningham's 25 years of service was duly recognized although he was unable to attend.



A SPECIAL CELEBRATION was hosted by the Camp Iona Committee at St. James Church, Toronto on June 1st honouring two members of the Committee for long and faithful service. Mrs. Jessie Young served as camp registrar and treasurer for 20 years. Mrs. Donna Talbot was a committee member for fifteen years, for several of them serving as secretary. Shown receiving an enlarged photograph of a familiar camp scene are: (l. to r.) Ian Shaw (chairman), Donna Talbot, Jessie Young and Scott Sinclair (director). The gifts were hand-crafted by Scott Sinclair.



50 YEARS AN ELDER in one congregation! Mr. William C. Wylie was honoured at a reception following the service on June 8 by the congregation of St. Andrew's Church, Coldwater, Ont., for this accomplishment. One of several gifts presented to Mr. Wylie to mark this auspicious occasion was an engraved walking cane. Pictured from left to right are: Rev. Charles Carter, minister of St. Andrew's; Mr. William C. Wylie; Mrs. Wylie; and Mr. George Kingsborough, clerk of session, who made the presentations.



ST. PAUL'S CHURCH, Simcoe, Ont., took advantage of Senior Citizens' Week to honour Mr. Hilton Forsyth in his 70th year as a communicant member, Mrs. Harold (Jean) Jackson in her 60th, and Mr. and Mrs. Lou Gibson on their 50th wedding anniversary, shown above with their pastor, Dr. Albert Bailey. Mr. Lou Gibson has been a communicant at St. Paul's for 64 years and was organist and choir director for nearly forty years.

(continued on next page)



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PERSONALS

(continued from previous page)



MRS. GORDON A. PROUDFOOT, 92, senior mother of St. Luke's Church, Salt Springs, N.S., was presented with a bouquet of roses from the congregation on Christian Family Sunday. Pictured with Mrs. Proudfoot is her minister, Rev. Donald W. MacKay, and Miss Cavelle Cameron.



CENTENARIAN John Baker, who regularly attends church services, was the guest of honour of the W.M.S. of St. John's Church, White Rock, B.C., at a luncheon following the service on July 20 to mark his 100th birthday. Mr. Baker, centre, is pictured with his daughter, Mrs. H. Prescesky, and Rev. David Robertson, minister of St. John's.

deaths

BROWN, THE REV. W. HAROLD, 82, a retired Presbyterian minister, died in the Civic Hospital, Halifax, N.S., on June 24.

Born in Margate, P.E.I., he received his early education in that area, and later at Prince of Wales College, Charlottetown, P.E.I. He received his B.A. and M.A. degrees at McGill University, Montreal, and his theological training at The Presbyterian College, Montreal.

Following ordination he served at Ormstown, Quebec; First Church, Pictou, N.S.; Beauharnois, Que.; Zion Church, Charlottetown, P.E.I.; and St. David's, Ottawa. During his ministry in Montreal he was keenly interested in the work of Tyndale House there. Upon his retirement he served the Marshfield/Harrington charge in P.E.I. as supply minister for a few years.

Pre-deceased by his wife, Elizabeth (nee Ballantyne), Mr. Brown is survived by three sons: Dr. Ian of Sault Ste. Marie, Ont.; William of Halifax, N.S.; and Robert of Montreal, and six grand-children.

BRAID, THOMAS WALLACE, 80, clerk of session for the past ten years of Trinity Church, Victoria, B.C., July 21.

CAMERON, MRS. R.K. (AUDREY), 69, wife of the Rev. Dr. Ross K. Cameron, July 31.

CAMPBELL, G. WILLIAM (BILL), 61, clerk of session of Essa Road Church, Barrie, Ont., Aug. 5.

DAUDEY, JOHAN D., 59, elder of Grace Church, Calgary, Alta., May 12.

DAVIDSON, MRS. JANET I., 103, life time member of Knox Church, Mitchell, Ont., former organist and choir leader, life member of the W.M.S. for over 50 years, July 10.

DRAPER, MRS. VIOLET, elder of Knox Church, Sudbury, Ont., life member of the Florence Graham Missionary Society, chairman of the Mission and Outreach Comm., Sunday school teacher, budget treasurer, Aug. 18.

FERGUSON, WILLIAM, elder for 18 years of Morningside-High Park Church, Toronto, Ont., July 27.

GRAHAM, WILLIAM GEORGE, 92, elder for many years of Cooke's Church, Toronto, Ont., May 23.

HUTCHEON, MRS. NELLIE, 102, member for 80 years of St. Andrew's Church, Burnbrae, Ont., Sunday school teacher for over 40 years, life member of W.M.S., July 18.

JOHNSON, DOUGLAS P.C., 70, elder and member for 30 years of Grace Church, Calgary, Alta., May 16.

KELLY, JEAN MARION, 81, member of First Church, Regina, Sask., June 17.

LAIDLAW, BRUCE ALLAN, 61, elder of Knox Church, Westport, Ont., and representative elder to the Presbytery of Brockville, Aug. 17.

MacKAY, ANGUS, 90, life-long member of St. Andrew's Church, Maxville, Glengarry County, Ont., Aug. 10.

MacKENZIE, MRS. GLADYS, 79, life time member of Green Hill Church, Salem, N.S., honorary member of the W.M.S. (E.D.), started the Sunday School in her own home and taught for 22 years, mother of Rev. Dr. R. Sheldon MacKenzie of St. John's, Newfoundland, Aug. 5.

MacKENZIE, HAROLD, 75, long time elder of the River John-Toney River pastoral charge, N.S., July 31.

MacKENZIE, JEANNIE, 93, a member for over 50 years of Glebe Church, Toronto, Ont., life member of the W.M.S., July 31.

MACKIE, PETER, a long time elder of St. Andrew's Church, Saskatoon, Sask., former church treasurer, representative elder, member of the Presbyterian Residence Board, Saskatoon, and nationally, a member of the former Board of Stewardship and Budget, June 29.

McDERMID, PETER JOHN REGINALD, 79, an elder for 24 years and a member for 54 years of Glebe Church, Toronto, Ont., Aug. 4.

NEWMAN, GARRY CAMERON-JAMES, 47, nephew of Evelyn James-Mathewson of Thornhill Presbyterian Church, Ont., July 11.

PRIESTLEY, DR. PERCY, 83, elder for many years of St. Andrew's Church, Kitchener, Ont., July 17.

RIDDELL, FRANK G., 69, member of Knox Church, Dundas, Ont., July 30.

SMART, JOHN ELWYN, 76, elder since 1957 of Glenview Church, Toronto, Ont., member of the board of managers and its chairman for many years, a valued member of the Administrative Council's Pension Board for over 20 years and its chairman for 8 years, for many years a member of the finance committee of the Canadian Bible Society, brother of Rev. Dr. James D. Smart, July 30.

THOMPSON, SAMUEL GORDON, 83, elder for 31 years of St. Andrew's Church, Warkworth, Ont., Aug. 14.

THOMSON, MRS. J., member for 46 years of Westminster Church, Toronto, Ont., Aug. 7.

TOYE, DOUGLAS S., clerk of session of Morningside-High Park Church, Toronto, Ont., roll clerk for over 25 years, chairman of the Investment Committee for 12 years, Aug. 21.

WALDIE, MRS. ALICE, member of Knox Church, Acton, Ont., manager and envelope secretary, July 12.

WHITE, DALTON W., 86, elder and long time member of Essa Road Church, Barrie, Ont., Aug. 4.

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calendar

ORDINATIONS

Strain, Rev. Gordon Allen, Victoria, St. Andrew's Church, B.C. June 8.
Walter, Rev. Maureen E., Hamilton, Eastmount Church, Ont., May 26.

INDUCTIONS

Bailey, Rev. Harry, Burnaby, Brentwood Church, B.C., Aug. 7.
MacNeill, Rev. H.F., Markdale, Cooke's Church, and Feversham, Burns' Church, Ont., July 2.
Rowland, Rev. K., Port Credit, St. Andrew's Church, Ont., Sept. 11.

THEOLOGY

Faculty of Theology at the University of Winnipeg, a Continuing Education Centre for Ministry, has a possible opening for a New Testament teacher, effective July 1, 1981. Ph.D. or equivalent required. Knowledge of, and commitment to, the church's ministry a necessity. Position includes some travel and administrative duties. Vita and supporting documents to Dr. A.M. Watts, Dean, Faculty of Theology, University of Winnipeg, Manitoba, R3B 2E9.

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ANNIVERSARIES

150th — Ilderton, Bethel Church, Ont., Sept. 21, (Mr. Dennis Carrothers — student supply).

MEDITATION

Thanks for nothing?

"...I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong" (II Corinthians 12:10, KJV).

IT IS DIFFICULT to read this chapter of Paul's letter to Christian, Corinthian friends without being moved by the greatness of his spirit as well as of his faith. We have quoted his words on faith so often (Romans 1:17), forgetting that they were written by one who might possibly have been included then in the number of people who are labelled "handicapped" now. Whereas all such then were denied much pity, now special plans are made to accommodate us on public transportation and make more readily available access to public buildings. Paul lived with a "thorn in the flesh." So troublesome did this remain that he made its removal the object of prayer three times. Finding strength in weakness was no easy lesson, even for him.

Now we may have arrived at the season of Thanksgiving still without a new car, with no great harvest in field or barns, and with the fish obviously having betaken themselves to areas of the sea remote from our nets. Consequently thanksgiving seems unnecessary. In still gloomier moments we may feel that the only thing that has grown has been our indebtedness at the local bank. Of course, we may be grateful for having been spared the pox or mumps, and may be led as far as thanksgiving just for the fact that we are here for this weekend (as opposed to being underneath the sod). But surely there should be more to life than this! Some of us will be reminded of the ritual of the pioneers in this season and will feel it empty and meaningless by contrast — thanks — for nothing!

We feel that for thanks to be offered, we need some gold as a hedge against devalued currency, some stocks in which we can deal, some real estate daily appreciating on world markets — and without at least a share (fair) of this kind of wealth — phttt! (Most of us are practised in giving Archie Bunker's raspberry!) With mortgage rates on an economic roller-coaster, inflation out to establish new altitude records, and the cost of food beyond the reach of our monthly income, what is there for which to offer thanks? We could move the discussion away from our own situation to a consideration of the lot of others. But where is there cause for rejoicing among the people of Cambodia, South Africa, or among drought and famine sufferers in the rest of the world? Phttt! And again, Phttt!

We are sometimes buoyed up by the spirit of those who lightly tell us that the problems we face in our world should be considered opportunities. There seems to be an equal number of experienced people who tell us that they have grown weary of all the "opportunities" it has been their privilege to face. Perhaps we have allowed the



worldly view to overpower our Christian compulsion.

We must therefore have forgotten, along with Paul, (showing his humanity to have been one with ours) the strength that originates with weakness: "When I am weak, then am I strong." How can anyone make sense out of that bit of seeming theological confusion? The apostle explains it about as simply as possible. Humans need to be deprived of wealth, strength, and everyday freedom really to be in need. We have been told that we need to bump our way down the cellar stairs of life (or be forcibly and unwillingly bumped) like the young man who became the prodigal, until we hit absolute BOTTOM. Then, God's mercy remaining steadfast, having learned how little we can do ourselves, we may begin to learn how much he can still do, having penitent people with whom to work.

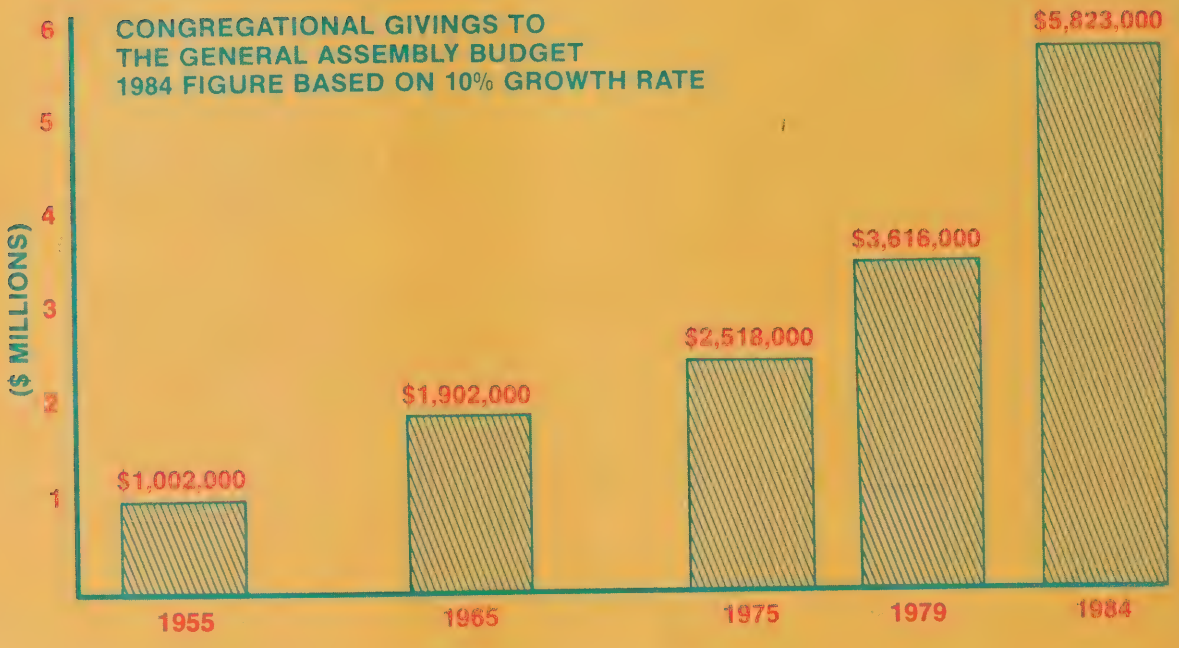
Granting that we are not too stupid, we may hear him speaking and saying something akin to what he said to Paul: "My grace is just enough for *you.*" We may be able to learn what thanksgiving is all about. We may come to the point where we can truly apprehend his words for ourselves, be able to join with Paul and meaningfully say, "Therefore I *take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses *for Christ's sake;* for when I am weak, then am I strong." We can join him then in confident affirmation (II Corinthians 9:15), "Thanks be unto God for his unspeakable gift."

PRAYER

Eternal God, in days like ours, when shortages of materials are coupled with rising costs, reminding us that our world may be slightly less prosperous than we had always thought, and when personal infirmities reveal our own limitations, help us still. Help us to see truths understood by apostles long ago — that our weaknesses may show our strength through the Son you have given. Help us, in whatever state we are, fervently to thank you for the goodness you have given us to share in him. We ask it in his Name. Amen.

by D. Glenn Campbell

1984 — A YEAR OF DOOM.
OR A YEAR OF HOPE?



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The Presbyterian Church in Canada
Board of Congregational Life
50 Wynford Drive
Don Mills, Ont.
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PRESBYTERIAN RECORD

NOVEMBER, 1980

DAVID COOPER

OVER THE PAST several years our church has suffered a declining membership. We have had the Lamp Report, the Ross Report, the State of the Church Report, innumerable sessions of hand-wringing, and regular reminders that by the year such-and-such we will cease to exist. And now we are expected to believe that "Church Growth to Double in the Eighties" is inspired by the unconditional grace of a loving God. Nonsense! Its lord is the fear of oblivion. It arises from vacuity not fullness. It comes to take, not give. New Christians were not created to be fodder for distressed Presbyterians! To paraphrase Jesus' words in Luke 14:26: "Whoever comes to me cannot be my disciple unless he loves me more than his own religious security blanket and its survival."

The fact that Doubling in the Eighties, and a strategy with this as its presupposition, could be approved by the General Assembly indicates that our problem is more than our small size. The slogan of the "Doubling" Assembly (1979) was "We believe in God and the Spirit of the North." This is not what we believe. If God is judging us for anything it is for our self-indulgent carelessness that has spilled over into dishonesty.

Why should anyone want to join us? What does the serious seeker after God find in our churches? The following are questions that the perceptive inquirer might ask.

Why?

Why is there so much individual attention-seeking in your church? Ministers, choirs and soloists are nearly always front and centre. They are admired more for "how" they do things than for "what" they say or accomplish. Are they entertainers, or witnesses to the truth? At the General Assembly a few years ago, midway through the Assembly Service, the officiating clergy removed their academic hoods. Later this was explained as being a gesture of humility. Why did these leaders fill people's minds with questions and with their wonderfulness when worship is a time for God? Who is worshipped in your church? At many of your celebrations of the Lord's Supper ministers receive the sacrament last as a gesture of humility, and then everyone must wait and watch them be humble before receiving themselves. Why do you do this if Jesus is supposed to be the centre?

Why do you erect stained-glass windows of Christ and the Saints "to the glory of God" when the large print at the bottom draws attention to departed relatives and to generous donors? How can you challenge the commercialization of Christmas or bait-and-switch merchandizing when you use your Lord the same way?

Why do you treat worshippers so badly in your church? Your services follow no consistent or seemingly understandable order. So few of your customs arise from love for God, or for the sake of the Gospel. "We've always done it that way" or "we thought it would liven things up" or "we felt it would be more convenient" or "we don't do that because we are not Roman Catholic or Anglican." What do you do because you are Christian, because God is important? Shouldn't everything be done that way? One church, in their Sunday bulletin, printed well-known responses for the people. But when the time for the responses came, the choir sang them in a difficult and unfamiliar tune (which none of the congregation seemed to know either) and we could not participate. So much of your worship seems to revolve around individual whim rather than concern for Christ and his people.

Why do your values reflect the world so much? It would seem that those who follow most closely the way of self-denial would be the ones most honoured in the Church of Christ. But your magazine features national office staff, not martyrs. Your highest salaries are paid to Superintendents of Missions, Board Secretaries, university professors, city ministers, not to those who labour in the deprivation of the outback. Is this the reason so many of your ministers dress like businessmen? Why do they not wear a uniform of the servants of God? To whom are you being conformed?

You also claim to be a biblical church in the tradition of the Apostles. Why don't you forgive as Jesus expected his disciples to do (John 20:23)? Why don't you hear one another's confession (James 5:16)? Why don't you anoint the sick (James 5:14) and pray for them or lay hands on them (Mark 16:18) to help them get well? Why don't you "break bread" each first day of the week (Acts 20:7) as the early church did and as your Reformers John Calvin and John Knox urged? Why do you sit for prayer to God but stand for the Moderator? Why do you sit when the people of the Bible stood or knelt or lay prostrate? Why do you use the secular word "moderator" for the presiding officer of your councils rather than the biblical and pastoral word "bishop"?

I would be happy to be a Presbyterian if I felt that you believed the things you claim to believe. "The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which He rules our faith and life." (Book of Forms, p. 112). You seem to resist this belief in so much of your Church life. The real question for me is "What do you have of God, that I should be one of you?" I am a sinner in need of healing. Can you make me whole?

No martyr died for growth

The historical reasons for many of the things we do are numerous and varied. But the sincere pilgrim is not interested in policy that is dictated by the fact that the Roman Catholics were giving us a hard time 400 years ago or that the English were oppressing the Scots 100 years later. History is ruthless with healers of out-of-date diseases.

Similarly, no one who is looking for God is impressed by a group that pays lip-service to their Lord but turns around and disrupts his self-communication with their trivial and selfish expedients. Who needs a God who can be pushed around? Nor does the world need prima donnas who think Christian vocation is a glorious presentation of themselves with Jesus tacked (!) on to lend authenticity. Christians feed on Christ so that they may feed the world. We are not entertainers looking to the crowds to nourish, forgive and redeem us.

Growth, as it is being presented to the church, is a secular, statistical concept foreign to the Gospel. No martyr died for growth. No apostles shared the Good News as a sub-section of "Doubling." It is an idol, a heresy, a trap.

The Gospel calls for renewal in the Holy Spirit so that all aspects of church life may reflect the beauty, love, and humanity that God has revealed in Jesus Christ. There is more to be offered than the confusion of reactionary, self-indulgent prejudices that so many seem to regard as true Presbyterianism. We may be able to sift the Gospel through it all, but outsiders can't. We are the disciples of a Saviour who is transforming a sick and desperate world, one who wants more than another "successful" church. Triviality is not in short supply. We need a return to belief in the life-giving things Christ has given to his Church, a return to Scripture and to authentic tradition, to things of the Spirit instead of concoctions of fancy or panic. We have been too smug in our assumption that we need nothing more than new members and too impressed by American "success religion" that is based more on P.T. Barnum's "a sucker is born every minute" than on the Gospel. Jesus reminds us always: "Be concerned above everything else with the Kingdom of God and with what he requires of you, and he will provide you with all these other things." (Matt. 6:33; TEV).



The Heresy in "Doubling"

Ed. Note: *Though editorially I have supported the Doubling effort, I shall leave the defence of that proposal, taken as a whole, to others. I must speak to two matters raised in the above article however.*

First, we feature members of the national staff at church offices in the magazine in order to make the membership better acquainted with those who have been chosen to serve *them. That is what we are here for, whatever judgments may be made on what we accomplish. Anyway martyrdom and service at 50 Wynford are not mutually exclusive.*

Secondly, on the point of salaries, passing years have seen increases in pastoral stipends to the point now where many ministers have a higher real *income than Board Secretaries, and often a* much *higher one than Missions Superintendents. As for university professors, there is an element of competition in the "open" market for the services of scholars, and our Colleges must come at least within range of the going rate if they are to have staff at all.*

MR. COOPER is minister in Wiarton, Ontario.

editorial

War and the Christian

SOME PEOPLE divide pretty sharply on the subject of war and the Christian.

Christian pacifists point to the commandment "Thou shalt not kill" ... or, more accurately, "Thou shalt not murder," and insist that it is merely quibbling to say that killing in wartime is not murder, at least as far as the victors are concerned. They are quick to claim as their example the essentially passive resistance of Christ when confronted with armed authority. "Turn the other cheek" ... "Resist not evil with evil, but overcome evil with good." After some of the disciples sought to prevent Christ's forcible arrest in the Garden of Gethsemane and Peter's actual attempt at armed resistance in slicing off a soldier's ear, Christ said "All who take the sword die by the sword." Christians who use these and other incidents and precepts as a basis for a pacifist position are generally uneasy with Remembrance Day, as are many non-Christian pacifists. The ceremonies, for them, render too much to Caesar, are too much of this world, conform too much with that which is a prime example of all that is evil, a devil's brew of pride and the lust for power.

Killers vs. cowards?

Others see a strong Christian or religious significance in what is done on the eleventh. They are not usually militant "Colonel Blimps" who glory in bloodshed, especially if they have seen it at close quarters, but people who want to remember great sacrifice, offered of necessity, however tangled and mixed were the events leading to the necessity. They can point to the fact that, though the commandment "Thou shalt not kill" was given, the context in which it was given implied something other than wartime killing of soldiers. Was not Moses himself responsible for Egyptian deaths and the deaths of recalcitrant rebels in his own camp? Was not his successor, Joshua, notable for his military genius and did not the people of Israel move in and occupy Canaan in a most war-like and devastating way, at great cost in human life? Did not Christ say "There shall be wars, and rumours of wars, but these things must needs be"? Did not he say "You must not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword"? In that verse from Matthew 10 and in what follows, is not the implication one of the necessity of absolute commitment to Christ and to the faith, at whatever the cost? And what about the centurion about whom Jesus said that he had not found so great a faith, not even among his own people? Here was a professional, a man who commanded 100 Roman soldiers, part of a battle-hardened occupying army. He didn't tell the officer to "Go and sin no more."

All who think this way do not relish the necessity of Remembrance Day, are not fanatics who scream "Kill for Christ!"; nor are all who are pacifists cowards and fuzzy-minded bleeding hearts who look for an easy way out. Both find a basis in Scripture for the way they feel.

Uncertain ground

Where does that leave us? It leaves me, and I think many others, in an uncertain ground somewhere in between.

Dietrich Bonhoeffer, the great German theologian who was executed by the Nazis for his part in a plot to assassinate Hitler, was a pacifist who had to wrestle agonizingly with his conscience before agreeing to the attempt to put an end to the life of even so horrible a person as the leader of the Third Reich. Just before the war, he addressed an ecumenical conference and asked the question, "What would happen if, just once, a nation met the aggressor, not with force of arms, but kneeling in prayer and trusting in God?" His question will probably go forever unanswered.

Vicarious violence and cheap peace

It is hard to argue that any war is holy. It seems to me that some wars are necessary. When a wound is allowed to become dirty it becomes infected, swollen, and full of filth. It is a painful necessity then to lance the wound. When injustice, greed, inequity, cruelty, are allowed to wound a segment of mankind, and when we do nothing to heal the wound but rather choose to ignore it — or what is worse, contribute our bit of dirt to the situation — then evil festers, grows, and war breaks out like the overflow of pus from a lanced and leaking sore.

We can contribute our "bits of dirt" by rubbing them in in many subtle ways. We are not given the power of diplomats and generals, but we "entertain" our minds with the casual blood and gore of a hundred cops and robbers epics, a hundred more westerns, and the macho displays of "virility" that blossom on

the ice at hockey games, in the boxing ring and during other "sporting" events. We cultivate the temper that is quick to wring necks, if only wishfully. Death and violence fit cleanly between commercials. The shortest way to solve a problem or resolve an issue is the straight line between the barrel of the gun (or the fist) of the angered party and the face of the "bad guy" — the problem. Mankind fits so easily into "bad guys" and "good guys," into "them" and "us" ... the flickering light of the T.V. says so.

We also contribute by ignoring the fact that evil can spread if not attended to early. We like to ignore the very fact of evil. Iodine on the cut is painful. Surely the germs will listen to reason! Cheap peace, like cowardly medicine, leads to even greater pain. When we stand for nothing, history shows us that we will soon crawl for anything.

The peaceable kingdom

How long to peace? As long as it takes for men and women to be at peace with themselves and therefore with others?

How is that possible for people that, left to themselves, seem to need a daily dose of violence much as a drug addict needs his daily fix?

It is not possible, left to ourselves. A new life, a new birth is necessary. "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." That kingdom is the *only* one wherein peace does not depend on fragile treaties and the balance of power.

JRD

PRESBYTERIAN
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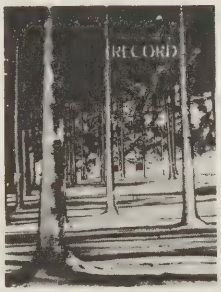
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COVER STORY

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PUNGENT & PERTINENT



WORLD COUNCIL OF CHURCHES

CABLE: OIKOUMENE GENEVA

Inconsistency and the W.C.C. — A reply to Dr. Smith

by W. S. Thomson

I FEEL strongly that the two articles by Dr. Donald Smith on "The World Council of Churches and its Critics" cannot go unanswered. I have the greatest respect for my friend Don Smith. I think that the charitable thing to say is that he is naive in the way that he dismisses the unholy alliance between the World Council and the Marxist movement. In his rebuttal of the critics of the W.C.C. he refers to "attacks in the secular and religious press, all apparently well financed." I am sure he has no justification for such a statement. Certainly the criticism which has appeared in *The Record* was not financed from outside, and I take exception to the implications of his statement.

In one of his articles he suggests that in the debate at the 105th General Assembly on the subject of the W.C.C. the negative votes were a minor force and got nowhere. This is, of course, completely contrary to the facts. One has only to read the very strong dissents which were recorded by a wide cross-section of Commissioners to know that the criticism of the W.C.C. did not come from any small opposition. To indicate that it got nowhere is to ignore the recommendation which was adopted "that Inter Church Aid be instructed to forward to the Programme to Combat Racism only those funds specifically designated for the Programme." Without that provision in the report it is certain that there would have been a very important refusal throughout the Church to contribute to Inter Church Aid.

The trouble which many of us have with the World Council's support of the guerrilla movements is that it places the Church in alliance with the world communist movement. Anyone naive enough to think that the guerrilla movements in Angola, Rhodesia, South West Africa and elsewhere were not part of a master plan is living in a dream world and has no contact with political reality. It is time that some people recognized that the "majorities," so-called, in several of these states at least, are not native majorities. The fact is that the standard of living built by the colonial governments in Rhodesia and South Africa was so high that they attracted people to those areas from all over. Without the knowledge, skill and capital provided by the government of those countries the black population would be much smaller and much poorer. The Rhodesian blacks, for instance, already enjoyed an aver-

(continued on page 34)

PUNGENT & PERTINENT

Whither Ecumenism?

by James D. Smart

RECENTLY when my wife and I were spending a few days in Ottawa, we turned on the television in our hotel room at 7.00 a.m. expecting to hear the news. To our surprise what met us was a programme on "Ecumenism" chaired by Dr. Clifford Elliot, the minister of Bloor Street United Church in Toronto. The programme occupied the full hour from seven until eight and made use of a wide array of talent, mainly United Church professors and ministers, but with our Moderator of 1979-80, Dr. Kenneth G. McMillan, the Anglican Archbishop Dr. Scott and, representing the Catholics, Gregory Baum. What interested me was the concept of ecumenism that was eventually developed. I say "eventually" for it was only in the last part of the programme that it came clearly to expression.

For much of the hour we heard the familiar plea of ecumenically-minded churchmen for the widest and warmest possible consultation and cooperation between churches and a recognition of how many important issues there are in our present world situation on which we can stand together in spite of all that may still divide us. In the background there seemed to be an assumption that the cause of ecumenism has been losing ground in recent years and that in some areas of the churches the very word itself is in serious disrepute. A church historian, therefore, brought us up-to-date on the various steps by which in this century the epic of ecumenism has unfolded, first in the Protestant churches of the world and then, more recently, reaching out to change radically the relation of Catholics to the rest of us. Dr. Elliot told

us of his co-operation with a Catholic priest in working with young couples preparing to enter on mixed marriages in which each partner would retain his or her denominational allegiance. Always in the programme there was an awareness of hostile forces in the background. A Toronto professor made a very competent analysis of what it is in conservative Christianity that prevails in many Churches which makes them antagonistic to ecumenism. The intent of the programme was to overcome such scruples and to encourage the widest possible co-operation between Christians.

With all of this I was in agreement. To me the most significant step forward for Christians in this century has been the lowering of the barriers between the various segments of Christ's Church. After 1925 we Canadian Presbyterians, because of our rejection of church union, tended to be left in a corner by ourselves. In fact some of our members were in danger of developing a "sect" mentality as though we alone preserved the true faith. Therefore to me there was a very real liberation in the wider contacts with many different churches which I have had since 1944, especially the association with Catholic professors and Mennonite churchmen and scholars. But I was aghast when toward the end of the programme I heard a professor of church history make a plea for a church of the future which would have room in it for the widest variety of theologies, and even more so when in the closing moments Dr. Elliot widened the meaning of ecumenism still farther to take in all religions, and then, beyond that, to include the devoted and humane agnostic.

No smorgasbord

It must be stated emphatically that this is not what ecumenism has meant in the history of the World Council of Churches. It is a viewpoint that has had representation there, more among North American Churches than European, but the dominant standpoint in the deliberations of the Council has rather been to take theological issues

(continued on page 35)

BARSANUPHIUS

A few years ago there was an inconsequential controversy in The Presbyterian Church in Canada over the title of the Moderator of the General Assembly. Following the practice of the Church of Scotland (a MUST *in some quarters), Moderators were referred to as "the Right Reverend" during their term and as "the Very Reverend" for the rest of their lives. Although I am not convinced about the Presbyterian propriety of the first usage, the second usage — "Very Reverend" — was at least logical and consistent. Having been a Moderator and a "Right Reverend," one would definitely have to be "Very Reverend" for at least the rest of one's life and presumably beyond. (I shall not comment on the exceedingly remote possibility of trying to be "Very Reverend" in the OTHER place!)*

The titles, "Right Reverend," "Very Reverend," etc., do raise considerations about the quantity *of spirituality which they represent. If a Moderator or Bishop can be "Right Reverend" and an Archbishop a "Most Reverend," the ordinary clergyman ought to be able to aspire to something more than the simple "Reverend." Quantitatively speaking, "Reverend" by itself clearly implies — "Least Reverend."*

For all those who are merely "Reverend," I propose some new adjectives for optional usage.

Theological students and licentiates of the church may be known henceforth as "Almost Reverends." Deaconesses and others who would have been members of the Order of Deacons which the Assembly narrowly (in more ways than one!) rejected last year, could also be known as "Almost Reverends." On second thought, to avoid confusion, "Not Quite Reverend" may be the better phrase for the first category.

Part-time ministers who are engaged in other occupations but do perform ministerial functions on Sunday will be referred to as "Occasionally Reverend." Should this phrase be mistakenly taken to refer to a general state of impiety every day except Sunday, it may be preferable to call the "Occasionally Reverend" the "Frequently Reverend." That's more positive even though it really amounts to the same thing.

For those members of the ministerial fraternity who work at it 24 hours a day — you know them — the earnest "clerical-collar-even-on-the-pyjamas" types — there is a splendid title even surpassing "Most Reverend." We simply call them "Too Reverend." (Be careful not to confuse the "Too Reverends" with a husband and wife team ministry who are, of course, popularly described as the "TWO Reverends.")

An increasingly popular figure, especially among theological students, is the "Rev. Rev." (The young have a penchant for abbreviations). A "Rev. Rev." means a "Revolutionary Reverend." The "Rev. Rev." hates capitalism, regards his whole congregation as hypocritical and is usually seen with a bible in one hand and a bomb in the other.

Existing titles can also be given new and up-to-date meanings. The "Right Reverend" can not only refer to a Moderator, but to a minister conservative in politics. A "Left Reverend" would obviously be radical politically. The "Moderately Reverend" minister is middle-of-the-road politically, but then again the phrase has a hint of impiety which may confuse. Perhaps he could be more appropriately described as the "Reverend in the Middle."

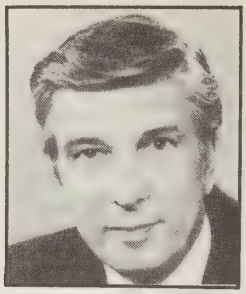
Other individual peculiarities can be represented by titles. The "Irrelevantly Reverend" describes the "ivory tower" type. We have all met the "Fiercely Reverend." The "Unbending Reverend" is known for his dogmatism. He is only slightly more bearable than the "Unending Reverend" whose numbers are legion.

Obviously these titles will be regularized and categorized over the years. Some may enter the Book of Forms. *But let me make a plea for individual freedom. New titles should be heartily welcomed. Ministers and lay people alike should exercise a free and joyous creativity.*

Move over "Right Reverends" and "Very Reverends," the heretofore "Least Reverends" are about to have their day.

PERSPECTIVE

by Lloyd Robertson



The Little Immigrants: A Review

THERE ARE hundreds of untold stories lurking in the corners of Canadian history. Some will never be revealed and are destined to remain forever a mystery; others will receive cursory and probably meaningless treatment from careless authors. Occasionally, as in the case of *The Little Immigrants* by Kenneth Bagnell, the happy combination of writing talent, exhaustive research and compelling subject matter combine to produce not just a good story but an important chapter in the sociological history of Canada.

Bagnell is a United Church minister with a background as a columnist and broadcaster and is the current editor of *The Review* published by Imperial Oil. He draws upon boyhood memories to explain his early fascination with a special group of children: "Their presence in Canadian life was first known to me while I was a small boy growing up in Nova Scotia. For the most part they were at the margin of my life then, people I would see on Sunday afternoons on the farms of distant relatives, or at the edges of crowds at summer fairs. They were, I was told, 'from away.' In the mind of a child they seemed touched by mystery."

As a boy, the author was a witness to a small part of a little-known Canadian historical drama. For some, the children would come to represent our own "Roots," mothers and fathers to many of us, parents to much of our history. These were "The Little Immigrants" who would later become the subjects of Bagnell's book.

Between 1870 and the depression years of the 1930's more than 80,000 children came to Canada from the British Isles. This amazing tide of humanity dropped almost imperceptibly into the shadows of Canada's early life. Perhaps because it is a chapter of our history that is clouded in controversy, perhaps because the immigrants themselves have been understandably reluctant to present identities until now, the Bagnell book is a revelation.

In a lyrical and sensitive style, with fastidious attention to vivid detail, the author traces his story to the sordid slums of London to a time before Charles Dickens began writing about the wayward waifs, the so-called "street arabs" of the old city. The source of such a large segment of the new Canada's future population was to be found in the dark and smelly attics of the East End where small girls with arms "as thin as broomsticks" were making matchboxes; in the gutters and haylofts, in abandoned barrels, anywhere tiny bodies could curl up to rest.

Evangelist Annie MacPherson, who plays a prominent role in the story of *The Little Immigrants,* was one of the first to lend real help to the waifs. She canvassed governments and philanthropic organizations in Britain to gather funds for the establishment of her own rescue homes in London. Later, with the support of governments on both sides of the Atlantic she sent thousands of needy children to Canada for settlement in the Maritimes, Ontario and Quebec.

Supposedly, the benefits were mutual. London's social problems would be eased and Canada would be helped by the willing hands of these youngsters, most of whom seemed to be between the ages of 12 and 18. At a later date the minimum age was raised to 15 and the legendary Thomas Barnardo had children moving into the new northwest of Manitoba. But the new land was not altogether hospitable and in one chilling paragraph Bagnell explains why. "The settlers of the 1880s and 1890s were not given to soft and gentle views of the young, either their own or those who were born into distant slums and who came to Canada bearing accents and ways that were different and alien."

The author chronicles the trials and the terrors of the new and vulnerable Canadians and also points to a few of the silver linings. There is the story of a boy named John Seeley who at the age of 15 came with hope in his heart to the new land. He found himself bound to live in a lonely and filthy loghouse with another boy and his mother on a farm in Lorneville, Ontario, not far from the town of Lindsay. His life there was filled with anguish, not because of physical cruelty but because this lonely, sensitive boy who wrote poetry in the evenings was constantly taunted by the unthinking, illiterate farmer who laughed at his work and teased him for wanting to take an occasional bath. As Bagnell explains, after Seeley had endured his lot for a few months he went to the local Presbyterian church one Sunday morning. The minister, the Rev. Robert Simpson, spoke with the boy and was impressed with his curiosity and mental agility. He took a personal interest in Seeley and found him another farm where the family treated him well. John Seeley went on to become, in the eyes of many, the most brilliant sociologist Canada has ever produced. The man has treasured the memory of the minister. "I know," Seeley has said, "that for brief times on small scales, as far as an arm will reach, good people still do good things." *The Little Immigrants* is good reading. It's so much of what we have become.

The Little Immigrants is published by Macmillan Company of Canada and is available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8 at a cost of $16.95.

LETTERS

Christian schools not just Christian Reformed

In the September correspondence on "Dutch Cleanser," allow me to note that Messrs. Van Lunen and Visser appear to harbour misconceptions about Christian day schools. The Christian Reformed Church does not have "its own school system" (Van Lunen). The fact that many Christian day schools in Canada are primarily made up of CRC and "Dutch" pupils and teachers is mainly a reflection of the fact that more CRC people recognize the real value of such an education. As a Presbyterian elder I have long been involved in the work to establish Christian schools, for the sake of my own children as well as others. It is worth noting that Christian school enrolment in Peterborough in 1979-80 was less than 20% CRC. Presbyterian involvement was extremely sparse, but overall denominational participation was quite general.

A letter is not the place to discuss the merits of Christian education. You have had several articles on the work of the Christian Labour Association; how about something informative on the Christian school movement?

Bruce Cossar,
Peterborough, Ont.

Ed. note: *Mr. Visser has had experience on a CRC school board. There have been but two "Pungent and Pertinent" pieces on The Christian Labour Association.*

However, your point is well taken that the Christian school movement is not exclusively Christian Reformed by any means, and your suggestion regarding an article on this development a worthy one that I intend to pursue.

Start looking up!

Yesterday, when my September issue of *The Record* arrived, and I saw the drawing in the letter entitled: "Quackery" and "Haresay," I admit that what I saw in that little picture was a duck looking up!

It seems to me that the sooner the 'Quack-Pots' that are behind certain policies being forced upon our church start looking up, the better it will be for our church and the less likely that the split will come which otherwise is inevitable. It is my hope and prayer that the extreme decisions of the last General Assembly will be reversed immediately. Sadly, but sincerely yours,

(Mrs.) R. Jean Clelland,
Calgary, Alta.

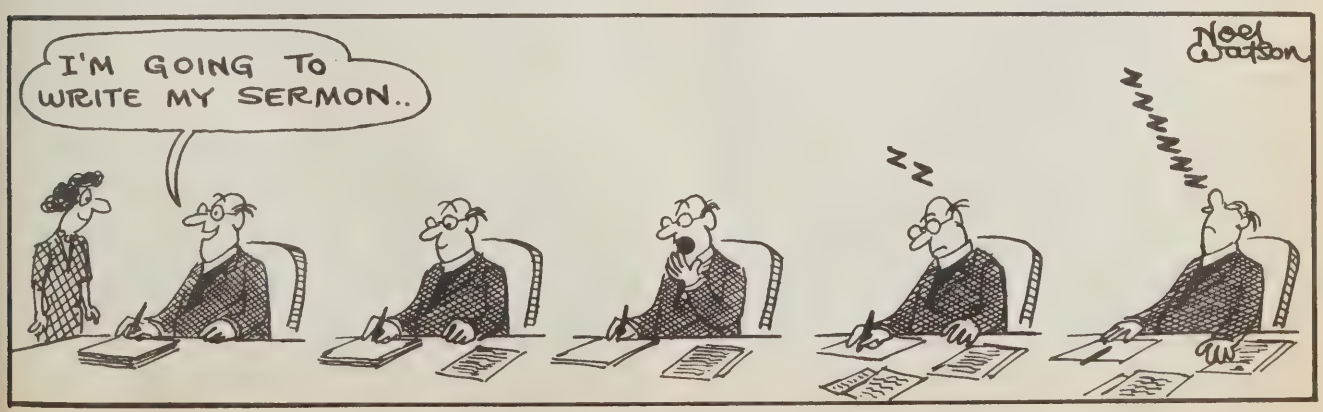
Reconsideration — or Schism?

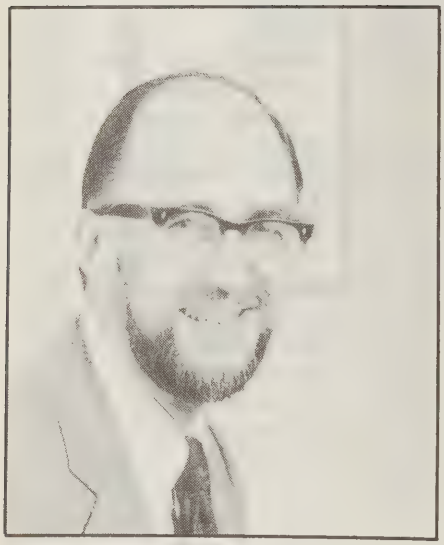
While convinced of the biblical basis for the ordination of men and women to the ruling and teaching offices of our church I am, nevertheless, distressed at the recent 106th General Assembly decision to clearly *insist* upon the ordination of both men and women as a matter of "essential" doctrine. In spite of the affirmations of the Assembly that "our theology of ministry since 1966 included both women and men in the order of ministry" and that "the ministry . . . is an essential aspect of the gospel," which, further, "every minister is required to confess," there is no doubt in my mind — and in the minds of many others — that both women's and men's ordination, in fact any ordination, is a matter of ecclesiology, not soteriology. To insist on the ministry of the church, let alone any particular form of it, as of the same level of importance as the worship and faith due to Jesus Christ the Lord of the Church alone is idolatrous, or at least, saying too much. Ministry, of whatever gender or kind, should not become *the* point of orthodoxy of any church, determining who may enter, stay on, or must leave it. Hence I am doubly distressed, both about the ultimately inflexible decision made by the majority of commissioners at the Assembly, and about what I fear will be the reaction of some evangelical men in our midst. For they, too, will take the matter of ministry too seriously, considering the recent deci-

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WATSON'S WORLD

by Noel Watson





The Making and Meaning of Hebrews

CHARLES H.H. SCOBIE

THE LETTER to the Hebrews has never been the most popular book of the New Testament. For most Christians it is not even in the top ten. A quick glance at the epistle, filled as it is with old Testament quotations and discussions of priesthood and sacrifice, suggests both obscurity and irrelevance. Apart perhaps from a reading of the 11th chapter at an anniversary service, the book is generally neglected. This is a great pity, and a great loss for the Church. It is true that Hebrews demands careful reading and study, but such study will be amply repaid. If we are prepared to make an effort, then we shall certainly find that behind the unfamiliar language and ideas there lies an original and independent interpretation of the Christian message which has much to say to the Church at the present time.

Uncertainty regarding both the author and the original recipients of the letter may be another thing which puts people off. After much hesitation (especially in the West) it was eventually ascribed to Paul, and this late conclusion was adopted by the King James Version which labelled it "The Epistle of Paul the Apostle to the Hebrews." But the letter does not claim to be by Paul and the language, style and ideas are so different from Paul's letters that authorship by Paul is out of the question, a fact recognized by some early Church scholars and affirmed at the time of the Reformation as well as by a majority of modern scholars. A "Guess the Author" contest has been going on for a long time! It is a sign of the times that the modern (Roman Catholic) Jerusalem Bible is inclined to favour Apollos (see Acts 18:24-28) the candidate first suggested by Martin Luther. Supporters of Women's Lib may vote for Priscilla since that would give us a woman as the author (sorry, authoress) of one New Testament book. In the end we still have to come back to the verdict of Origen, the great 3rd century Biblical scholar: "As to who wrote the letter, the truth is — God only knows."

The destination of the letter is also uncertain. The phrase, "Those who come from Italy send you greetings" (13:24) could be taken to mean that the letter was written either *to* or *from* an Italian church (most likely Rome). But a careful reading of the letter reveals quite a lot about the group of Christians to whom it was first written. They were not eye-witnesses of the life of Jesus but were converted by those who were (2:3). Some considerable period of time has elapsed since their conversion. Their former leaders are apparently dead (13:7): by this time they should have made considerable progress in the Christian faith (though in fact they have not — 5:12-14). They have

had to suffer harassment and imprisonment, but not martyrdom (12:4). There are some indications that the readers formed a small group within a larger community (*cf.* 13:24), and they may well have constituted a "house church" within a larger city congregation. It is clear that they have lost their original enthusiasm and have settled down into a comfortable complacency. They are in danger of "falling away from the living God" (3:12), and of drifting away from the message of the Gospel (2:1). The writer even complains about the falling off in attendance at worship (10:25)! It is not too difficult to identify parallels between the situation of the readers of the letter and the situation which confronts many congregations today.

The writer seeks to bring about the *renewal* of the church. His letter contains both theological instruction and practical application (in Greek *paraklesis,* usually translated as "exhortation"). Blocks of exhortation keep breaking in to the theological argument as if the writer were saying: this is not an exercise in academic theology, this has a vital bearing on the whole life and work of the Church. In 13:22 the writer calls his letter "a word of exhortation" and most recent commentators recognize that the exhortations are the main point of the epistle. The author's chief purpose is to lift up the drooping hands and to strengthen the weak knees (12:12).

How is this renewal in the life of the Church to come about? Not by appointing a new committee or by restructuring the Boards of the Church! The writer has remarkably little interest in Church organization. Evidently he does not think that renewal can be imposed from above, but rather that it will only come about through a deeper theological understanding and a deeper personal commitment at the grass-roots level. He is not one of those who says, "Never mind theology, let's get on with the work of the Church"; rather, he sees that the only way to re-vitalize the Church is by re-discovering and re-appropriating the essential message of the Good News of God's grace in Jesus Christ. The author's prescription is not *less* theology, but *more* theology and *better* theology. His diagnosis of what is basically wrong in the Church is found in 5:12 — "Though by this time you ought to be teachers, you need someone to teach you the ABC of God's oracles over again; it has come to this, that you need milk instead of solid food." In other words, his readers are theologically illiterate; what they desperately need is Adult Christian Education. So what else is new? If we in our day persist in regarding Christian Education as "kids' stuff," something to be abandoned at age 10 (if not earlier), how can we be surprised that so many church members fail to manifest a mature, informed, adult faith?

A shadow of good things to come

In the opening chapters the writer seems to be countering various erroneous, or at least inadequate, conceptions of Christ which were going the rounds. It is not accurate to picture Christ as a kind of angel, simply one of a series of divine messengers (1:5-2:18); nor is he simply a great prophet and teacher like Moses (3:1-6); nor is he simply a nationalistic leader like Joshua under whom the Israelites settled in Palestine (4:1-10). There may be some truth in each of these ways of looking at Jesus, but if the readers stop there they will have only a very imperfect and inadequate grasp of the person and work of Christ.

Hebrews sees the life, death and resurrection of Jesus as the great turning-point of human history. What Christ has done is to make possible a quite new relationship between God and man. Back in the days of Moses God entered into a covenant or special relationship with the people of Israel: he would be their God, and they would respond by living in accordance with his Law, especially the Ten Commandments, given at Mt. Sinai. But that's not the way things worked out. Time and again Israel rebelled against God so that a great prophet like Jeremiah saw that the only hope lay in a new covenant or new relationship in which the people's sin would be forgiven and they would truly love God in their hearts and obey him in their lives (Jeremiah 31:31-34), quoted in full in (Hebrews 8:8-12). What Jeremiah longed for has now become a reality! Christ has made possible this new relationship with God for he has brought into being the new covenant or, as the word can also be translated, the new "testament." The laws and the rituals of the old covenant or testament were only a preparation for the coming of the new covenant or testament; they were "but a shadow of the good things to come" (10:1). Here is where we get the basic distinction between the Old Testament and the New Testament, and here we get guidance on what the Christian attitude towards the Old Testament ought to be.

The supreme bridge builder

How has Jesus made possible this new relationship with God? Here the author really strikes out on his own in portraying Jesus as the great High Priest. Of course, technically, Jesus was not a priest at all since Jewish priests had to be descended from the tribe of Levi and Jesus was of the tribe of Judah (a fact which qualified him as the expected Messiah of David's line). Hebrews is well aware of this: "It is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests" (7:14). But he is not worried: the mysterious figure of the priest-king Melchizedek (mentioned in Genesis 14:18-20) provides a precedent for a great priest who was not from the tribe of Levi and indeed Melchizedek foreshadows Christ himself.

A priest is someone who bridges the gap between God and man (the Latin word for a high priest was *pontifex* which literally means "bridge-builder"). The Old Testament priests represented God to the people only in a very limited and imperfect way because they themselves were human and sinful. But Christ can truly represent God to us because he is the sinless Son of God; in him God himself is reaching out to men in grace and mercy.

But a priest also has the job of representing the people before God and this is where the idea of Jesus as "high priest" allows the writer to demonstrate how Christ is both fully divine and fully human. "He had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest" (2:17). Jesus shared

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the full range of human experience with only this one difference: while he faced all the temptations we have to face, he never *yielded* to temptation. "We have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (4:15). To "sympathize" means literally "to suffer along with" someone, and that is exactly what Christ has done. In our doubts and in our fears, in our crises and our anguish, Christ knows and understands because he's been through it himself and indeed suffers along with us.

Broken relationships can only be restored through costly self-giving. Christ's death on the cross, but not only that, his *whole* life of obedience to God, is seen as a sacrifice which renders obsolete the whole Jewish system of animal sacrifice and which inaugurates the new covenant, opening up for all men "the new and living way" to God (10:20). Christ is now exalted to heaven where he continually prays for us and makes it possible for us to draw near to God.

God's pilgrim people

What should be our response to this? We can never earn or deserve "such a great salvation" (2:3), but we are called to respond in faith, and through faith to be strengthened for service. For Hebrews, faith is never a purely individual thing. We take our place in a whole succession of men and women of faith reviewed in Chapter 11, "The Roll Call of Faith." The tremendous picture of the Church in this letter has been well summed up in the title of an important study by the German scholar Ernst Käsemann, *"Das wandernde Gottesvolk,"* which translates as "the wandering people of God," or "God's pilgrim people." The true people of God consists of those who live by faith, who are willing to abandon earthly security, who are prepared to defy convention, break with the establishment and march boldly into the unknown future, like Abraham who "went out, not knowing where he was to go" (11:8). What, one wonders, would the writer have to say about the conservative, traditionalist and "in group" mentality of so many present-day congregations? Read through Chapter 11 and you will discover that the writer picks his heroes and heroines rather carefully. He concentrates on the patriarchs and Moses, barely mentions David and omits Solomon, the builder of the Temple. His heroes and heroines lived in tents (11:9), and he definitely loses interest when they start pouring concrete! What does this have to say to a downtown church spending a disproportionate amount of its income on the upkeep of an ancient, Gothic structure, or to a new suburban congregation contemplating taking on a large mortgage?

Faith is thus the all-essential element in the Christian life, but growth and development are important also. In the King James Version of 6:1 the author exhorts us, "let us go on unto perfection." Most people do not find that very helpful advice; we tend to say, "nobody's perfect," and so dismiss this as an impossible ideal. But the Greek word here *(teleiotēs)* is helpfully rendered by most modern translations as "maturity." The Christian is not expected to achieve some kind of abstract perfection but he *is* challenged to develop towards maturity. Mature Christians are those who can make responsible moral decisions for themselves (see 5:14) because through both Christian education and Christian experience they have reached an adult level of Christian discipleship.

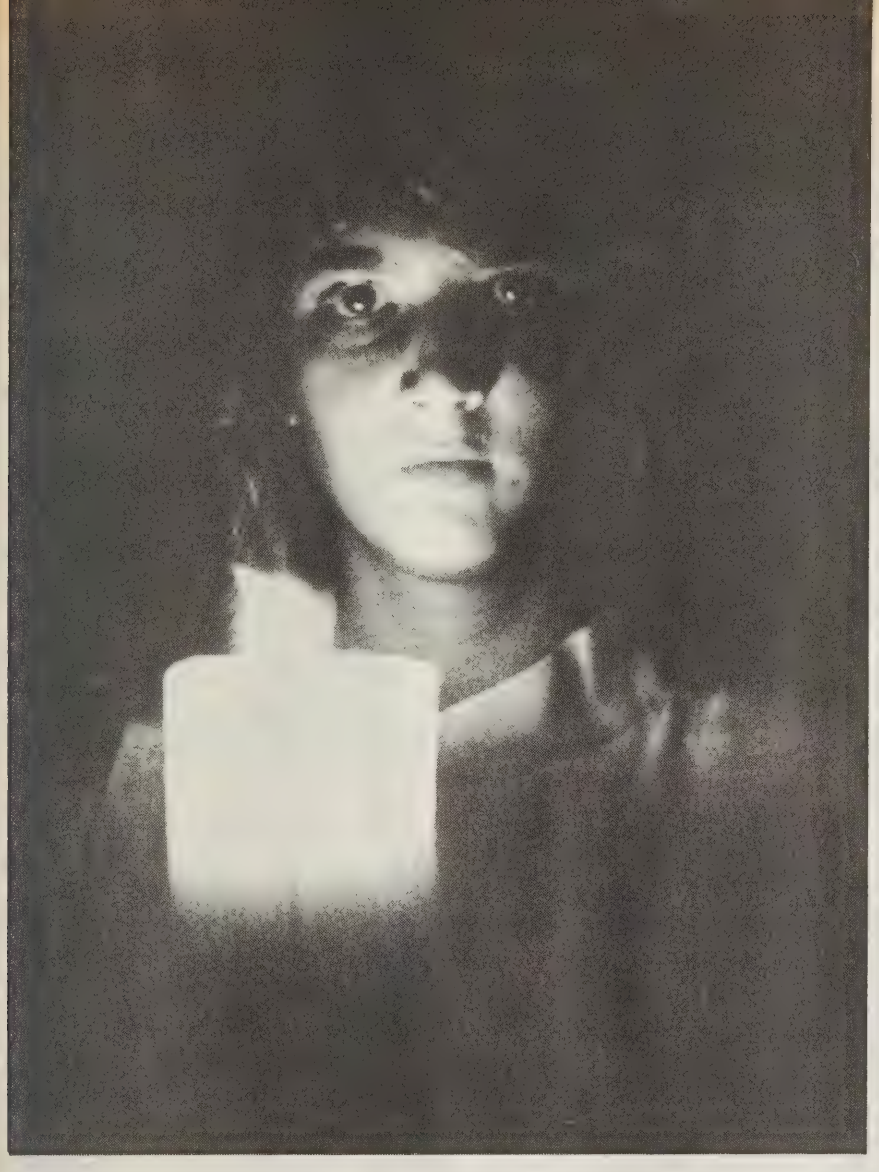
The writer of Hebrews was apparently not involved in discussion over the place of "faith" and "works" such as we find in Paul and in the Letter of James. He assumes that faith must manifest itself in love and in service to others, and he frequently reminds his readers of this. Christians no longer offer sacrifices in the Temple at Jerusalem but their whole lives are to be characterized by self-sacrificing love: "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (13:16). He exhorts his readers, "Let brotherly love continue" (13:1) and goes on to give examples of some of the keynotes of the Christian life style — showing hospitality to strangers, visiting those in prison, honouring the marriage relationship, keeping free from love of money (13:2-5). At a couple of points the letter strikes a very stern note: those who deliberately persist in sin cannot avoid God's judgment (6:4-8, 10:26-31). The writer is probably thinking here of those who are tempted to give up their Christian faith altogether whenever the going gets rough. When believers publicly deny their Lord they are in effect crucifying him over again (6:6).

Faith and works, religion and ethics, cannot be separated; how we live depends on what we believe. This is clearly illustrated in a passage such as 10:19-25 which begins by summing up the main theological points which have been made: through the sacrifice of Christ our great priest we can have free access to God. This is immediately followed up by three exhortations — "Let us draw near (to God) with a true heart in full assurance of faith" (10:22); "Let us hold fast the confession of our hope without wavering" (10:23); and, "Let us consider how to stir up one another to love and good works" (10:24). The Greek word the writer uses here *(paroxysmos)* is a strong one which can mean either to provoke or to stimulate. From it we get the English word "paroxysm" which the dictionary defines as "a sudden violent emotion or action." What the phrase literally says is, "Let us be concerned with one another to produce a paroxysm of love and good deeds"! If Christians really grasped what Christ has done for them then they would be galvanized into action!

Hebrews is not the easiest New Testament book to understand but if we make the effort we will be rewarded by a great vision of what Christ has done for us, of the Church as God's pilgrim people, and of the kind of Christian maturity to which Christ calls us.

DR. SCOBIE formerly taught New Testament at The Presbyterian College, Montreal and is presently the Head of the Department of Religious Studies at Mount Allison University in Sackville, New Brunswick.

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"An affirmation of baptism" was enacted in candlelight by selected youths who sprinkled water over the gathering by means of small, evergreen branches.

1980 Youth Triennium

A journey of the body for a journey of the mind

MARY VISSER

THIRTY-EIGHT hundred Presbyterian youth from countries overseas, Canada, and the United States gathered for the 1980 Youth Triennium held August 4-9 at Indiana University — Bloomington Campus, U.S.A.

The participants, including 120 Canadians, arrived by bus, car, and air in sunny, humid, 90° weather (which prevailed for most of the week's activities), were housed and fed in tall, grey, concrete students' residences, and walked, ran, shuffled, wandered or scurried over an undulating 1000-acre area, landscaped with sweeping, aged trees, new green growth, trimmed, watered lawns, colourful flower beds and the inevitable (occasional?) building.

The Triennium was sponsored by: The United Presbyterian Church in the United States of America (UPCUSA), The Presbyterian Church in Canada, The Presbyterian Church in the United States, The First Cumberland Presbyterian Church, and the Second Cumberland Presbyterian Church. A "Design Team" of nineteen youth representing the five denominations, with Consultants (denominations' professional staff), prepared the programme areas, while the Programme Agency (UPCUSA) settled the logistics. (The Conference was one part of a design for youth ministry approved by the 189th General Assembly (1977) of UPCUSA.) The first meeting was held at the University of Indiana during February, 1979. Two further team meetings, plus two group meetings in Chicago, were held to plan the discussions, worship services and special events. Kevin Shaw, 25, from Wallaceburg, Ontario, the Canadian representative on the Design Team, was involved in planning the small groups as a member of the "morning plenary team."

Since UPCUSA was the main booster of this event, having 15 out of 19 members on the Design Team, the other four denominations could not help but notice the UPCUSA dominance and feel somewhat left out, with the Canadians (as Kevin confirmed) feeling perhaps more so than

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1980 Youth Triennium

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members of the U.S. churches. There were several occasions when the Canadian presence provided a certain novelty and curiosity: e.g. the expected queries about the snow, cold, and even currency. (I met one adult who thought the Canadian dollar was worth more than the American; maybe I shouldn't have attempted to enlighten her.) However, considering the scope of activities and the number of people attending, such feelings and incidents were easily overcome by the camaraderie which was strongly established by week's end; the "where" had been superseded by "who."

During the fall of this year, Kevin attended an "Evaluation" meeting with the other members of the Design Team and their Consultants. The evaluation reports will be used in the preparation of future "Trienniums." This would be an appropriate, if belated, opportunity to suggest that "Triennium" be altered to "Triennial." (Triennium denotes 3000 years, as compared to triennial — every 3 years; the next similar event is planned for 1983.)

"Christ among us...Journey of Hope" was the theme. Each day, in a progressive sequence, emphasized a particular aspect of the theme: Journey of Hope (Celebrating our beginnings in Christ's resurrection); Journey of Meaning (Realizing our identity in the call to faith); Journey of Mission (Responding in mission to each other and to all); Journey of the Future (Confronting our changing world); Journey of Hope (Affirming our hope in Christ).

Every morning the participants gathered in the Auditorium for "greeting," singing, and an address by Dr. V. Bruce Rigdon. Dr. Rigdon is Professor of Church History, McCormick Theological Seminary, Chicago, Illinois, and an ordained minister in the United Presbyterian Church. He has participated extensively in international ecumenical assemblies, conferences and study projects. Each address was related to the theme of the day. After the completion of the address, the "community" dispersed and divided into small groups averaging 20-25 people, and discussed the morning's topic from a personal and social perspective.

In the afternoons, 98 workshop seminars were offered. Topics covered a wide range that included choosing a church occupation, counselling, death and dying, euthanasia, abortion, human sexuality, creative bible study, cults, ecumenism and using music, dance, drama, puppets and clowning in ministry. Overall, the sessions had good, if not complete, attendance.

A seminar in cartography could have been an aid. Although the maze seemed to be sorted out by week's end, the scattered locations of many workshop seminars, coupled with hot, humid weather, disheartened and, (to a lesser extent), discouraged many of the participants from attending. Particularly during the first session, participants arrived long after it had started. Some of the leaders themselves had difficulty.

A cluster of challenges

The guest speakers at the evening plenary sessions emanated confidence, strength and a powerful faith in Christ which appealed and endeared them to the community.

Janie Goodwin, youth worker in the Presbytery of Westminster, B.C., introduced the first evening's speaker, Dr. Ruth Alison, oncologist at the Princess Margaret Hospital, Toronto, President of the Canadian Cancer Society, and an active Presbyterian. Drawing on her experiences as a Christian working in medicine, Dr. Alison challenged: "Are we asleep to the real needs of people in the crises times of their lives?" She believes that science and medicine can work together: "Science is the *how* and religion is the *why.*" It is important that we "learn to listen to people — active listening...know people from the inside out, not outside in." The church is a community which can provide healing love since "Healing for Christians is not healing in the physical sense." There is destructive suffering and creative suffering, and suffering can be part of the right response to God. "Life can come from death."

Dr. Steven Moon, Professor of Christian Education at Hankook Theological Seminary, Seoul, Korea, spoke about the past ten years in Korea, during which he was expelled from his school, and imprisoned three times because of his activities in helping the oppressed and advocating the restoration of democracy in his country. Christians were hated by the authorities and accordingly were "called masochists because they know suffering comes from being a Christian." However, it was hatred of the suffering which led to people becoming Christians. "If you follow Christ and try to do justice, you are bound to be hated by the unjust rulers of the world... It is not easy to follow Christ, but it is rewarding and exciting."

Andrew Young, former United States Ambassador to the United Nations, and an ordained minister in the United Church of Christ, in his address to the community stressed faith. By faith, which has grown out of experience, he has learned to see things and people not as they are, but as they can be. He is optimistic that the dividing walls between rich and poor, black and white, East and West, will be broken down in the 1980's. "I am not nervous about the future. I think of this as being one of the best times to be alive. You will learn that the challenges and obstacles in your past will be the things that strengthen your faith."

New answers, new questions

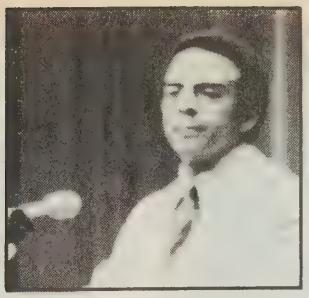
Recreation options were provided and most of these were available mainly during the afternoon between lunch and the workshop seminars. Options included film previews (at least 20), organized games with leaders and equipment, exhibits set up by UPCUSA, and use of the University's recreational facilities such as the gym, indoor track, pool, and bowling alleys.

A concert by Donald Eaton and John Greenwood with Dennis Benson was offered after the Wednesday

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Ruth Alison



Andrew Young



Kevin Shaw



Left to right: Dr. Alex F. MacSween, Moderator of the 106th General Assembly (PCC); Rev. Robert Hull, Moderator of the 150th General Assembly (First CP); Rev. Robert Wood, General Secretary and Stated Clerk (Second CP); Rev. James Andrews, Stated Clerk (PCUS); Rev. Charles Hammond, Moderator of 192nd General Assembly (UPCUSA).



The stage in the auditorium (where all morning and evening plenaries were held) as the Moderators and Clerks of the five denominations had an opportunity to reply to questions by the community. Banners left to right: PCUS, CP (First and Second), Triennium (designed by Rex Stewart), PCC, UPCUSA.



The Ulises Torres family from Chile performed Christian songs in Spanish and English as part of the "Festival of Cultures."



Mime actress performed in media presentation "Journey of Faith."

1980 Youth Triennium

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evening plenary.

On the final evening of the conference, participants had the option of attending a musical Open House, a disco dance, or the recently released feature film "My Bodyguard."

The event closed with a Communion Service the morning of August 9. The offering taken, amounting to more than $8,900, will go toward the peacemaking programmes of the participating denominations.

Thirty-eight hundred Presbyterian youth from countries overseas, Canada, and the United States departed with fond memories of new friends, new answers to old questions, new questions for Christians and friends waiting at home, and a rejuvenated enthusiasm for being Christ's witnesses.

MISS VISSER is the Production Editor of The Record and attended the Triennium as its accredited Press correspondent.



In the "Clown Ministry" workshop, leader Paula Higgins applies makeup to Mary Thatcher; in the background, leader Bill Pindar prepares some makeup.

□

Do you know When to change the Channel?

DENISE D. TURNER

WE WERE having lunch at *McDonald's* when my two-year-old suddenly began to sing. "Nobody do it like Donald can," she chanted. My husband and I reminded each other that we are the parents of the cutest, most intelligent baby in the world; and everyone in the restaurant stopped by our table to see the adorable tot named Becky.

"I've got to remember to write this in the baby book," I whispered.

A week or so later, we had lunch at *Arby's,* (Harvey's) and Becky chomped into her sandwich exclaiming, "Don't worry, Mom, eating right." After that, she began to sound like a tiny Madison Avenue PR agent. "I a pepper too...it's quicker picker upper...reach out and touch s'one," she announced to the world.

Before long, I was beginning to suspect that my child might be more programmed than cute. That is when I stopped writing in the baby book and started thinking. First, I thought about the fact that I am the mother of a little person who is modeling herself after me and looking to me for guidance and love. Then, I thought about the influence of television in my home.

Of course, I had done some thinking about television before. Years ago, I decided that the TV set would not be the focal point of my family life. I would, therefore, choose a husband who would rather communicate with me than study the *TV Guide.* In other words, I vowed never to marry one of those males who sit glassy-eyed before the TV set on New Year's Day — going non-stop from the Rose Bowl to the Orange Bowl to the toilet bowl. And I didn't. Instead, I married a man who is more than willing to spend an hour at the dinner table on January 1 (possibly because he values his stomach even more than his football scores, but that is beside the point).

Later, when I had a baby, I promised myself never to expect my television set to be a sitter. I would avoid raising the kind of person who sits through life waiting to be entertained.

I have tried hard to live up to my personal expectations. And yet, like so many other things in life, a surplus amount of television viewing seems to have crept gradually into my home. I have even been hooked on various programmes from time to time. But that sort of addiction does not scare me as much as the fact that, whenever I become addicted, I do not always realize it.

Recently, I have been asking myself some probing questions about my television viewing. Could I ever become the kind of person who allows television to interfere with her logical mental processes? Could I become the eighty-year-old lady who will never say the word "pregnant" but can tell you how every one of her favourite day-time stars got "that way?" Just exactly what *is* a Christian attitude toward television?

In the midst of my search for answers, I tried the drastic approach first. I decided to go cold turkey. So, I sold the TV tables at a garage sale and locked the picture tube in a safe (mailing the combination to my mother in Illinois). It didn't work though. My daughter picked the lock, and my husband ate dinner on the family room floor.

The dogmatic approach came next. I placed a Bible on



the TV and instructed everyone to give it hour for hour. Then I made a chart listing all the programmes with redeeming social value, and I reminded everyone to initial it accordingly. Soon, however, I began to feel guilty about compromising my cold turkey stand, so I asked my husband to build a TV cabinet with doors. I figured that I could set a good example by hiding the set whenever friends dropped by (a practice closely akin to hiding *Playboy* magazines during ministerial visits). Eventually though, I could see that the dogmatic approach was not working either. The chart was getting smudged, and I was getting tired of my guilt trip.

I have since discovered, (the hard way, naturally), that it is not realistic, or even necessarily good, to ban television from my home. The medium is a vital part of our twentieth-century lifestyle, and prohibition simply makes *Laverne & Shirley* more enticing anyway. Besides, I don't really think there is anything intrinsically evil about television. Selective viewers often find programmes that are informative, entertaining, and even inspiring for them; and I certainly have no problem with that. In fact, pinpointing the exact problem I do have with Christianity

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Do you know when to change the channel?

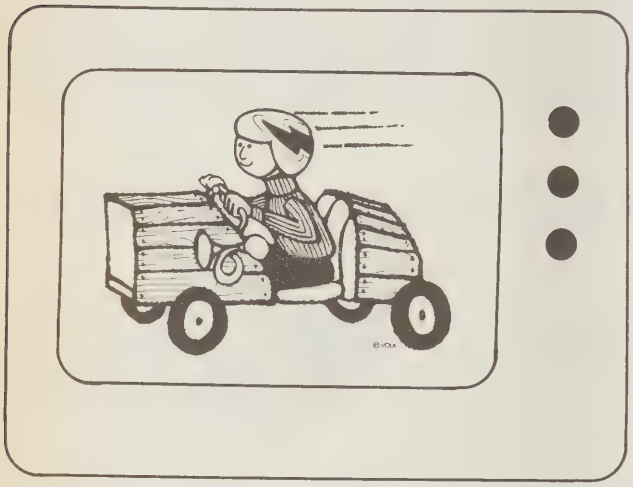
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and televison has been a rather complicated process.

"Come to think of it," I said to my husband one Monday night, "It's not the bikinis or even the blood that makes me question the value of television."

"Tell me about it at half time," he said.

It's true though. What really bothers me about television, I think, are the subtle, underlying attitudes that can slip silently into the viewer's life. For I know that I cannot prevent my child from seeing non-Christian morals in action in the world. I know I cannot tell her that sex is never misused or pretend that blatant violence is not a reality. And I honestly feel that I can combat obvious sin



by offering her a Christian understanding of life, by leading her toward a relationship with her God.

Yes, it is the subtle immorality that is so difficult to combat. It is the type of thing that evolves if a "good guy" TV star comes into my living room week after week, begins to seem like an old friend, and then starts sleeping around or taking revenge or using people — and it turns out OK for him.

The mental stagnation that I see around me bothers me too. Far too many people use their TV sets indiscriminately and end up with a steady diet of sixth grade mentality. Granted, I sometimes find that watching TV is as relaxing and enjoyable as reading a good book. But, if I carry that to extremes, I wonder if I will forget how to read the good book — or paint or sing or write.

Carrying television to extremes is probably how some viewers wind up believing that all they need to do is use the right deodorant to get a date. From there, it would be easy to move on to the belief that all families live in Los Angeles and make $50,000 a year and that all children go through life clean, with every hair in place.

"I refuse to serve the jelly bean cereal that comes with a dehydrated packet of whipped cream and nuts no matter how many cartoon characters sing its praises!" I shouted to my daughter one Saturday morning. She just gave me one of those "Humour Mommy" looks and finished her oatmeal.

But, I finally felt like I had defined some of my television problems. The next step was a search for solutions, an attempt to discover what I could do about subtle attitudes and mental stagnation. For instance, I began to wonder what I could do about the teen-agers at church who don't know the first five books of the Bible but can name every prime-time show on the air.

Should I simply tell myself that I can't change the world? Should I remind myself that the average North American is probably on hold, can't find a parking space, and has two television sets — and then leave it at that? Maybe, but I would rather try for some positive changes, at least in my own family. So I decided to concentrate my efforts around two simple steps: education and activity.

Thus far, in my family, the education part has centred around family discussions of TV shows and commercials and around evaluating the attitudes expressed in them. By initiating such discussions, my husband and I are trying to teach our child how to use TV so that she will never let TV use her.

The activity effort became important to me when I thought back to the times in my life when I have not minded missing a favourite TV show. They were always times when I was doing something I really liked to do. And perhaps that is the key, since it caused my husband and me to decide that we needed to change a few channels in our family, and those channels were not found on our TV set. As a result, we have been trying to restructure our lifestyle to include more of the things we really enjoy doing together. We have also asked ourselves why we once needed to be surrounded by noise all the time — and whatever happened to silence? Whatever happened to the art of sitting quietly and listening to God, Who speaks in a still, small voice.

Perhaps my family continues to watch TV too much. Certainly, there are still times when I sit down to watch a programme that I think will make me feel dumb and then end up feeling dumb. And yet, having turned the TV viewing part of my life over to God, I know that I am becoming much more discerning about what he wants me to do with my time.

"I need TV on," my toddler still exclaims occasionally. But those occasions are less frequent now, and I am often able to give her a few minutes of undivided attention and guide her into doing something she "needs" more. Of course, she still chooses to watch TV sometimes, and I usually don't say no. For, I know that it is possible to say no too many times. I am reserving some of my noes for the sleazy teen-age hangouts of tomorrow. It just wouldn't be worth it to use them all up on *Mork & Mindy.*

MRS. TURNER is a free-lance writer from Middletown, Ohio, U.S.A.

□

IRENE NEIL

FOR MANY YEARS I was bored with my life. This is a difficult attitude to change, but as the years past outnumbered the remaining ones I might reasonably hope to have left, I became aware of the wasted energy of boredom. Precious days of my life were being lived without adventure and I realized this was my fault. No one else could change my way of life for me; I was responsible for my own happiness or lack of it.

King George V was part of my treatment. He said, "as King I cannot always do what I like, so I try to like what I do." This dignified gentleman, going through his monotonous rounds of inspections, hand shakes and banquets, turned duty into joy. I hope he faced his days with a spirit of royal adventure. I think of him often with gratitude. I see him with Queen Mary in war-time documentaries on TV and old news-reels cheering his people. A boring job? He didn't let it become that and so inspired us all. His role in history was that of an interested, concerned citizen and leader.

I have stopped expecting spectacular pleasures in my life. How often can one hope to win an award, take a trip or receive a promotion? Most of our days are of the humdrum variety...or are they? I now believe that it is simple; they become joy to be savoured.

Nights which once were spent in the arms of a loved one may now provide only memories to dispel the darkness and the loneliness. But what if there were no memories to survive the loss of a physical presence? Crosses are part of living for all of us. Whom do you know who does not bear a cross? We have to choose whether we carry our crosses high or drag them behind us.

Are we as big as anything which can happen to us? How do we measure our breaking point? How do we know when we can endure no more? How near is happiness or how far? How destructive is worry...the dwelling on fears which may never happen and which no amount of worrying can prevent anyway? This is the negative approach to life. Given a choice, should we not opt for the positive way? "Sufficient unto the day..." We quote it, but do we believe it?

The joys of everyday living can escape us if we choose not to see the beauty of nature, in relationships and in the uninhibited happiness of children who share our world.

I teach adults in a continuing education programme. Each new term, from the podium I study the faces before me as I lecture. I am saddened when I see a student, the corners of whose mouth turn down. I am reminded of faces in the waiting rooms of doctors' offices. I know that



we who let ourselves be ordinary, not our days or our circumstances.

A morning can be brightened when a before-breakfast walk in the garden includes the slash of a redwing blackbird in flight, the dew shimmering on a yellow rosebud and the nippy taste of parsley carelessly plucked in passing. An unexpected 'phone call from a friend is a bonus.

An afternoon can be changed by a cup of tea on the porch, the whistling of the delivery man as he comes up the walk, the postman's cheery greeting with the mail, the newsboy's daring "no hands" on his bike as he throws the folded paper to the door and the volunteer collector who says "every penny helps the need."

Evenings when the weather is mellow and the park bench offers a comfortable rest, an ice-cream cone can take on significance that enhances its usefulness as a cooling treat; on the way home a few words exchanged with a neighbour can serve almost as a benediction. A good night's sleep, free of pain, is a perfect ending to any day.

These may seem like simple pleasures. How simple are the myriad facets of a snowflake, the loyalty of a friend who is there when needed, the concern of a doctor or nurse in spite of the endless complaints of the ill they serve? Simple? — only when we forget to be grateful. When we appreciate these blessings they are no longer this is an unhappy person whose studies will be affected by this state of mind.

Most young people have attractive faces as character has not yet etched its lines upon their features. By middle-age pretty faces are not as plentiful; the spirit within begins to show through the exterior. The faces of the seniors are so revealing; their beauty now depends entirely on the disposition of a lifetime. Some faces shine, are crinkled in warmth and mirth, and attract people to them like a magnet. Then there are so many others who present a grim front to the world, whose conversation is as unhappy as their appearance: one listens in vain for a cheery word. This depression affects the learning process and creates even more self-pity.

Enduring beauty seems to have less to do with the physical age of the seniors, but rather with the horde of accumulated joy which radiates out from them. How sad that some have permitted themselves to become bankrupt in happiness. They forget that love is a boomerang.

Joy is to be found in the days we spend carrying stones. Then there are days when we have helped to build a cathedral.

MRS. NEIL is a freelance writer from Campbellford, Ontario.

□

YOU WERE ASKING?

Q. *In analyzing the calendar years 1979-1983, I have discovered that Easter Sunday and Good Friday always occur in the midst of the Passover festival — except in 1981 when Passover falls four weeks later than usual. Could you please explain this discrepancy?*

A. The difference in dates has to do with the different calendars used by Jews and Christians. The calendar in common use throughout the western world is based on the sun. Neither the year nor the months have anything to do with the phases of the moon. This is the calendar we use to determine our dates. The Jewish calendar, however, is based on a compromise between the solar calendar and a lunar calendar. The months are figured according to the moon (twelve months of 29¼ days each), and the year according to the sun. In order to take up the extra eleven days, a whole month is added to the Jewish calendar in leap years. Since 1980 is a leap year, the Jewish calendar has an extra month in the time period 1980-1981. Thus, Passover is four weeks further into the year than usual.

Q. *I am puzzled about what to do regarding donating any of my organs to help someone else when I die. Did God ever intend us to do this or does he want us to bear our infirmities?*

A. Organ transplants were not possible in biblical times, so we can't look to scripture for specific guidance. We are told, however, that the body is the temple of the Holy Spirit. Bodies are an important part of our existence, although some very spiritual people think bodies and flesh are evil. We should reread Paul and understand what he means by flesh. We should also take the incarnation and its significance more seriously ("the Word became flesh and dwelt among us.").

Now to the specific. I believe that a person has to decide for himself/herself what might be done with the body. Regardless of what happens, resurrection will take place. My personal preference is for cremation. However, the point of living is helping. Donation of our organs allows for helping even in dying!

Q. *I feel the key to doubling our church membership lies within the worship service. There are many old gospel hymns not in our new book that the choir could sing. Let's concentrate on making our service of worship more joyful, with more participation music-wise. People are tired of meetings. Music is the key. What do you think?*

A. I wholeheartedly agree that by and large our worship services could stand revitalization. Indeed, they could be more joyful, and indeed, greater participation would be a good thing. It has been said that in order to sound holy we need not sing slowly!

Doubling the membership, however, has something else that is vitally important. We all have to learn to tell our faith story, by word and by deed. Each member, then, has the responsibility of sharing the faith. We can't give away what we don't have in the first place!

Q. *How long do you think it will take to have the new words for "O Canada" inserted in our* Book of Praise *— looseleaf or otherwise?*

A. A minimum of 54 years. That's the space between the 1918 Book of Praise and the 1972 edition. You mentioned looseleaf. That should have been used for the *Book of Praise!* It could have been issued with a basic number of hymns, and then congregations could have ordered what they desired, new hymns, old favourites, etc. You weren't asked, were you? Neither was I.

Q. *Our church has followed the practice of having parents, or one parent be or become a member of the Church before children are baptized. Can you give us a church statement or ruling on this? I know that there seem to be different rules in different Presbyterian churches. The Confession of Faith mentions infants descended from parents either both or one professing faith in Christ. Our practice has been recently questioned and challenged.*

A. The Book of Forms reads in 109(b): "The Session appoints and provides for the administration of Baptism." Each Session should look at this matter very seriously and, in the light of the Scriptures and the Confessions, should design its own statement and policy. We have done this and it certainly has ended a number of headaches. "They are only here for two days. Could you come out to the house and 'do' the kids?"

There are two other matters. Baptism should be an act of worship and therefore a congregational event. Remember too, that the minister is ordained to the Word and Sacrament, and that he or she, by the Holy Spirit, must have the final word. For instance, suppose a newborn babe was about to die and the parents reached out and sought baptism. I don't think that's the time to ask, "Are you a church member?" That's the time to show God's love and grace.

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REVIEWS books

GEORGE WHITEFIELD: THE LIFE AND TIMES OF THE GREAT EVANGELIST OF THE 18TH CENTURY REVIVAL
by Arnold Dallimore.
Edinburgh, Banner of Truth Trust, Publishers.
Two volumes, (V. 1 - 1970, V. 2 - 1980) each $19.95.
Available from Lawson Falls Ltd., Box 1144, 20 Parkhill Road East, Cambridge, Ont., N1R 6C9.

George Whitefield was one of the greatest evangelists the world has ever known, yet few church people today know anything about him. One of the reasons is that there is so little original material about him still available. Though he was a voluminous letter-writer, most of his correspondence was destroyed after his death, and what still survives is widely scattered throughout Great Britain and the U.S.A. Much more is known about his contemporaries, John and Charles Wesley, the so-called "founders of Methodism," simply because more of their papers have been preserved.

As a result of a diligent labour of love by a Canadian Baptist minister, Whitefield is now revealed. Arnold Dallimore, pastor in the village of Cottam, Ontario for nearly 25 years, has carried out research of unimpeachable thoroughness, turning up letters and references in the most obscure sources. By carefully sifting the evidence thus discovered, he has brought to light a fascinating servant of the Lord. Whitefield's gifts were tremendous; his dedication in using them must leave most 20th century Christians limp and hiding in shame over their laziness. Preaching three and four times a day, seven days a week, to enormous congregations, ministering to the needs of high society and the poorest labourers; travelling by horseback and, later, carriage, all over Britain and pre-revolutionary America, he made "the world" his parish and constantly bemoaned the fact that he could not do more for his Lord.

Dallimore's biography is remarkable in its professionalism, given the "extra-curricular" circumstances in which it was researched and written. Volume 2 was published ten years after Volume 1, yet there is no discernible difference in either the depth of the research or the quality of the writing. He is sympathetic to his subject, but does not idolize him; faults are discussed as thoroughly as fine points. For readers interested in learning about a key figure in an important era in the history of the Church, this biography is highly recommended.

Bruce Cossar

MR. COSSAR is an elder at St. Stephen's Presbyterian Church, Peterborough, Ont.

O COME, LET US WORSHIP: Corporate Worship in the Evangelical Church
by Robert G. Rayburn.
Published by Baker Book House, Grand Rapids, 1980. 319 pp.
Price: $10.75.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

The charge is sometimes made that although those who call themselves evangelicals are deeply concerned about the preaching of the Gospel, they seem often to care little about order and dignity in their services of worship. Unfortunately, this charge is frequently justified.

Many evangelical churches are largely ignorant of the biblical teaching on the significance of worship and of the rich liturgical tradition of the Christian Church. Many evangelical church members never participate in some of the most meaningful forms of public worship (such as confession of sin), and most do not understand the rationale for those forms which they do engage in. Many settle for second best in music and hymnody.

Robert Rayburn, chairman of the department of practical theology at Covenant Seminary in St. Louis, deplores this situation and wants it to change. He has written a useful book on the public worship of God intended for seminary students, ministers and ordinary church people.

The author first surveys the teaching of the two testaments, touching on the tabernacle, the temple, the sacrifices and the worship of the apostolic age. Next he expounds the meaning of "worship in spirit and in truth," the need for order and the relation between the objective and the subjective in our services. Close to 100 pages are spent discussing "The Order of Common Worship," and Rayburn argues well for carefully constructed, God-centred services. The book concludes with chapters on "Hymnody in the Church," the administration of the sacraments, weddings and funerals.

Not all evangelicals will agree with the author's opinions on everything. His views of children's sermons, the correct posture for prayer, the frequency of communion and the wisdom of letting couples compose their own marriage vows will probably raise a few eyebrows in evangelical circles. On the other hand, some of his suggestions may well be implemented, and this could mean the enriching of many services of worship.

The book is aimed at all evangelicals and Rayburn attempts to keep a low profile on his Presbyterianism. He largely succeeds, but his strong commitment to the Reformed faith shines through again and again.

This is not a technical study. It is written in a popular style and is designed for a wide range of readers. Nevertheless, it might have been enhanced by the inclusion of a bibliography if not an index. On the whole this book can be commended as a helpful introduction to a vital part of the Christian life.

(Rev.) John P. Vaudry

MR. VAUDRY is minister at Orangedale Presbyterian Church, Orangedale, N.S.

HOPE IN TIME OF ABANDONMENT
by Jacques Ellul.
Published by The Seabury Press, New York, 1977.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.
Price: $6.95

This book is something of a high water mark for me in that it is the first book of Jacques Ellul that I have been able to persevere in reading from cover to cover. Disciples of Ellul will no doubt feel that this says much more about me than Ellul, and wonder if such a reviewer will be able to say anything good or worthwhile given such an admission.

Ellul begins by confessing that in the past he has spoken and written on all the correct theological aspects of the subject of hope. This time his approach will be different. Now he will speak to us out of the existential situation and his own personal sense of abandonment and loss of hope.

Part I of the book explores the roads by which man has reached the sense of futility and abandonment which, Ellul claims, characterizes our present age. It reads like the apocalypse of the Book of Revelations, but in this case the four horsemen are Magic, Scorn, Suspicion and Derision. The author lays a large share of blame for the present state of affairs on the doorstep of the mass media. Politics, of whatever hue, is handmaiden to the process.

The author begins the second section, "The Age of Abandonment," with a startling statement, and one which Ellul admits that he makes with fear and trembling. "It is my belief that we have entered upon the age of abandonment, that God has turned away from us and is leaving us to our fate." God has stopped speaking to mankind and in our time remains silent. But why is he silent? Ellul says that there is no final answer to that question outside of God himself, but that probably the answer lies with the proliferation of meaningless communication that characterizes our age. "There is a superficial explosion of sounds which jolts and throws us in every direction. No word can be spoken under these conditions. So God is silent."

If this is true, then would it not logically follow that there is nothing for Christians to say either? If God is dumb should we not be also? To say that, Ellul suggests, is to fail to understand hope and freedom, the only two words that make sense to persons living in an age of abandonment.

The author spends much of the book trying to explain what he means by hope, a radically different understanding from most commonly held connotations. To hope is to believe it will rain when there are absolutely no clouds in the sky, and when all the weather forecasters have predicted clear, dry weather. Or as Ellul puts it ". . . in a sense, it could be said that hope is blasphemous. It actually rejects the decision of God's silence."

We get a sense of the radicalness of his position in a quotation Ellul uses from Monteilhet, *Policurs pour la forme.* It speaks of a child being cruelly beaten:

"I can still hear his cries. It's unbearable. It almost makes you believe in God . . . Cries like that seem to call God back to life, much more surely than all the happiness in the world. There's a rare quality of silence surrounding certain atrocities, an end-of-the-world silence, more frightening even than instant justice. One has the impression that a presence has been withdrawn which could one day fill everything. That total absence of charity takes the form of the low-pressure areas which bring storms."

Then Ellul comments, "I know of no passage which more clearly expresses the feeling of hope."

If one accepts this theology how should Christians respond in terms of ethical action in the world? Certainly, Ellul would say, not in the typical ways in which they do respond — in terms of political activism or do-goodism. No, an appropriate Christian response is threefold: to wait like Job, to pray, and to adopt an attitude of realism towards the world. "Hope," he says, "can live only in a strict pessimism . . ."

Like so many Continental theologians, Ellul thrives on the paradoxes

(continued on next page)

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books

(continued from previous page)

of our faith, hope yet no hope, abandoned yet not abandoned. He claims it is impossible to even discuss true hope. If so, surely it should not take over three hundred pages to tell us that. He claims that everything in the Christian faith is an absurdity, yet the main component of his writing is reason.

What keeps you reading are not his illustrations of which there are few, but his startling and often seemingly absurd statements. Take for example the following, "The People's Republic of China is the exact oriental counterpart of Nazi Germany." Some of these statements are not supported by convincing evidence, but perhaps he makes a better case in one of his other books that I didn't finish.

His most helpful point, from my viewpoint, is his emphasis on the fact that although the gospel remains the same for every age, there are certain elements that are *more* relevant than others at any *particular* time. For our generation that emphasis, according to Ellul, must be on the gospel of hope, and, "Yet," he says, "we still persist in pushing the message of *Faith,* which no longer belongs to our times." Whether that is in fact true, the readers will have to decide for themselves, but it is at this point Ellul is most persuasive. As I read his argument, I was haunted by St. Paul's words in I Corinthians about there being three great virtues, faith, hope and love, the greatest of them being love. Even with love, Ellul concludes, ". . . I think the chance for its being the centre of witness and preaching has gone by."

(Rev.) John Congram

MR. CONGRAM is minister of St. Mark's Church, Don Mills, Ont.

Your comments in The Record are always welcome. Feel free to write to us at any time.

FREEDOM FOR MINISTRY: A Critical Affirmation of the Church and Its Mission
by Richard John Neuhaus.
Published by Harper & Row, 1979.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.
Price: $11.95.

This book is worth reading, and more than once. Neuhaus succeeds in creating more freedom for ministry for this reviewer by his blunt evaluation of today's church. Concerned with the myriad forms of the church in North America, the author both criticizes and affirms the "pedestrian" nature of the people of God.

He has little patience with those who would try to re-create a first century church in our time. "Whatever else we may be guilty of, we are not guilty of not being born into the first century." The backward glancing of today's ministry is seen as the desperate response to a loss of ministerial authority in modern life. Neuhaus has an excellent chapter on the problem of authority for ministry, concluding that "our authority is very much in question (since) we are premature ambassadors, having arrived at court before the sovereignty of our king has been recognized."

In other chapters he deals with the nature of sacraments, community-building, worship ("the apparent irrelevance of worship should not be denied but should be flaunted"!), preaching, and the pursuit of holiness. All are treated with a freshness and candor that attracts the reader.

My sole criticism is that Neuhaus apparently confuses the ministry of the church with the ordained ministry. A clear demarcation line is never drawn — but can it be?

(Rev.) Robert R. Robinson

MR. ROBINSON is minister at Alexandra Presbyterian Church, Brantford, Ont.

THE CHURCH AND HOMOSEXUALITY
by Michael Green, David Holloway, David Watson.
Published by Hodder and Stoughton, London, 1980, 156 pp.
Price: $4.75.

(continued on next page)

The Greeks had a word for it:

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Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.

How should the Church of Jesus Christ view homosexuality, and in what way can Christians best minister to homosexuals? These are difficult and sensitive subjects which must be reflected on seriously by a Church that finds itself in the midst of an increasingly permissive society.

The authors of this book are three Church of England clergymen concerned to think biblically and speak responsibly about homosexuality. They were prompted to write when a working party (task force) of the Board of Social Responsibility of the Church of England published a report which suggested that "there are circumstances in which individuals may justifiably choose to enter into a homosexual relationship." The authors are united in their conviction that this is misguided and that "the homosexual way is not the way of Jesus Christ."

Canon Green contributes an overview of the subject in Part I. He looks briefly at the Old Testament teaching, stressing God's design for sexuality in creation. Sexual expression is intended to be a significant part of the one man and one woman relationship of marriage. All departures from this, whether homosexual or heterosexual, are declensions from God's ideal. Green finds this idea confirmed in the New Testament again and again.

David Holloway writes the bulk of the book in Part II. He too surveys the biblical teaching, offering especially illuminating comments on Genesis 1-3, the Sodom story and the Holiness Code of Leviticus 17-26. He then examines the working party's report and gives a detailed critique of its arguments and proposals. Holloway adopts the position, shared by Green and Watson as well, that homosexual activity (as distinguished from homosexual orientation) is sinful, yet no more sinful than say, adultery, murder or hypocrisy. He argues that clergy who engage in homosexual practice should be removed from office and that practising homosexuals should not be ordained to the ministry. Part II concludes with the transcript of an impressive interview with a young Christian of homosexual orientation who has come to abandon the practice of homosexuality. Holloway has obviously spent much time in careful research. He writes out of considerable pastoral experience and always with humility, compassion and graciousness.

David Watson, also drawing on his experience as pastor and evangelist in York, writes on "pastoral considerations" in Part III. He begins by deploring the widespread hostility against homosexuals. This, he maintains, is worldliness, and the Church needs to repent of its unloving, hypocritical attitudes. The Church needs to demonstrate Christian love to the practising homosexual as it attempts to share the Gospel of forgiveness and deliverance through the power of Christ. It also needs to be a truly accepting community in which non-practising homosexual believers can find support in their struggles to live the Christian life.

This book was written with a specific situation in England in mind. It contains several expressions and allusions which will strike the Canadian reader as quaint or obscure. It is also addressed to Anglicans to whom such concepts as "natural law" perhaps have more meaning. Yet it shows signs of indebtedness to scholars of other denominations, especially the United Presbyterian Church, USA, and it certainly has relevance to the Body of Christ world-wide.

Unfortunately, the printers have made a mess of page 73, paragraph 2; otherwise this is a first-rate book.

(Rev.) John P. Vaudry

MR. VAUDRY is minister at Orangedale Presbyterian Church, Orangedale, N.S.

AFRICAN CHRISTIAN SPIRITUALITY
edited by Aylward Shorter.
Published by Orbis Books, New York, 1980. Price: $8.95.

Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

A colleague of mine in Nigeria once told of an African theological student who complained to his English tutor, "Why do you keep scratching us where we don't itch?" No doubt my long-suffering congregation would agree, wishing I would preach about their problems instead of mine. In recent years African Christians have begun to speak of their concerns, and set them out in terms that we can understand. Shorter's anthology is part of the literature of African theology.

But it is only part of the picture; a book that attempted to cover all of African Christian spirituality would have to run to more than 160 pages. Shorter has omitted most of the South Africans and all of the independent churches. He has included a wide range of Protestants and Catholics from both east and west, but without the South Africans, whose thought has many affinities with liberation theology, and the independents who are a law unto themselves, the picture is incomplete. We have here the work of the more conservative African churchmen living in relatively tranquil circumstances.

Although the range is limited the concerns are authentic. The contributors represent a valid strain in African thinking, the concern for community. If there is a single theme which tends to dominate the essays it is the insistence that people are only people in community. It is good biblical thinking, and hence a number of biblical images with which we have difficulty stand out as immensely relevant. In a society where the first born is the head of the family the image of Christ as elder brother is tremendously meaningful. In a society where the dead remain part of the family the communion of saints becomes a vital part of the faith rather than an odd formality that survives only in such places as the prayer before communion.

In the secular press this concern for people in community is called tribalism. Western journalists living outside the support the tribe gives see only its more unfortunate manifestations. Although the tribe is more inclusive than the nuclear family it can also be more rigorously exclusive. The line between "we" and "they" is more strictly drawn than in the west. Herein lies the weakness of the thinking represented by these essays. In a legitimate concern to stress the virtues of African communalism they overlook the vices which are an integral part of the virtues. The tribe destroys, or at least excludes others with the same vigour that it supports its own. In this sense the Nigerian civil war was a kind of archetypal African experience.

Ogbu Kalu, a Nigerian theologian not included in this collection, once argued that the time had come for an honest dialogue with traditional religion. In the past people were inclined to think that African theology was a simple matter of adapting this or that custom. On the contrary, Kalu urged, Christians must do more than shop like tourists for the curios of the country. The time had come for a serious wrestling with the first principles of African thought. This volume is a beginning but no more, a polite laying out of the common ground. The days of hard thinking lie ahead.

(Rev. Dr.) Geoffrey Johnston

DR. JOHNSTON is minister at Gateway Community Church, Don Mills, Ont.

THE BIBLE AND RECENT ARCHAEOLOGY
by Kathleen M. Kenyon.
John Knox Press, 1978.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8,
Price: $7.75.

In these days of high book prices this excellent paperback is a bargain. It is a useful and clearly written survey of archaeological excavations in Syria and Palestine since the Second World War. The sites surveyed are all to be found in the Bible. The late Dame Kathleen Kenyon (d. 1978) was a world famous archaeologist whose excavations at Jerusalem and Jericho

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revolutionized our ideas of the history and development of these places in Biblical times. This book is from the text of the Haskell Lectures delivered in 1976 at Oberlin College, Ohio.

The book does not go into great historical detail as a working knowledge of Ancient Near Eastern history relating to the Bible is assumed on the part of the reader. However the interested minister or layman need not be deterred by this as Miss Kenyon relates her discussion to familiar Biblical persons, events and places.

Chapter one deals with the world of the Patriarchs, Abraham, Isaac and Jacob. She mentions especially the recent discovery at Tell Mardikh-Ebla in Syria of a library of some 14,000 clay tablets in a language which may be a direct ancestor of Biblical Hebrew. Miss Kenyon shows how such discoveries force scholars to review their understanding of the Bible and give fresh insight into hitherto incomprehensible passages of scripture.

Chapter two indicates the kind of world the Israelites found as they entered the Promised Land. Archaeology reveals a world of towns and cities, of careful accounting and enthusiastic trading, of gods and goddesses whose favour ensured prosperity and fertility. Temples and furnished tombs at Ugarit, Lachish, Byblos and Bethshan (where the bodies of Saul and his sons were exposed) testify to a settled people whom the Israelites infiltrated rather than conquered, despite the rather triumphal narrative of the Old Testament. Dame Kathleen Kenyon questions the historicity of Moses, "possibly a historical figure." I cannot agree with this. It is rather like children two thousand years from now being told that George Washington was "possibly a historical figure." The folk-memory of the ancients was vivid and accurate and the skills of writing very ancient.

The entry into Canaan (chapter three) was, as I noted above, infiltration rather than conquest, according to archaeological evidence. Indeed there is no evidence to support the Old

Testament contention that the walls of Jericho "came tumbling down" at the sound of a trumpet. Miss Kenyon suggests three separate movements to Canaan, each of which might be called an Exodus. It is often difficult to tell, she asserts, when the Canaanite occupation ended and the Israelite began.

She provides a masterly survey of Jerusalem, Samaria and Megiddo in the hey day of David and Solomon. There is a fascinating account of Solomon's vast building activities including the huge temple complex in Jerusalem to the north east of the ancient Jebusite city, conquered by David, and now claimed as the Holy City by three world faiths. Perhaps at this point it should be said that the book is full of good black and white illustrations and excellent diagrams. All Christians owe a great debt to the painstaking, difficult and sometimes dangerous labours of archaeologists. My own two months "digging" in Palestine convinced me that I prefer to read a good survey like this in the comfort of my study.

The book goes on through exile and return concluding with an examination of Jerusalem in the days of Jesus and prior to its final destruction in A.D. 135. The treatment of the building of Herod's Temple alone makes the book worth buying. And for those who are shaken by the fact that the "walls of Jericho" are pious fiction, there is the comforting thought that modern archaeology has proved that the traditional site of the crucifixion may well be very accurate.

Miss Kenyon's concluding paragraph very wisely points out that many areas in the interpretation of the Old and New Testaments cannot be helped by archaeology. This is true, but the findings of archaeologists bring the Bible to life and show that those who went before us in the faith were people of flesh and blood, with material needs and hopes and fears.

I read this little book in a morning and it was time well spent. For the preacher and scholar it is a handy reference book and in these days of the revival of Bible Study it is an excellent tool for the layman. Bible Study should be more than the mere contemplations of English words. We owe Dame Kathleen Kenyon a great debt. This book is a fitting tribute to and summation of her life's work in the field of Biblical archaeology.

Dr. John Barclay Burns

DR. BURNS is minister at Thornhill Presbyterian Church, Thornhill, Ont.

WHEN I RELAX I FEEL GUILTY

by Tim Hansel.
Published by David C. Cook Co., Illinois, 1979.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.
Price: $4.50.

Have you ever wildly anticipated a holiday, only to find that half-way through it, you wished you had never left home? It has happened to me, and I suspect to a great many people. If so, then here's a good little handbook for you to read before taking your next vacation.

One of the things that makes theology interesting today is that it is becoming increasingly difficult to predict what an author may say, even though you know his theological stance. Liberals say conservative things, and conservatives sometimes say liberal things. In this case we have an author, conservative theologically, yet saying such things as: "If we can't, at least at times, do something totally purposeless, perhaps it is because we do not really believe in the sovereignty of God"; or quoting with approval the words of Zorba in "Zorba the Greek," "Boss, you've got everything except one thing — Madness! A man needs a little madness or else he never dares cut the rope to be free."

The first part of the book attempts to define leisure, to emphasize its importance, and to explore the reasons why so many of us today find it a difficult state to either enjoy or achieve. The author also discusses work and what he calls the "myths" (in the bad sense), that we hold about work, such as, "Work is inherently good . . ." "The Bible says that the most important thing a person can do is to work," and "The biggest problem in our society is that people

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don't work hard enough." In the author's own words, ". . . to emancipate us from our pallid concepts of leisure, it (this book) will necessarily have to challenge some of our superficial views of work."

After de-mythologizing work and placing leisure in a central place in our lives, the author proceeds, in the last half of the book, to offer many practical suggestions toward making our holidays and leisure-time recreating. There are suggestions for everything from one minute vacations (yes one minute, it's not a misprint) to taking a year or more to do something you always wanted to do.

This book is not a deep theological treatise. It is not long: 150 pages. It is, however, worth reading for all those Christians out there who find that whenever they relax and do nothing they feel guilty. I also believe that if I can internalize even some of Tim Hansel's concepts before my next vacation, I will enjoy it a great deal more, but even more importantly, I will begin to live in the God-given *now* and enjoy *all* of life more.

By the way, the author is director of Summit Expedition, a mountaineering and wilderness survival school for individuals seeking deeper experiences with themselves, others and God. He was formerly a Young Life Staffer and high school teacher. He is married with two small sons, from whom he learned much of what he writes about in this book. And that, according to Jesus, is a pretty good way to discover the keys to the Kingdom.

(Rev.) John Congram

MR. CONGRAM is minister at St. Mark's Church, Don Mills, Ont.

C. S. LEWIS AT THE BREAKFAST TABLE — and other Reminiscences,
edited *by James T. Como.*
Published by Collier Macmillan Co. Inc., (N.Y.), 1979
Price: $12.95.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

This book is yet another addition to the reams that have already been written about C. S. Lewis. It purports to be a selection of reminiscences of the great man by those who were friends, students, professional colleagues and brief acquaintances. In point of fact the book tells us nothing that most of us do not already know about "Jack" Lewis. The contributions range from the sickeningly flattering by Clifford Morris (p. 192) to the scarcely concealed academic dislike of John Wain, Professor of Poetry at Oxford (p. 68) under the spurious title of "A Great Clerke."

The whole is edited by one, James T. Como, Assistant Professor of Rhetorical Communication at the City University of New York. Mr. Como also provides the Introduction. Possessed of such a grandiose title Como no doubt feels he has to live up to it and is thus frequently trapped into English prose of incredibly turgid Latinity and dubious credulity (to give an example of my own penchant for such prose). Page xxiv provides us with one such passage towards the end: nor could I find the word "epistolist" (p. xxv) in any reputable dictionary; it smacks of to "hospitalise." The Introduction gives one no appetite for what is to follow and all too often an appetite is necessary as one is sated by the same anecdotes, pieces of information and descriptions.

Frankly, the book often lets us know more of the writers than it does of Lewis himself. Yet, to be fair, most of the writers are aware of the faults as well as the strengths of C. S. Lewis. Most engaging are those contributions which deal with Lewis on vacation: "Jack on Holiday" by George Sayer was the most enjoyable. Walter Hooper has provided an interesting list of papers and speakers at the Oxford University Socratic Club from 1942 until 1954. There is also an excellent bibliography of Lewis' writings and an alphabetical index of the same.

At $12.95 the book is not overpriced and is perhaps best for dipping

into on vacation or as a prelude to sleep, which I found that several of the contributions induced. Fortunately even in this book the greatness of Lewis shines through.

(Rev. Dr.) John Barclay Burns

GOD'S MOUNTAIN
by Dr. James Ashwin.
Available from the author at 1450 Lexington Street, Ottawa, Ontario, K2C 1R9 — $2.95.

God's Mountain by Dr. James Ashwin should be placed in the hands of every person torn apart by bitterness caused through suffering. It is astounding that anyone can be positive about such suffering as Dr. Ashwin's. The author, who has every right to complain that he has not been treated fairly in this life, lifts our spirits through his story, and conveys valuable insights. All of us are challenged with the realization of the cost of Christian discipleship.

One of Canada's bright young men (M.Sc. in Physiology, and Pharmacology from the University of Saskatchewan at Saskatoon, and Ph.D in Physiology from McGill University in Montreal) is converted to Christ, responds to a call of mission service, and prepares himself to teach in a leading Medical College in India. In this autobiography we meet a man whose engaging, warm personality shines through in his love for athletic competition, social recreation, scientific enterprise, and involvement within various 'hot beds' of Christianity. This well written story draws us into the adventures of missionary life, and causes us to identify with a cheery group of kind and able people. But just as a fulfilling life of service in India nicely begins, poliomyelitis strikes, and Jim Ashwin takes his last stand. The dramatic battle to save his life with an old wooden (iron) lung, improvised equipment, and painstaking nursing care keeps us riveted to the book. The frustrations of life in a wheel chair in which the author has lived for the past twenty five years certainly equip him to speak authoritatively, and the cool objectivity of his account impresses us.

The second part of *God's Mountain* presents a clear demonstration of the reliance upon the comfort and understanding of the Bible. The easy narrative style of the first section is replaced by a more meaty exposition. Dr. Ashwin has already indicated his preference for the Christian answers to suffering and his outline of the answers provided by other world religions in part one creates curiosity for a Christian explanation. We are primed to consider what answers to suffering Dr. Ashwin finds in the Bible. Thousands of unfortunates who are suspicious of glib advisors who have never known real hardship first-hand can come to this book with the burning question, "Why do I suffer?" or "Why did this happen to me?" and discover positive, helpful answers. The author remains a devoted Christian in spite of the price he has paid in the Lord's service.

The Christian reader discovers an implicit message in this book that strikes hard. The first part of the message is "Why am I failing to provide more practical assistance to men and women who are confined to wheel chairs?" The second message which is conveyed to us is, "Where is my Christian faith?" Could *I* meet the limitations Dr. Ashwin has met, and what am I doing to build up my faith so that I could stand such tests myself? But in addition to this, I discovered a new appreciation for the faith of the lame man's friends who lowered his bed through a hole they made in the roof to the feet of Jesus. It was the faith of the lame man's friends which resulted in a miracle of healing. It is this kind of faith revealed by its absence in our lives that *God's Mountain* discloses to us. Dr. Ashwin has borne witness of God's grace in helping him miraculously remove a mountain of suffering by his patient endurance, but what about my mountain and yours? This book reveals more than one man's agony.

Ronald A. McCaw

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I BELIEVE IN MISSION
by Mariano Di Gangi.
Published by Presbyterian and Reformed Publishing Co., Phillipsburg, New Jersey, 1979.
Price: $3.55.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.

In a day when the foundations of the mission of the church of Jesus Christ are under fire, both from without and within, Dr. Di Gangi has written a clear, concise statement of the biblical basis for mission as he understands it. This little book is distinctly evangelical, thoroughly scriptural and efficiently organized.

Beginning with the biblical authority for mission, the author makes it clear that we need to recover a sense of "being under orders." "Mission is not peripheral," he declares, "but central, in the will and work of our Lord."

The message of mission is described by a brief survey of the major emphases in the preaching of Peter and Paul. The crucified and risen Christ, the call to repentance and faith, and salvation from sin are the recurring themes here.

The chapter on personnel (the author calls it "Manpower for Mission") points out the basic qualities needed in all missionaries, but this reader would have appreciated some discussion of such items as new trends in sharing of mission personnel and the effects on world mission of the "short term volunteer boom."

Chapter IV deals openly with the tension between evangelism and social concern. A proper biblical balance, or synthesis, between the two is advocated. This is well stated, as far as it goes, but the section on meeting the crying social and physical needs of humanity is conspicuously silent about the need for Christians to tackle the causes of poverty, hunger and oppression at their roots, i.e. the economic and political systems that make the rich richer and the poor poorer.

On the other hand there is here a most welcome emphasis on proclamation of the gospel, in a day when many churches have minimized the importance of the message.

Another chapter deals helpfully with the subject of money for mission. Five principles of giving are enunciated along with a warning about some dangers and hindrances to giving.

The author's excellent treatment of our motivation for mission (both horizontal and vertical) is weakened a little by attaching too much significance to one text (Mt. 24:14) as a basis for concluding that "evangelization of the world is the appointed prelude to the return of our Lord."

Each chapter ends with some discussion questions which help to make this a good study book for groups or individuals. The questions are actually more helpful for reviewing the contents of the chapter than for provoking discussion, but a group could easily add others. There is also a bibliography of selected books on mission.

There are two points in which one would hope the author will exercise more care in the future. The first is the use of exclusively male oriented language throughout: e.g. "...to men made of body and soul must we minister in Christ's name." The second is the indiscriminate use of the words "mission" and "missions" as if they are synonymous.

Despite these weaknesses I recommend this book highly either as a text for studying the basis of Christian mission, or simply for stimulating, challenging reading on a subject which should be top priority for all Christians.

(Rev.) Glen Davis

MR. DAVIS is the Secretary for Mission Education in the Board of World Mission.

CITY FOR SALE – International Financiers Take a Major North American City by Storm
by Henry Aubin.
éditions l'Étincelle/Lorimer, 1977

The recent transformation of major Canadian cities is obvious to anyone who lives in them. What is not obvious is who is doing it, who are the movers and shakers of our urban environment. It is not an easy question. When Aubin set out to discover who was rebuilding Montreal he thought it would take two or three months. It took a year and a half.

His book is a fascinating if somewhat disjointed account of his assiduous squirrelling in the forests of international finance. A good deal of his work led nowhere, for one of the characteristics of this business is a passion for secrecy. To discover that the "owner" of a company is a bank in Leichtenstein or a post office box in Zurich is not much help. But he uncovered enough to leave the reader somewhat bewildered. In our tour of European board rooms we meet the likes of Sir Denis Mountain, a British baronet distantly related to the nineteenth century bishops of Quebec, the Earl of Inchcape, a prominent figure in P and O, the Pacific and Oriental Steam Navigation Company, the Rothchilds (several times), M. Charles de Bar, deputy chairman of La Société Générale de Belgique, but in "private life" the Archduke Charles of Austria, scion of the house of Hapsburg, Baron Eduoard Jean Empain, master of France's largest heavy industry group and Gianni Agnelli, a Bourbon who makes Fiats.

Even more confusing than the people are their companies; one keeps meeting the same people wearing different hats. Through their varied interests they are involved in a wide range of projects all over the world. Even in Canada they are not simply interested in real estate. The Rothchilds were actively concerned in the Churchill Falls development and are showing an equal interest in Fundy power. Over and over again we find the same people, buying land, putting up skyscrapers, making cement, building roads, providing machinery and taking contracts at James Bay. Even apparently separate entities like two competing real estate companies turn out to be eventually connected. One section of the Bronfman interests, the only Canadians

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with starring roles, is tied in through Trizec, a real estate firm, with English Properties (Sir Denis Mountain). English Properties is connected with the Rothchilds and the Rothchilds with La Société Générale. La Générale is represented in Montreal by Genstar, another real estate company. If you don't get bogged down in numbered bank accounts the lines usually lead back to the same coterie of European aristocrats.

Why should these people be interested in Canada, and in particular in Montreal? Because Canada, despite our present troubles, is seen as a safe and promising place to invest. Besides, we are devoted to an illusion called foreign investment. Some new money does come in; one Italian entrepreneur is said to have arrived with over two million in a money belt. But frequently foreign purchases are financed by loans from Canadian banks. Canadian money is used to finance the entry of foreign control over Canadian land, resources and industry. After all, a company with solid European connections is a better risk than a small indigenous one.

But these corporations, because of their size, the international scope of their activities, and in some cases their secrecy are virtually uncontrollable. It is not necessary to think of a conspiracy, a deep dark plot by European financiers to take over the world. A relatively small group of people who know each other, bank with each other, sit on each others' boards and read the same magazines do not need to engage in conspiracies. The stock of common ideas and common experience is sufficient to weld them together in a common pursuit of expansion. In the process they have provided a lead which Canadians could not or would not provide. But they are also turning Montreal into a carbon copy of any other city in the world, and locking us into a system we cannot control.

Aubin has thus brought to light another variation on a common theme of our time, the expansion of the multi-nationals. Closely connected to the multi-nationals is development, what it means and how it can be achieved. If, as the current orthodoxy would have it, development means self-reliance then Canada, in real estate as in resources and industry, is travelling rapidly in the wrong direction. We are a country in process of under-development. Foreign investment in large quantities by large companies means that we become increasingly dependent on them, on their decisions and their capital. If we are prepared to argue that the Lord has made us stewards of this part of the continent, then we would be well advised to think again about our prevailing version of liberal capitalism.

Geoffrey Johnston

□

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PUNGENT & PERTINENT

(continued from page 6)

age income considerably higher than those of all the residents of the rest of Africa, excluding only South Africa. Whatever the merits or demerits of "majority rule" as an abstract principle, the imposition of sanctions against Rhodesia and South Africa represented a striking example of double standard. The other former African colonies of Britain which were granted independence without question or without sanctions do not have anything approaching what the Western World regards as majority rule. They have minority rule by a black elite that controls the one party permitted to exist.

Selective indignation

In supporting the guerrillas of the SWAPO movement no one produces the slightest bit of evidence that SWAPO represents the people of South West Africa. The United Nations has laid down certain directives with respect to South West Africa, but the fact is that the United Nations simply has no business whatsoever in South West Africa, unless it can be established that the United Nations inherited all the powers and decisions of the old League of Nations. If that were the case they would be obliged to give Russia some instructions with respect to the freedom of Latvia, Estonia and Lithuania. Strangely, we do not hear either the United Nations or the W.C.C. talking of such things.

It is this monstrous inconsistency which troubles me so greatly. Those in the W.C.C., and some of the people who represent us on our Presbyterian World Service and Development (Inter Church Aid) and International Affairs committees, tell me I should not be investing in South Africa. They appear at Directors' meetings with their pitiful demonstrations. They apparently see nothing wrong with large loans by Canada, at extremely low interest rates, to Russia, Cuba and China. These low interest loans, of course, are subsidized by the Canadian tax-payer and help to finance Cuban troops in Angola, Russian incursion in Afghanistan, etc. Not long ago they were telling us not to invest in Chile, until Bishop Skinner and others in the area attempted to straighten them out. Peter Worthington in *The Toronto Sun,* on June 21, 1979, dealt with an assessment of the W.C.C.'s Programme to Combat Racism by Canon George Austin, member of the General Synod of The Church of England and British Council of Churches. Criticizing the grants made to the terrorist movements, Canon Austin said in part, "this is hard to describe as anything other than a blatant demonstration to the member churches that the World Council of Churches will, if it so wishes, make grants from the Special Fund to an organization which practises terrorism, detains without trial those moderates who dare to oppose it, intends to set up a one-party state which...for the W.C.C. is to be preferred to those other non-white political groups who, though totally opposed to the South African government, are moderate, non-Marxist, and ready to participate in democratic elections...".

A former Moderator of our Church said to me not long ago that he found a great deal of unrest throughout our Church on this subject. I dare to suggest that the committees and individuals who want to continue support to guerrilla movements anywhere do not represent the great body of our membership, and a test in almost any congregation would prove this to be the case.

Dr. Smith's dedication to ecumenism and the co-operation of all like-minded Christians in promoting the true goal of the Church is commendable. He strays into very dangerous ground when he tries to justify support of any element of the Communist movement, which is itself dedicated to the destruction of the Christian Church.

MR. THOMSON is a Presbyterian layman from Oakville, Ontario.

□

PUNGENT & PERTINENT

(continued from page 7)

with the greatest seriousness and not to settle for a theological smorgasbord. Therefore it would be unfortunate if this television programme were to leave in people's minds the impression that its definition of ecumenism is that of the World Council of Churches.

"First things" first!

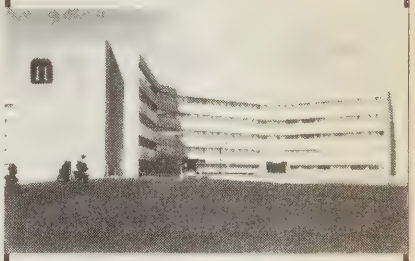
We do have to recognize that there are a variety of theologies in each of our churches. That is embarrassingly true of our own Presbyterian Church and the source of conflict and paralysis in it. But the proper response to the situation is neither to condone the confusion of theologies in the name of a sentimentalized and theologically irresponsible ecumenism nor to attempt to achieve unity in the church by compelling allegiance to some particular and contemporary version of the reformed faith. Fifty-five years ago these two alternatives were offered to us and we rejected both of them. The first we rejected when we took exception not to Christian unity but to a union movement which refused to take theological issues seriously. The second we rejected when in the years immediately after 1925 the attempt was made to fasten The Westminster Confession on the Church in a legalistic fashion, as in every detail an adequate statement of faith for the 20th century church. The only intelligent response to our crippling theological diversity is a theological seriousness that will take time from church business and church programmes to probe honestly behind the issues that divide us. It is shocking that nearly all the time ministers spend together is spent on church "business" and rarely on the problems of believing, preaching, teaching and living the gospel for the sake of which the church exists. Were we to talk with each other more often about "first things" we might find in the Scriptures which are still central for all of us a word which in its fulness is always also a Person and so compelling in our present situation that we would have to stand not apart but together.

We need to respond also to the television programme's widening of the meaning of "ecumenism" to take in the adherents of all religions and even the honest and humane agnostic. Certainly many Christians have learned in recent years a respect for, and openness toward, all such people. The day is past when we rudely consigned the Moslem, the Hindu, the Buddhist, and perhaps also the Jew, to the outer-darkness. We are humbled by the fact that it has been the Christian (?) West and not the pagan (?) East that has brought on the world the ghastly wars of this century and the terror of the atomic bomb. We have met earnest and intelligent representatives of these other religions, some of them morally and spiritually superior to many Christians. Some of us have known agnostics or atheists who in their passion for justice and for the welfare of their fellowmen put us to shame. God fortunately is not bound by our human formulas and organizations but has servants of his will and purpose beyond the boundaries of our churches. Since all of us are God's creatures how can we Christians be other than open to all men, women and children who take life in earnest? But when "ecumenism" is the word used to define this openness, it has been given a meaning so broad that it no longer describes a community whose members know themselves bound together by a common faith. The proper equipment for conversation with Jews, or Moslems, or atheists, is not a downplaying of what is distinctive of our Christian faith but rather a willingness and ability to bring to the colloquy the full richness of what a really Christian community has to offer.

DR. SMART is now retired and living in Toronto. Dr. Smart is a Canadian Presbyterian minister who was formerly professor of biblical interpretation at Union Theological Seminary in New York city.

□

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NEWS

Second Century 200 ADVANCE for Christ

Report

In 1975 and 1976 The Presbyterian Church in Canada, through the action of General Assemblies, resolved "that the Gospel of Jesus Christ be advanced in Canada and Overseas" and "that Presbyterians be led to make an additional tangible expression of commitment by contributing to the Second Century Advance for Christ." We were celebrating our entry into the second 100 years of Presbyterian work and witness.

Many persons dedicated much time and effort to this movement, some for as many as five years in the preparation and carrying out of the programmes.

We believe God led us in many worthwhile accomplishments. Nearly 700 congregations participated in one way or another. The Bible Study material and Prayer Books were used widely. It is with regret we report that

LETTERS

(continued from page 9)

sion of Assembly *the* point to leave or, at least, consider leaving. For the sake of the unity of the church, giving only a cursory look to the problems of our Presbyterian family in the U.S. as reported in the latest *Christianity Today* articles — "Conflicts Stretch Presbyterian Unity to the Breaking Point," "Rumbles of Re-alignment in U.S. Presbyterianism," "'Conscientious Objectors' See No Relief in Women's Elders' Conflict," and "It's a Simmery Summer for U.S. and Canadian Presbyterians," should surely urge that some reconsideration be given to this matter in Presbyteries and Assembly. Heartily,

(Rev.) J.H. Hans Kouwenberg,
Prince George, B.C.

the tangible goal set by the church, of $3,000,000, was not reached. As of August 30, 1980, $940,000 was contributed. These gifts will fund between 50 and 60 new Advance programmes and projects in Canada and Overseas. We expect total contributions will reach $1,000,000 by December, 1980.

In accord with an early decision by the national committee, administrative costs (approximately $135,000 over 5 years), will be paid from the investment of early gifts, as well as revenue from the sale of Bible Studies and Prayer Books. Approximately $67,000 has been earned in interest to date. All contributions will be designated for Advance programmes.

Many letters of appreciation have been received. Kitimat Presbyterian Church writes: "Many thanks for the cheque for our radio ministry. Comments throughout the whole community confirm that the programme is appreciated. We are grateful indeed to Second Century Advance for Christ."

We express our deep appreciation to all those who participated in this Advance programme — congregational chairmen, ministers, members of national and local committees.

Frank J. Whilsmith,
Chairman □

A plain plea

Would it be *pl*ausible if I *pl*ead *pl*easantly enough, that someone *pl*ease would *pl*an to *pl*od to change my address label to the correct *pl*ace of *Pl*ainfield. I have already *pl*enty (2) of times *pl*eaded for this. Since it cannot be a *pl*oy, it should be a *pl*ay for you to *pl*acate me in this *pl*ain *pl*ea.

*Pl*ease, *Pl*ainfield.

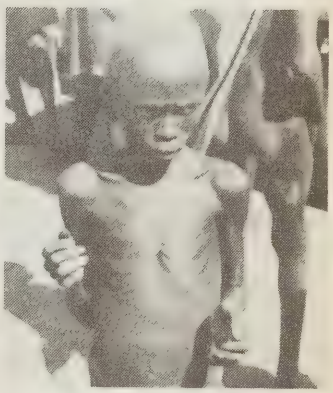
(Mrs.) F. Christensen
Plainfield, Ont.

Ed. note: *Creativity is a great thing in people: a bad thing in computers. Thanks for the most original, (and amusing), complaint of the year!* □

Ed. note: *Correspondence is very limited this month as a result of interrupted postal service. We hope that we will be able to provide you with more content in the "Letters" department in the next issue.*

this Christmas SHARE
YOUR LOVE AND ABUNDANCE WITH A
NEEDY CHILD







TOP — *Young helpless victims of drought and starvation in Uganda*

RIGHT — *Our van in KENYA loaded with emergency food supplies*

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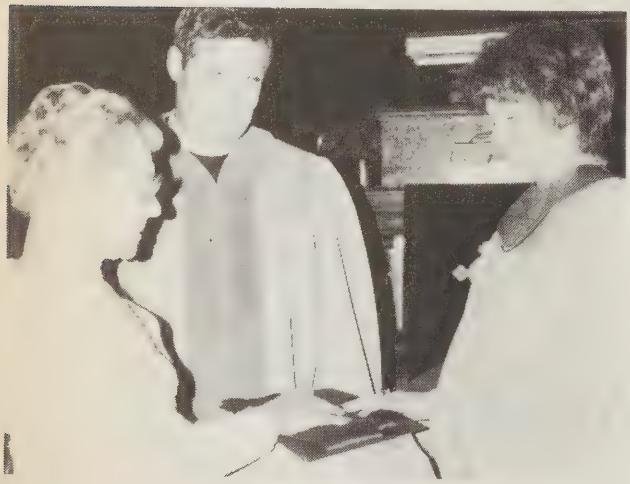
Frank J. Whilsmith, Director of Development

P-11-80

CAMEOS



MEMBERS of Malvern Presbyterian Church, Scarborough, Ont., raised $700 for their building project through a Jogathon-Marathon-Bikathon. Elder Eric Leiper looks remarkably fresh after his run of 26 miles in only 3½ hours.



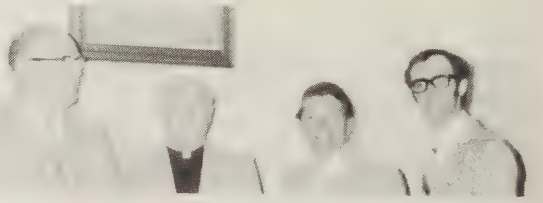
THE TWO MINISTERS, organist and choir of Zion Church, Charlottetown, P.E.I. were presented with new gowns on Sunday evening, September 14. The choir gowns, the gift of Mrs. Jean MacDonald Farr and her daughter, Mrs. Beryl Barrett, were received by Miss Colleen Lowry, choir president, and dedicated by the Rev. Gordon Matheson. Pictured at the presentation, from left to right, are: Mrs. Jean MacDonald Farr, Rev. Gordon Matheson and Miss Colleen Lowry.



PARTICIPANTS at the symbolic burning of the mortgage on First Church, Thunder Bay, Ont., from left to right, are: Mr. Fred Haggland, Mrs. Larry Charbonneau and Mr. William Blundon, members of the building committee. Since its inception in 1779, members of First Church have financed three church buildings. The congregation moved to their present location in 1960 to accommodate the increased membership and to better serve a growing community.



FOUR CANADIAN Presbyterians attended a leadership workshop in July at Snow Mountain, Colorado, on the promotion and use of CommPac, a new Stewardship Visitation Programme: they are pictured here from left to right; Rev. George Vais of Winnipeg; Miss Flora Whiteford and Rev. David Murphy of Toronto; Rev. James Skinner, Chateauguay.



THE 150TH ANNIVERSARY of the founding of Knox Church, Waterdown, Ont., has been marked by a year of celebration in 1980. A special Communion Service was held on October 26 and the guest speaker at the Anniversary Service on November 2 was Rev. Dr. Kenneth G. McMillan, Moderator of the 105th General Assembly. Former ministers of Knox were guests at an Anniversary Dinner on Friday, June 6: pictured at the dinner from left to right are: Rev. Robert Currie, former minister at Knox; Rev. Alastair D. MacCalman, present minister; Rev. Trevor Lewis, former minister at Knox; and Rev. Ted Creen of St. James Church, Stouffville, who "grew up" as part of the Knox family.

Photo credit: Don Jones

□

PERSONALS

The congregation of St. Matthew's Church, Saint John, N.B. bade farewell to their church treasurer, *Mr. William F. Campbell,* at a social evening in his honour prior to his departure for Saskatoon, Sask. Mr. Delvin O'Brien, clerk of session, presented Mr. Campbell with an attache case on behalf of the congregation. The Rev. John Humphreys, minister of St. Matthew's, extended good wishes to Mr. and Mrs. Campbell as they begin a new life in the west.



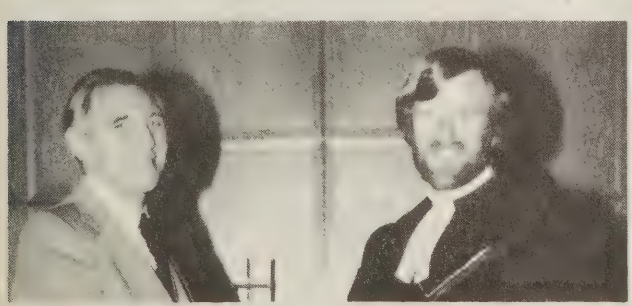
THE REV. AND MRS. JAMES A. THOMSON were honoured by the ladies of the two-point charge of Bracebridge and Gravenhurst, Ont., on the occasion of their 25th wedding anniversary on June 25. The Ladies Aid group of Knox Church, Gravenhurst and the afternoon and evening groups of the Ladies Auxiliary of Knox Church, Bracebridge presented Mr. Thomson with a cassock, cincture and Church of Scotland preaching gown, and Mrs. Thomson with a silver brooch, to mark the occasion and in appreciation for their twelve years of service to the congregations. Pictured from left to right are: Mrs. Augusta Caston, president of the Bracebridge afternoon group; the Rev. J.A. Thomson; Mrs. Wilda Lees, president of the Bracebridge evening group; and Mrs. Karen Ramer, president of the Gravenhurst Ladies Aid.

Photo credit: Bracebridge Herald-Gazette

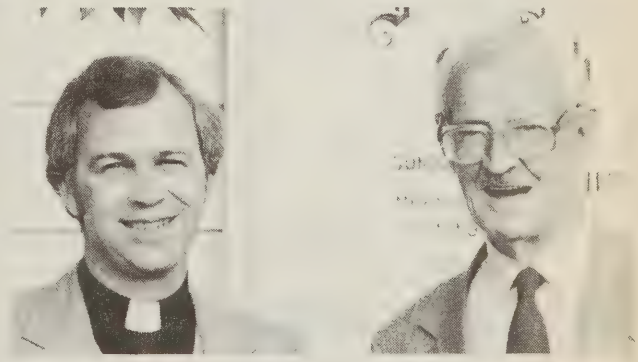


TWO EMPLOYEES of church offices, Margaret Waterman and Ronald Young, recently were honoured for 25 years service. Miss Waterman, clerk's office, received a certificate and a crystal bowl; Mr. Young, printing department, a certificate and an engraved silver tray.
Left: Dr. Bob MacMillan, congratulates Miss Waterman; right: Dr. MacMillan congratulates Mr. Young.





REV. DR. BOBBY OGDON, minister of Whalley Church, Surrey, B.C., successfully completed his studies at San Francisco Theological Seminary and received his Doctor of Ministry degree on June 14. Pictured congratulating Dr. Ogdon on his achievement is clerk of session Reginald M. Gove who spoke on behalf of the congregation.



ST. JAMES CHURCH, Melfort, Saskatchewan, celebrated their 75th anniversary on Sunday, July 13, which coincided with the 75th birthday celebrations of the Province of Saskatchewan held that week-end. Dr. J. Grant MacEwan (right), a former member of the congregation, was a special guest and is pictured after the service with the minister of St. James, Rev. Robert D. Wilson.

(continued on next page)

PERSONALS

(continued from previous page)

Rev. Dr. DeCourcy H. Rayner has been appointed on a part-time basis as assistant to the minister, Rev. Dr. H. Douglas Stewart, at St. Andrew's Church, Toronto, Ont.



THE REV. JOHN and Dora Neilson are pictured at one of several farewell dinner parties given in their honour by members of the three-point charge of Havelock/Norwood/Westwood, Ont., and others in the community, prior to their departure for Saskatoon where Mr. Neilson will assume his duties as Superintendent of Missions in the Synod of Saskatchewan. Many gifts were presented to Mr. and Mrs. Neilson in appreciation of their fifteen years of service to the three communities.

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deaths

FITZSIMONS, REV. WILLIAM, retired Presbyterian minister, died in Peterborough, Ont., on September 10, 1980.

Mr. FitzSimons was born in Kircubbin, Northern Ireland and as a young man established his own business in Portadown. He felt led to give up business to become a Colporteur with the Irish Presbyterian Mission of the Presbyterian Church in Ireland.

Later, he studied at the Bible Training Institute in Glasgow, Scotland. In 1928 he left his native land, came to Canada, and shortly afterwards began his theological studies at The Presbyterian College in Montreal, Que. Following his graduation in 1932 he was ordained into the ministry of The Presbyterian Church in Canada by the Presbytery of Saint John, New Brunswick.

His pastorates included Alice and Petawa, Stanley, New Brunswick; Woodlands, Caledon East, Cardinal, Manotick, Beaverton and Gamebridge, Ontario; and Val d'Or, Quebec. In 1972 he retired from the Beaverton-Gamebridge charge but in that same year accepted a Mission Board appointment to Wabush, Labrador, and while there he and Mrs. FitzSimons celebrated their Golden Wedding anniversary. They returned to Ontario in 1974 and made their home in Peterborough and for three years he served the Millbrook charge.

Mr. FitzSimons is survived by his wife Maude, and two sons, Reginald of Ottawa and Robin of Burlington, and five grandchildren.

The funeral service took place in Peterborough on September 13, the same date on which he was ordained in New Brunswick in 1932.

ORSBORN, REV. ERNEST, 84, a retired Presbyterian minister, died in Toronto, Ontario, on August 24, 1980.

Born in England, he came to Toronto as a child. His education was completed in Toronto when he graduated from McMaster University (then in Toronto) in the early 1920s. He became a Baptist minister, serving churches in Claremont and Toronto, Ont. In 1930 he was received as a minister of The Presbyterian Church in Canada.

His pastorates included Thornbury and Meaford churches, Knox Church, Milton, and Dufferin Street Church, Toronto, Ontario; Lachute Presbyterian Church, and Livingstone Church, Montreal, Quebec. He retired in 1972 after serving Dufferin Street Church in Toronto for twelve years.

Mr. Orsborn is survived by his wife, Violet and their two daughters, Ruth and Myra both at home, a son, Harold, and a brother, Fred of Florida.

ADAMS, MISS ADA, who worked in various aspects of Ecumenical and Presbyterian Church educational work for a period of close to 50 years, died in Toronto on Sunday, Sept. 14, 1980.

Miss Adams retired from the faculty of Ewart College in 1976 after serving for 15 years as Director of Field Education and Dean of Residence. A specialist in children's work, she had worked previously as National Children's Work Secretary for The Presbyterian Church in Canada and earlier as Children's Work Secretary for the Ontario Council of Christian Education and for the Maritime Religious Education Council. She commenced her employment in the Church in Taiwan where she introduced Church Week-Day Kindergartens, an idea which spread rapidly through the churches of Taiwan and Japan. Recently she had done volunteer work as Children's Secretary for the Women's Missionary Society Presbyterials in Toronto.

She was the only Presbyterian to be honoured for her contribution to church camping with a life-membership in the Canadian Camping Association.

Born in China, the daughter of missionary parents, Miss Adams received her education at Oberlin and Teacher's College, Columbia University.

The funeral service, conducted by Professor Irene Dickson and Reverend Harrold Morris, was held in Ewart College Chapel. An Ada Adams Memorial Fund has been established at the College.

BROWN, GORDON F., 75, member of Rosedale Church, Toronto, Ont., sang as bass soloist at Rosedale, Calvin and Knox Presbyterian and Danforth United Churches in Toronto, and formerly choir director at Wychwood Presbyterian Church, Toronto, Oct. 12.

DAVIS, CLINTON H., 72, treasurer of St. Stephen's Church, Ottawa, Ont., May 28.

HAZEN, C. STEWART, 88, elder, choir member, and secretary of the Cemetery Board of St. Andrew's Church, Ancaster, Ont., Aug. 4.

JACQUES, EDMUND JOHN, 83, elder of St. Andrew's Church, Sarnia, Ont., June 16.

KERR, FRANCIS HADLEY, 80, elder and Sunday school teacher of St. Andrew's Church, Sarnia, Ont., Aug. 5.

LOGAN, JAMES ERNEST, 86, long-time elder and member of Knox Church, Ottawa, Ont., March 30.

MOFFATT, J. MEL, long-time elder of Knox's Galt Church, Cambridge, Ont., who assisted his minister for 23 years on a Golden Hour Radio Programme. A former Mayor of Galt, where he died on Sept. 2.

SELLAR, MISS MAY, member of Erskine Church, Hamilton, Ont., member of W.M.S. active at the Presbyterial and Synodical levels, Sept. 9.

SJARE, BERNARD ALBERT, 57, elder of Memorial Church, Sylvan Lake, Alta., Aug. 10.

SWANSTON, MRS. WILLIAM (ISABELLA), 98, member of Rockwood Presbyterian Church, Ont. for 77 years, life member of the W.M.S., Aug. 19.

THOMPSON, SAMUEL GORDON, 83, elder for 32 years and long-time member of St. Andrew's Church, Warkworth, Ont., Aug. 14.

WALKER, JAMES SYDNEY, long-time member and one time chairman of the board of trustees of the Kirk of St. James, Charlottetown, P.E.I., Aug. 1.

WALLACE, S. ELMER, 88, elder for 33 years of St. Andrew's Church, Indian Head, Sask., Sept. 8.

WELSH, LLOYD R., elder for over 30 years and member for over 50 years of Central Church, Brantford, Ont., Aug. 6.




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calendar

ORDINATIONS

Matheson, Rev. Glen, North River Bridge, St. Andrew's Church, N.S., Aug. 19.

INDUCTIONS

Campbell, Rev. J. Morrison, Burnbrae and Campbellford, St. Andrew's Churches, Ont., Sept. 4.

McPhee, Rev. Floyd R., Ottawa, Parkwood Church, Ont., Sept. 14.

McInnis, Rev. J. Daniel, London, St. George's Church, Ont., Sept. 4.

RECOGNITIONS

Ervine, Rev. Dr. Clyde, Sutton West, St. Andrew's Church, Ont., Aug. 24.

Ritchie, Rev. Fairlie, Dutton, Wallacetown and West Lorne pastoral charge, Aug. 3.

Hanna, Rev. Jean Patricia, Toronto, Tri-congregations of Emmanuel, St. James and St. Matthew's Churches, Ont., Sept. 17.

DESIGNATIONS

Molengraaf, Mrs. Barbara, designated as deaconess of Hopedale Church, Oakville, Ont., June 26.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.

North Tryon, and South Granville, Knox Church, P.E.I., Rev. Gordon Reid, Clyde River, R.R. #2, Cornwall, P.E.I., C0A 1H0.

Upper Musquodoboit pastoral charge, N.S., (shared ministry with U.C.C.), Dr. A.E. Morrison, 48 Archibald St., Truro, B2N 4R4.

Synod of Quebec and Eastern Ontario

Chesterville, St. Andrew's Church, and Morewood, Ont., Rev. Howard Smith, Box 207, Winchester, K0C 2K0.

Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.

Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.

Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.

Renfrew Presbyterian Church, Ont., Rev. Leo Hughes, 82 Daniel St. N., Arnprior, K7S 2K8.

Synod of Toronto and Kingston

Ajax, St. Timothy's Church, Ont., Rev. Donald H. Powell, 314 Heath St. E., Toronto, M4T 1T5.

Bermuda, St. Andrew's Church, Hamilton, Rev. M.L. Garvin, 17 Cross St., Weston, Ont. M9N 2B8.

Centreville, South Monaghan Church, and Millbrook, Grace Church, Ont., Rev. Roy Gellatly, 1370 Holloway Drive, Peterborough, K9J 6G2.

Gananoque, St. Andrew's Church, Ont., Major S.D. Self, Box 55, R.R. #1, Kingston, K7L 4V1.

Havelock, Knox; Norwood, St. Andrew's; Westwood, Francis Andrew's, Ont., Rev. James W. Hutchison, 1285 Arcadia Court, Peterborough, K9H 6P6.

Lindsay, St. Andrew's Church, Ont., Rev. Alex Calder, 120 Murray St., Peterborough, K9H 2S5.

Toronto, Chinese Presbyterian Church, Ont., Rev. P.G. MacInnes, 32 Bayfield Cresc., Toronto, M4K 2V4.

Toronto, Fairbank Church, Ont., Rev. Dr. R. K. Cameron, 8 Wilberton Rd., Toronto, M4V 1Z3.

Toronto, Guildwood Community Church (Scarborough), Ont., Dr. Goodwill MacDougall, Apt. 315, 10 Edgecliffe Golfway, Don Mills, M3C 3A3.

Toronto, Rexdale and Pine Ridge Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.

Toronto, Rogers Memorial-Westview Churches, Ont., Rev. Brian Fraser, 609A Mount Pleasant Rd., Toronto, M4S 2N3.

Synod of Hamilton and London

Belmont, Knox Church, and North Yarmouth, St. James Church, Ont., Rev. J.W. Milne, Box 5, Dorchester, N0L 1G0.

Brantford, Central Church, Ont., Rev. Campbell Smyth, 56 St. Andrew St., Paris, N3L 2X3.

Crinan, Argyle and Largie, Duff's, Ont., Rev. C.W. Middleton, R.R. 2, Mount Brydges, N0L 1W0.

Hagersville, St. Andrew's Church, Ont., Rev. Robert J. Bernhardt, 200 Mountain Park Ave., Hamilton, L8V 1A2.

Hamilton, Southgate Church, Ont., Rev. John Hibbs, Suite 609, 21 Ben Lomond Place, Hamilton, L8V 2T1.

Innerkip and Ratho, Ont., Rev. A.C.G. Muir, Box 53, Embro, N0J 1J0.

Jarvis, Knox Church, Walpole, Chalmers Church, Ont., Rev. W.A. MacLeod, Box 484, Caledonia, N0A 1A0.

Listowel, Knox Church, Ont., Rev. Bert Vancook, R.R. #1, Listowel, N0G 3A0.

Meaford, Knox Church, and Thornbury, St. Paul's Church, Ont., Rev. L.J. Ashfield, Chatsworth, Ont., N0H 1G0.

Mitchell, Knox Church, Ont., Rev. V.W. Tozer, Box 247, St. Marys, N0M 2V0.

Petrolia, St. Andrew's Church, and Dawn, Knox Church, Ont., Rev. D.A. Donaghey, 770 Lakeshore Rd., Sarnia, N7V 2T5.

Stratford, St. Andrew's Church, Ont., Rev. Fred Neill, 177 Cobourg St., Stratford, N5A 3E9.

Strathroy, St. Andrew's Church, Ont., Rev. Charles A. Falconer, 363 Dominion St., Strathroy, N7G 3G9.

Wingham, St. Andrew's Church, Ont., Rev. Hugh L. Nugent, Box 208, Ripley, N0G 2R0.

Synod of Manitoba and Northwestern Ontario

Carberry, Knox Church, and Wellwood, Zion Church, Man., Rev. Peter D. Ruddell, 339 - 12th St., Brandon, R7A 4M3.

Thunder Bay, First Church, Ont., Rev. J.C. Hood, 15 Royston Court, Thunder Bay, P7A 4Y7.

Synod of Saskatchewan

North Battleford, St. Andrew's Church, Sask., Dr. R.A. Davidson, 436 Spadina Cresc. E., Saskatoon, S7K 3G6.

Synod of Alberta

Banff, St. Paul's Church, Alta., Rev. J.B. Milne, 10 Varmoor Pl. N.W., Calgary, T3A 0A1.

Synod of British Columbia

Abbotsford, Calvin Church, B.C., Rev. Terry Hibbert, 915 Porter St., Coquitlam, V3J 5B9.

Victoria, Chinese Presbyterian Church, B.C., Rev. Dr. W.O. Nugent, 34973 South Fraser Way, R.R. 4, Abbotsford, V2S 4N4.

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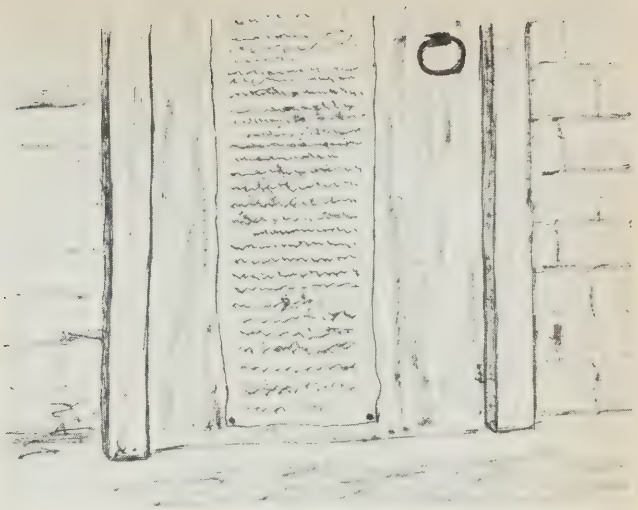
135th — Cadmus Church, Nestleton, Ont., Sept. 21, (Rev. R. Fred Swann).

102nd — Erskine Church, Dundalk, Ont., Sept. 28, (Rev. John C. Brush).

99th — St. Andrew's Church, Swinton Park, Ont., Sept. 7, (Rev. John C. Brush). □

MEDITATION

Reformation at the Beginning



"...let God transform you by a complete change of your mind. Then you will be able to know the will of God" (Romans 12:2, NEB).

WITH OCTOBER once more behind us, a few may be questioning the effects of a sixteenth century Reformation upon a twentieth century church. Those of us who are clergy have found ourselves once more dredging the bottom of our sermonic "barrel" for appropriate subjects on this ecclesiastically historic occasion. Not a few have dredged in vain, seeking some meaningful and relevant effect upon to-day's people.

Somehow, the old rallying cry of the reformers, "by grace alone, by faith alone, to the glory of God alone" does not produce the desired effect any more. Indeed, judging by meetings of church courts, it is not so apparent that even the clergy of the now established church *desire* meaningful changes. Bishop John Robinson, formerly Anglican Bishop of Woolwich, who startled many of us with his *Honest to God* book fifteen years ago, published again under the title *The New Reformation,* quotes Professor T.F. Torrance of Edinburgh as having said, "Without doubt we are in the midst of a vast new Reformation." The Bishop reminds us of things many of us would much rather forget, writing that we are living in an age when "the basic truth of Christianity is itself at issue...even God is at hazard, and...nothing is being left unquestioned."

Committees and commissions, presbyteries and assemblies have been meeting and bending perceptive minds to problems and opportunities which have been facing the church for years. Sands have become so slippery beneath our feet we almost feel we have lost a place on which to stand. Various matters are debated into the late hours of the night, as still today we try to follow the leading of God's Spirit.

Changes advocated seem so radical to us (as if the changes advocated by reformers less than four hundred years ago were received with open hearts)! It seems to one such as myself, ordained more than thirty years ago, that the most radical things are being brought forward by the least experienced. It is *so* easy to forget that the reformers, to say nothing about the disciples themselves, were *young* men, with so much to learn. Luther, the records say, was only thirty-four when he nailed up his Ninety-five Theses, and Calvin published his classic *Institutes* of the Christian Religion when he was twenty-six. It may be that we who have grown older and more satisfied might well be subjected to an uncomfortable pilgrimage of faith.

Robinson, in his book about Reformation, quotes another writer in an English paper who wrote, "The best thing about being a Christian at the moment is that organized religion has collapsed...I cannot imagine a more enjoyable time to be a Christian, except possibly in the first few centuries of the Church." We remember how it was that Luther came to take the stand he did. It was by a new and more diligent study of the New Testament, and by his consequent discovery of those key words of the apostle's, "The just shall live by faith" (Romans 1:17).

While Jesus was still visibly among his people, he suggested that even upon the withdrawal of his physical presence, his friends would not be left, as it were, on their own resources. Another "Comforter" would be given them (John 14:16). His friends were not to be left without any guidance, much less without a Guide (John 14:26). Perhaps our greatest problem, in lives already beset by other perplexities, lies in our inability to pierce the veil and so understand what it is that Jesus says and what it is that Jesus actually does. Our study of the Gospel obviously requires so much more than the casual perusal we sometimes grant it. Our understanding of what the "faith" really is must lead to an on-going reforming of the church's position, as of our own. As Paul said so long ago, "...let God transform you by a complete change of your mind. Then you will be able to know the will of God."

PRAYER

God of all light, receive the confession of our still darkened but obdurate hearts. Yet Eden's sin prompts us to independence of will and pride in our freedom. Help us, who in our blindness, find ourselves far removed from your will for our lives. Help us to follow where you have led humble servants through the centuries. So may we come to a Christian faith, that may be both a relevant expression of what you would have us believe, and a meaningful witness of that faith in the world of today. Through Jesus Christ our Lord. Amen.

by D. Glenn Campbell



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PRESBYTERIAN RECORD

DECEMBER, 1980

Dylan Thomas

Memories of



ONE CHRISTMAS was so much like another, in those years, around the sea-town corner now, and out of all sound except the distant speaking of the voices I sometimes hear a moment before sleep, that I can never remember whether it snowed for six days and six nights when I was twelve or whether it snowed for twelve days and twelve nights when I was six; or whether the ice broke and the skating grocer vanished like a snowman through a white trap-door on that same Christmas Day that the mince-pies finished Uncle Arnold and we tobogganed down the seaward hill, all the afternoon, on the best tea-tray, and Mrs. Griffiths complained, and we threw a snowball at her niece, and my hands burned so, with the heat and the cold, when I held them in front of the fire, that I cried for twenty minutes and then had some jelly.

All the Christmases roll down the hill towards the Welsh-speaking sea, like a snowball growing whiter and bigger and rounder, like a cold and headlong moon bundling down the sky that was our street; and they stop at the rim of the ice-edged, fish-freezing waves, and I plunge my hands in the snow and bring out whatever I can find; holly or robins or pudding, squabbles and carols and oranges and tin whistles, and the fire in the front room, and bang go the crackers, and holy, holy, holy, ring the bells, and the glass bells shaking on the tree, and Mother Goose, and Struwelpeter — oh! the baby-burning flames and the clacking scissorman! — Billy Bunter and Black Beauty, Little Women and boys who have three helpings, Alice and Mrs. Potter's badgers, penknives, teddy-bears — named after a Mr. Theodore Bear, their inventor, or father, who died recently in the United States — mouth-organs, tin-soldiers, and blancmange, and Auntie Bessie playing "Pop Goes the Weasel" and "Nuts in May" and "Oranges and Lemons" on the untuned piano in the parlour all through the thimble-hiding musical-chairing blind-man's buffing party at the end of the never-to-be-forgotten day at the end of the unremembered year.

In goes my hand into that wool-white bell-tongued ball of holidays resting at the margin of the carol-singing sea, and out come Mrs. Prothero and the firemen.

It was on the afternoon of the day of Christmas Eve, and I was in Mrs. Prothero's garden, waiting for cats, with her son Jim. It was snowing. It was always snowing at Christmas; December, in my memory, is white as Lapland, though there were no reindeers. But there were cats. Patient, cold, and callous, our hands wrapped in socks, we waited to snowball the cats. Sleek and long as jaguars and terrible-whiskered, spitting and snarling they would slink and sidle over the white back-garden walls, and the lynx-eyed hunters, Jim and I, fur-capped and moccasined trappers from Hudson's Bay off Eversley Road, would hurl our deadly snowballs at the green of their eyes. The wise cats never appeared. We were so still, Eskimo-footed arctic marksmen in the muffling silence of the eternal snows — eternal, ever since Wednesday — that we never heard Mrs. Prothero's first cry from her igloo at the bottom of the garden. Or, if we heard it at all, it was, to us, like the far-off challenge of our enemy and prey, the neighbour's Polar Cat. But soon the voice grew louder. "Fire!" cried Mrs. Prothero, and she beat the dinner-gong. And we ran down the garden, with the snowballs in our arms, towards the house, and smoke, indeed, was pouring out of the dining-room, and the gong was bombilating, and Mrs. Prothero was announcing ruin like a town-crier in Pompeii. This was better than all the cats in Wales standing on the wall in a row. We bounded into the house, laden with snowballs, and stopped at the open door of the smoke-filled room. Something was burning all right; perhaps it was Mr. Prothero, who always slept there after midday dinner with a newspaper over his face; but he was standing in the middle of the room, saying "A fine Christmas!" and smacking at the smoke with a slipper.

"Call the fire-brigade," cried Mrs. Prothero as she beat the gong.

"They won't be there," said Mr. Prothero, "it's Christmas."

There was no fire to be seen, only clouds of smoke and Mr. Prothero standing in the middle of them, waving his slipper as though he were conducting.

"Do something," he said.

And we threw all our snowballs into the smoke — I think we missed Mr. Prothero — and ran out of the house to the telephone-box.

"Let's call the police as well," Jim said.

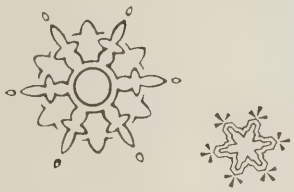
"And the ambulance."

"And Ernie Jenkins, he likes fires."

But we only called the fire-brigade, and soon the fire-engine came and three tall men in helmets brought a hose into the house and Mr. Prothero got out just in time before they turned it on. Nobody could have had a noisier Christmas Eve. And when the firemen turned off the hose and were standing in the wet and smoky room, Jim's aunt, Miss Prothero, came downstairs and peered

in at them. Jim and I waited, very quietly, to hear what she would say to them. She said the right thing, always. She looked at the three tall firemen in their shining helmets, standing among the smoke and cinders and dissolving snowballs, and she said: "Would you like something to read?"

Now out of that bright white snowball of Christmas gone comes the stocking, the stocking of stockings, that hung at the foot of the bed with the arm of a golliwog dangling over the top and small bells ringing in the toes. There was a company, gallant and scarlet but never nice to taste though I always tried when very young, of belted and busbied and musketed lead soldiers so soon to lose their heads and legs in the wars on the kitchen table after the tea-things, the mince-pies, and the cakes that I helped to make by stoning the raisins and eating them, had been cleared away; and a bag of moist and



Christmas

many-coloured jelly-babies and a folded flag and a false nose and a tram-conductor's cap and a machine that punched tickets and rang a bell; never a catapult; once, by a mistake that no one could explain, a little hatchet; and a rubber buffalo, or it may have been a horse, with a yellow head and haphazard legs; and a celluloid duck that made, when you pressed it, a most unducklike noise, a mewing moo that an ambitious cat might make who wishes to be a cow; and a painting-book in which I could make the grass, the trees, the sea, and the animals any colour I pleased: and still the dazzling sky-blue sheep are grazing in the red field under a flight of rainbow-beaked and pea-green birds.

Christmas morning was always over before you could say Jack Frost. And look! suddenly the pudding was burning! Bang the gong and call the fire-brigade and the book-loving firemen! Someone found the silver threepenny-bit with a currant on it; and the someone was always Uncle Arnold. The motto in my cracker read:

Let's all have fun this Christmas Day,
Let's play and sing and shout hooray!

and the grown-ups turned their eyes towards the ceiling, and Auntie Bessie, who had already been frightened, twice, by a clockwork mouse, whimpered at the sideboard and had some elderberry wine. And someone put a glass bowl full of nuts on the littered table, and my uncle said, as he said once every year: "I've got a shoe-nut here. Fetch me a shoe-horn to open it, boy."

And dinner was ended.

And I remember that on the afternoon of Christmas Day, when the others sat around the fire and told each other that this was nothing, no, nothing, to the great snowbound and turkey-proud yule-log-crackling holly-berry-bedizined and kissing-under-the-mistletoe Christmas when *they* were children, I would go out, school-capped and gloved and mufflered, with my bright new boots squeaking, into the white world on to the seaward hill, to call on Jim and Dan and Jack and to walk with them through the silent snowscape of our town.

We went padding through the streets, leaving huge deep footprints in the snow, on the hidden pavements.

"I bet people'll think there's been hippoes."

"What would you do if you saw a hippo coming down Terrace Road?"

"I'd go like this, bang! I'd throw him over the railings and roll him down the hill and then I'd tickle him under the ear and he'd wag his tail . . ."

"What would you do if you saw *two* hippoes . . .?"

Iron-flanked and bellowing he-hippoes clanked and blundered and battered through the scudding snow towards us as we passed by Mr. Daniel's house.

"Let's post Mr. Daniel a snowball through his letter-box."

"Let's write things in the snow."

"Let's write 'Mr. Daniel looks like a spaniel' all over his lawn."

"Look," Jack said, "I'm eating snow-pie."

"What's it taste like?"

"Like snow-pie," Jack said.

Or we walked on the white shore.

"Can the fishes see it's snowing?"

"They think it's the sky falling down."

The silent one-clouded heavens drifted on to the sea.

"All the old dogs have gone."

Dogs of a hundred mingled makes yapped in the summer at the sea-rim and yelped at the trespassing mountains of the waves.

"I bet St. Bernards would like it now."

And we were snowblind travellers lost on the north hills, and the great dewlapped dogs, with brandy-flasks round their necks, ambled, and shambled up to us, baying "Excelsior."

We returned home through the desolate poor sea-facing streets where only a few children fumbled with bare red fingers in the thick wheel-rutted snow and cat-called after us, their voices fading away, as we trudged

(continued on page 20)

EDITORIAL

Christmas and kids

SENTIMENTALITY is a destructive and even deadening emotion, (it can hardly be called a state of *mind*) when applied to Christianity. Especially is this true at Christmas.

Those who are fond of the unctuous axiom that "Christmas is, after all, for kids" miss the point of the season entirely. Either Christmas has deep and eternal significance for all humankind and indeed for all of creation itself, or it is little more than a peak on the graph of numerous sales charts compiled in shopping centres throughout what is left of "Christendom." If we have to "keep Christ in Christmas," inserting him into the celebrations like an unexpected and slightly unwelcome guest, liable to dampen the party's spirits somewhat, it is much, much later for us than we think.

Not that Christ disapproved of parties, celebration or children. It is not without significance that his first miracle, by St. John's account, took place at a wedding reception and that he turned water into wine, not vice-versa. One hardly needs to quote chapter and verse to support his obviously high regard for children. Evidence of his strong aversion to the sentimentality that would sap the strength from his words can be found in St. Luke 11:27-28 explicitly, and elsewhere in varying degrees of directness. No, on biblical evidence alone, it is possible to reject the brief abolition of Christmas celebrations by the early American Puritans as one of the sadder and less enlightened attempts by Christians to prove themselves "not of this world." The paradox of the seriousness in celebration escaped them and they took refuge in that ever-alluring guise of those who prefer law to grace and "dignity" to laughter . . . solemnity.

While we must keep in mind the temptation to suffocate Christmas in dollops of sentiment, we must not work a variation on the Puritan effort and seek to load with all kinds of "lessons" for our solemn edification. I have heard of one set of parents who, in an effort to instruct their children on the true meaning of the season, waited until the presents were opened, enquired as to the very favourite toy of each of their off-spring, then had them turn it over to their church to be given later to "poor children." One wonders how that worked more than once. Nor should Christians need to be reminded of the want in the world by way of meals of brown rice or newspaper gift-wrapping in the interest of economy or ecology or whatever. Such gestures are but expression of earnest sentiment and a kind of tokenism that nibbles at guilt . . . a little like trying to deal with the evil in this world by stoning it to death with popcorn.

We, of all people, should be able truly to rejoice. We should be able to construct festivity free of sentiment and free of solemnity. To do this we must learn from the children. Though they are as prone as we are to greed, they have not been habituated by the passing years to Christmas "routine." They have not attained the exalted sense of sophistication that smiles condescendingly at the excitement, yawns, and reaches for the T.V. guide. They actually enjoy carols and trust that Joy has, indeed, come to the world. In short, they have the ability to wonder.

This, surely, is the child-likeness that Christ would have us emulate. True, it is easier for us, weighed down with the cares of the world, or *our* world, to look upon the season as a "break," (though somewhat hectic), from "real" life; to involve ourselves with weighty matters like who is going to drive home from the party or how long it will take for us to pay for the presents or who sent us unreciprocated Christmas cards. We might even, if we are theologically inclined, spend time "explaining" the Incarnation to our own satisfaction, wrapping it up like another package to place beneath the tree.

Who then is, in the eyes of God, childish — who child-like? Christmas is indeed "for kids" but not in the sense most often intended today. It is "for kids" if by that we mean all the children of God, all who can, with a happy, reverent awe, still wonder, still know how to celebrate, still have the grace to be overwhelmingly, joyously, surprised. And why shouldn't we be? Were we good enough to deserve Bethlehem?

JRD

The origin of our Unofficial Symbol

From time to time, among the many varied requests that cross my desk, someone writes wanting a copy of our "official symbol." We have no *official* symbol, though by long accepted tradition the burning bush and the motto *Nec Tamen Consumebatur* have served the purpose and appeared on hymn books, church walls, stationery, etc. Some have felt the need for a standardized logo or symbol that could be adopted officially, although the problem of replacing the many variations of the burning bush, or even the necessity of doing so, remains moot.

Whence came that which we have? From Scotland. The process of its adoption there has not been significantly different from that here. Herewith a little bit of history from a book reviewed elsewhere in this issue, *The Scots Kirk in London* by George C. Cameron and from Chapter 16, page 210.

"In 1690 just after the Revolution, the first General Assembly to meet following the restoration of the Church as Presbyterian appointed George Mossman as its printer. In 1691, on the title page of *The Principal Acts of the General Assembly*, Mossman incorporated a design of The Burning Bush, encircled by the words *Nec Tamen Consumebatur*. This he seems to have done on his own authority; but by use and wont the emblem has come to be accepted as the official badge of the Church of Scotland. It had already been used by the French Reformed Church, which adopted it as its official seal in 1583, with the words *Flagror, non Consumor*, or *Comburo, non consumor* as alternatives for the text. Mossman's choice of the emblem may have been quite independent of its use elsewhere, for his version of the motto comes from the 1575 Latin

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COVER STORY

As part of their 150th Anniversary celebrations during 1979, St. Andrew's Church, Maple, Ontario, held a Fellowship Evening for the congregation in December. The two children shown were enthralled by the brightly lit tree with homemade decorations.

Photo credit: Ruth Christman

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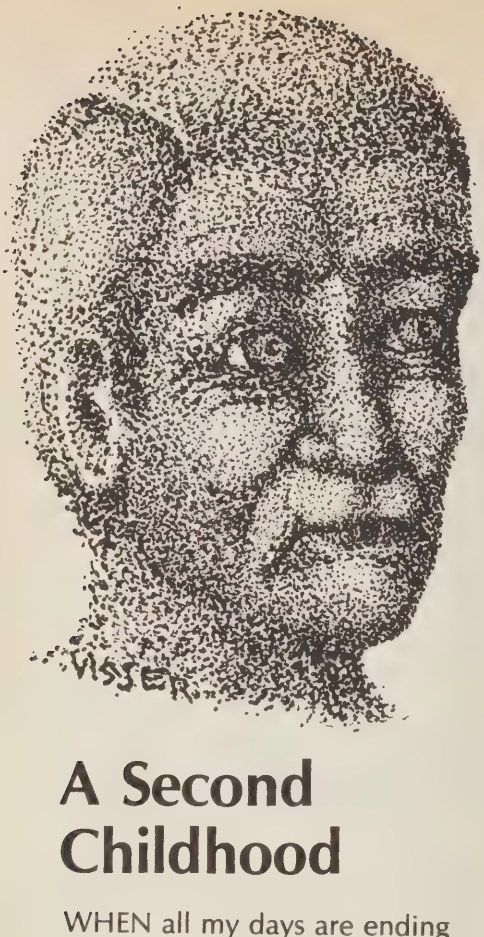
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A Second Childhood

WHEN all my days are ending
And I have no song to sing,
I think I shall not be too old
To stare at everything;
As I stared once at a nursery door
Or a tall tree and a swing.

Wherein God's ponderous mercy hangs
On all my sins and me,
Because He does not take away
The terror from the tree
And stones still shine along the road
That are and cannot be.

Men grow too old for love, my love,
Men grow too old for wine,
But I shall not grow too old to see
Unearthly daylight shine,
Changing my chamber's dust to snow
Till I doubt if it be mine.

Behold, the crowning mercies melt,
The first surprises stay;
And in my dross is dropped a gift
For which I dare not pray:
That a man grow used to grief and joy
But not to night and day.

Men grow too old for love, my love,
Men grow too old for lies;
But I shall not grow too old to see
Enormous night arise,
A cloud that is larger than the world
And a monster made of eyes.

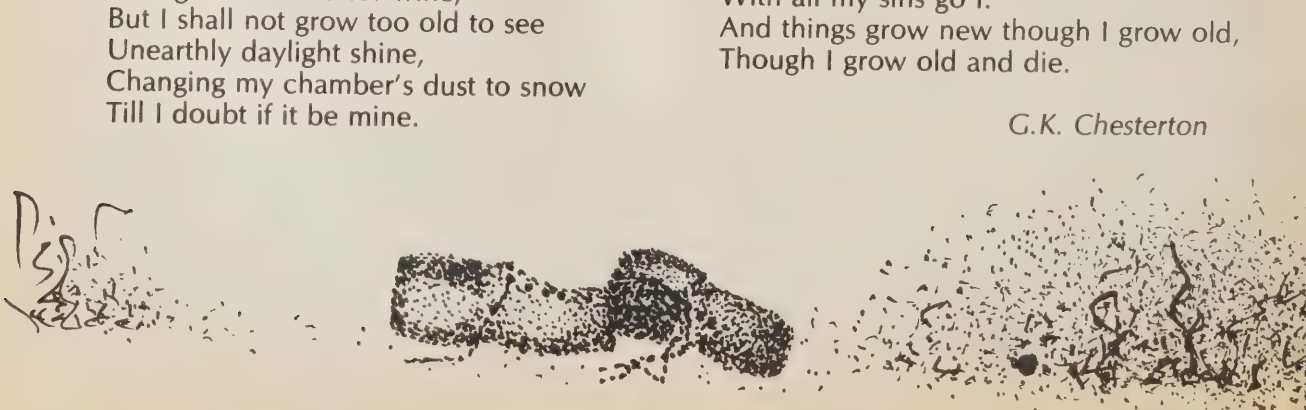
Nor am I worthy to unloose
The latchet of my shoe;
Or shake the dust from off my feet
Or the staff that bears me through
On ground that is too good to last,
Too solid to be true.

Men grow too old to woo, my love,
Men grow too old to wed:
But I shall not grow too old to see
Hung crazily overhead
Incredible rafters when I wake
And find I am not dead.

A thrill of thunder in my hair:
Though blackening clouds be plain,
Still I am stung and startled
By the first drop of the rain:
Romance and pride and passion pass
And these are what remain.

Strange crawling carpets of the grass,
Wide windows of the sky:
So in this perilous grace of God
With all my sins go I:
And things grow new though I grow old,
Though I grow old and die.

G.K. Chesterton





barsanuphius

A strike of theologians was recently settled at the University of Dubuque Seminary in Iowa. Thirteen striking faculty and staff members were demanding a twelve percent salary increase; university administrators wanted to hold the raise to eight percent. They finally agreed on a ten percent hike.

One professor remarked that the last time any theological faculty struck was in A.D. 1204 at the University of Paris. That may be the last time, but what of the future? This first modern strike of theologians at Dubuque has probably opened the floodgates. Imagine what is to come.

Under the headline, 'Theologians plan strike,' we read the following: "Canada's theologians could be on strike by Christmas, the Daily Moon learned today. Theologians of all denominations are unanimous in their demands and should their terms not be met, the whole Canadian world of theology will be brought to a grinding halt. Professor J. Weirdo McVague, spokesperson for the theologians, made the following threat as negotiations broke down last night: 'Failure of the employers to recognize that the parameters of meaningful religio-existential dialogue are not infinite, together with the false hermeneutic evident in their last offer, means we are heading for a strike. Besides, when we demythologized their offer it was peanuts.' "

During the first week of the strike, little attention was given it. Then something unexpected happened. Members of the editorial board of Canada's largest newspaper were talking about labour-management relations when someone brought up the theologians' strike. "What are theologians anyway?" asked the editor. "Why, they are the people who tell us about the meaning of existence," came the answer. "WHAT!" yelled the editor. "Say, this is serious, if they don't keep on telling us about the meaning of existence maybe we'll think it has no meaning and maybe even cease to exist! We'd better play this strike up, boys. Get our best reporters on it and put it on the front page."

That evening Canada's largest paper came out with the banner headlines

'THEOLOGIANS STRIKE:
MEANING OF EXISTENCE IN DOUBT'

The rest of the media picked up the theme. Near panic ensued. On successive days these headlines greeted Canadians:

'DOLLAR SLUMPS: THEOLOGIANS STRIKE LIKELY CAUSE'
'ECONOMY IN CHAOS AS THEOLOGIANS' STAY OUT'
'POSTAL UNION GOES OUT IN SYMPATHY WITH THEOLOGIANS'

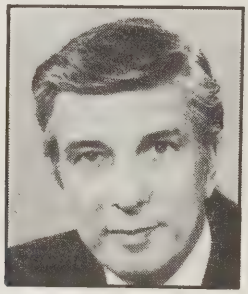
With the disruption of postal service most Canadians REALLY *began to feel the effect of the theologians' strike. Postal union leaders made it clear that their members could not be expected to continue doing such a mundane thing as mere mail delivery while the whole meaning of existence was in question. Air Controllers likewise booked off sick. As one of their members said, "We cannot control aircraft while there are no theologians to tell us that there is a greater Controller presiding over the radar of the universe."*

Public reaction to the theologians' strike and its attendant discom-

(continued on page 28)

PERSPECTIVE

by Lloyd Robertson



Tales of two heroes

TWO COURAGEOUS young Canadians have left indelible marks on the history of the first year of the 80s. Their stories demonstrate a good deal of what we have in common after a year in which much time was spent discussing and dissecting our differences.

On a December night in 1979 I placed a call to the Canadian embassy in Tehran to try to find out how the embassy staff was bearing up under the heavy pressures of the escalating crisis in Iran. The American hostage drama was then only a few weeks old. As chaos swirled around them, diplomats from all countries represented in Iran had reason to be nervous. I was relieved to find that the Canadian embassy was functioning normally. In calm and confident tones the young man on the other end of the line carefully explained the situation at the U.S. embassy where Iranian militants had seized over fifty of the staff and were holding them hostage, and went on to assure me that everything was just fine with him and his people. I was speaking with Kenneth Taylor, the Canadian ambassador. His voice betrayed not a trace of the unusual circumstances under which he and his staff were operating. At that moment, the Canadian embassy in Tehran was a safe haven for a half dozen Americans who had managed to evade the takeover of the U.S. embassy. About a month later Taylor and his little group stole away from Iran in a daring escape. The world was left breathless: the Americans were beside themselves with gratitude and Canadians were stunned and overjoyed that one of our own could pull off such an incredible coup. Ken Taylor became a hero overnight.

The Americans showered honours and medals upon him and paid him the ultimate tribute — a ticker-tape parade through New York city. He became a household name on the lips of proud Canadians. Both the state and the general public celebrated his daring in countless ways as he took his place on innumerable platforms, at all manner of events across the country.

Ken Taylor proved to be typecast for the role of Canadian hero. In person he is a pleasant, unassuming man with a wife who exudes an easy charm. Both are uncommonly modest about their achievement of appearing perfectly normal during their day-to-day activities in Iran while living on the sharp edge of real danger. Iranian knowledge of their protection of the Americans could have meant untold hardship for them, perhaps even death.

The second, and no less prominent hero of 1980, is a young man who was propelled by a seemingly impossible dream. Terry Fox of British Columbia set out from Newfoundland in April to run across Canada. His goal was to raise money for cancer research so that the disease that had crippled him at the age of twenty-two could be beaten back and conquered.

Fox had lost a leg to cancer and there were many who believed that his attempt was foolhardy, if not bizarre. But gradually the sight of this curly-haired young man with the piercing eyes that shone with determination touched a sensitive and responsible chord in millions of Canadians. As he hopped his way westward, we admired his courage and were in awe of the intensity with which he pursued his mission. Interest soared as Terry's dream began to take form.

He passed through Montreal, Ottawa and Toronto and made his way into the raw beauty of Ontario's northland with its dotted collection of rock, trees and clear lakes. He got as far as Thunder Bay and was ready to tackle the vastness of the Canadian plains in Manitoba, Saskatchewan and Alberta. Then came the shock. Terry's run was abruptly halted. He had to be flown back to Vancouver for treatment of a secondary cancer that had developed in his lungs.

The nation was stunned. There was an immediate, spontaneous outpouring of emotion from all over the country. It was a phenomenon rarely witnessed by reporters and observers who cover the Canadian scene. Terry had touched something deep within us. He had, as some prominent Canadians contended, brought us face-to-face with our own mortality. He had demonstrated raw courage in the face of harsh adversity. Looking back at Terry's accomplishment, there is no question that he did much more than bring Canadians together in the common cause of fighting cancer. He reminded us of a quality that is not only admirable, but is, in many situations, essential. It is important to societies as well as individuals. It is the will to survive.

The feelings of warmth and togetherness engendered by Kenneth Taylor and Terry Fox should now extend at this season to all our readers. From each to the other MERRY CHRISTMAS.

□

LETTERS

"Relevant — even urgent"

Many thanks for the excellent article in the October *Record* by Allan Old on the Christian care of animals. It is most relevant — even urgent. I am actively involved in animal welfare work, and was delighted, both with Mr. Old's article and that you published it.

A group of Anglican rectors in England have started an organization to make Christian people more aware of the very things this article talks about.

Many people are not aware of the animal suffering involved in the production of to-day's cosmetics — let alone research animals.

(Mrs.) F. Rex Werts,
Vancouver, B.C.

The "Shey-aya Club"

Thank you for your articles on work with our native people: The interview with Rev. McLean and the report by Zander Dunn in the October, 1980 edition.

About fifteen years ago an inter-denominational group was formed in our area to study Indian culture and problems. The members were about half and half, Indian and non-Indian. Our leader, Oliver Wells, was a member of a third generation pioneer family who had always befriended the natives and they trusted him. The basis of our study was a number of theses written by students at the University of British Columbia; one student had been raised and educated in our area so we had a personal interest in his work. We met in homes, sometimes Indian, sometimes non-Indian. We never thought of ourselves as white, we were always non-Indian.

We learned to respect the Indian culture. Their ingenuity in using material at hand astounded us. Wild reeds, tree bark and roots were used for their basket work, and animal hair gleaned from brush after animals had passed by and wool from mountain sheep were woven into blankets. Mature dyes from plants and tree bark gave colour and contrast in their designs. Their designs showed an art balance and personal expression in decoration. They used symbols in nature to record their family trees and special events in their lives in their totem-pole carvings.

Our discussions on spiritual matters were kept low-key as we were an inter-denominational group, but their reverence for nature was very deep — in fact permeated their entire existence. They worship "The Great Spirit" the same as we do.

When the course was completed we formed a social group. A native member named it the "Shey-aya Club" meaning "Good Friend" in Salish, the language used by the Indian people in this area.

Our leader followed up this association by encouraging the native people to revive their native arts, basketry and rug-weaving. He wrote The Smithsonian Institute for designs, techniques, carvings and dance forms once used in this area, which had been lost. He also worked out a phonetic alphabet giving them a written language. This all gave them a sense of worth and has created a lucrative industry attracting the tourist trade.

This is the only way we can accomplish anything with our native people — working with them, not for them.

Let us meditate on Chief Dan George's prayer. Dan George is a respected chief in North Vancouver who has played several parts on the Hollywood screen. This prayer appeared in *Glad Tidings*, January, 1980:

> "Oh, Great Spirit whose voice I hear in the winds, and whose breath gives life to the world, hear me. I come to you as one of your many children. I am small and weak. I need your strength and your wisdom. May I walk in beauty. Make my eyes ever behold the red and purple sunset. Make my hands respect the things that you have made and my ears sharp to hear your voice. Make

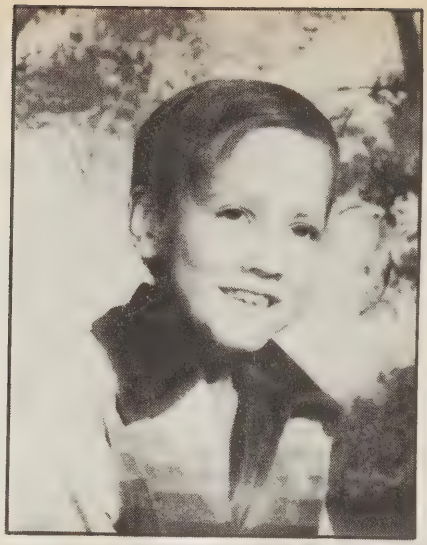
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WATSON'S WORLD

by Noel Watson



Scott's Story



HUGH APPEL

"I HOPE you don't mind me coming to you so soon with a request, but this young family needs your help," said the elder. It wasn't difficult to sense the real Christian concern as he spoke to me that snowy Saturday afternoon in February. Having been inducted as the new minister only ten days before, I hastened to assure the elder that I welcomed his visit and his concern.

The family in question was Jim and Donna Gordon and their two sons, Robert, 11 years old, and Scott, who was going on ten and suffering from an incurable disease — brain tumour. Little did I realize how close God would bring me to this family.

Perhaps, as Donna told me, it all began back in 1968, when the joy over their first-born was dampened as they faced the gynaecologist who told them that because of a number of complications, their first-born would definitely be the last. Contrary to today's lifestyle, their fondest wish had been to have a number of children. The doctor advised them to think about surgery for Donna as soon as possible but that night they decided not to make any decisions but rather to leave the problem in the hands of God, who has the final say in all matters. It was only a few months later when the family doctor assured them that Donna was pregnant again.

Strict orders were given to the mother. No lifting, plenty of rest, etc. It stood to reason that the doctor was far from pleased with the situation and couldn't understand why these two young parents were so ecstatic, considering the danger involved for the mother. Fifteen months and two days after the birth of their first, they received by the grace of God, another son, Scott David. They now had two healthy robust boys and were convinced that they were definitely gifts from above.

As the new baby grew some clouds appeared to shield the sunshine from the home. This time the doctor said something *had* to be done with Donna as serious complications were evident. The Gordons decided to proceed now with the required surgery. After a time of recuperation for Donna, the sun began to shine again and everything seemed to return to normal. They grew together as a family and the next two and a half years were filled with the normal number of domestic adversities — fevers, sniffy noses, bills and all the usual marital ups and downs.

In the summer of 1973, Scott started to complain about having headaches. He had had a fall and it was decided to take him to the doctor, who after the check-up assured them that everything seemed fine. However the headaches kept repeating, often accompanied by nausea. The doctor still didn't seem too alarmed, but at the insistence of the parents Scott was taken to the hospital for observation. It was discovered that there was a blockage, partially preventing air from reaching the skull. It was confirmed as medulla haematoma, a large blood clot, and surgery was required as soon as possible. The neurosurgeon who performed the operation told the parents that the tumour had been removed but that, in all likelihood, they would probaby have Scott for a very short time. Dumbfounded, they went back home. Three and a half years is indeed a very short time.

In October of that year Scott was admitted to Princess Margaret Hospital in Toronto. He was to receive thirty-five treatments over a period of seven weeks. To be close to him, Donna stayed with friends near the hospital, while Jim stayed home in Sudbury with Robert. The radiation did not make Scott feel nauseous as it did to some of the other children in the ward. He was an exemplary patient, always in a good mood, and seemed to adjust to the changes with ease. When the seven weeks were over Jim and Donna took him home, a little guy who had lost a great deal of

weight as well as his summer tan. But all of his faculties were intact, and the Gordons claimed that fact as a blessing.

The next few years were filled with the activities most young families would enjoy.

In the year following his first hospital stay Scott, like his brother Robert, learned to skate and enjoyed it endlessly. He bragged that some day he would be the best hockey player ever, when he eventually could play. For the summers, the family purchased a small above-ground pool which the two boys enjoyed with all the exuberance of healthy children. A camper was also bought and as much time as possible was spent on Manitoulin Island, camping, fishing and hiking.

In September Scott went back to school, this time to grade one. The challenge of learning excited him. Once he realized that he must live one day at a time, no one could take each day's pleasures away from him. He was bright, quick-witted and very physical.

In May of 1978, Scott complained of headaches again. It was time to return to the hospital in Toronto. This go-round it was a large growth that required surgery. Following surgery the doctor discovered some more active cells. More radiation was needed as well as chemotherapy. During these treatments, which again took several weeks, Jim was transferred to Niagara Falls. It meant selling their house, trying to buy one in Niagara Falls, moving, papers to sign, etc.

Chemotherapy, then a cyst

The day the moving van arrived was the same day Scott was to be discharged and picked up. Because of the strain of that day, as well as heavy traffic, the parents arrived at the hospital later than expected to find Scott in tears and terribly upset. He felt that he had been lost in the shuffle. "Don't you know I only have ten years?" he cried as they took him down in the elevator. While driving to Niaraga Falls it dawned on Donna what Scott meant when he said "only ten years." The first time he was operated on, he had clinically died on the operating table. Later, he told his parents that he had briefly been to heaven. However, he explained, a voice had told him that he was to go back to his parents because it was not his time yet, but he was assured "it won't be all that long." Quite an observation for a three-and-half-year-old child.

Once the family was settled in Niagara Falls everything seemed normal again. Since both sets of grandparents and a number of other relatives live in that city, the move was most enjoyable for both boys.

When September came around again, it was back to school as usual. Scott, still on chemotherapy, was taxied to and from school. Nevertheless he enjoyed school to its fullest. At the end of his first school year in Niagara Falls, he received a "Super Kid Award" for achievement and ability to get along with others. That fall, wearing a safety helmet, he was allowed to ride his bike to school. Never once did the children in school tease him about this.

In October of 1979, Scott went to Toronto for another check-up. This time everything seemed in order but it was only a couple of weeks later he complained of being "so shaky." Back to the hospital again. Another scan was taken. It showed a fluid mass which surgery rectified, although continual low pressure made yet additional surgery necessary. At that time a cyst was found attached to the calcified tumour. The cyst was drained and shortly after that Scott was allowed to go home again. Ten days later he complained again about severe headaches and he had to go back for more treatments.

He was released to celebrate with his family the greatest gift of life in the birth of God's only Son, the Christ Child.

". . . another ninety-one days."

That Christmas Eve, as Scott said his prayers in his room, Rob overheard and, struck by the way Scott was praying, told his parents that they should come and listen. As they stood near the bedroom door, they heard Scott in real conversation with God. "I am coming to You soon, Lord," he said, "it will be another ninety-one days."

Up until this point the Gordons had never discussed the subject of dying with their son, and what they heard seemed almost unreal. As they entered the bedroom, admitting that they had heard the conversation, they raised the question of what he meant by ninety-one days. "Do you mean from now?" they asked. No, "From my last operation" was his reply. Fighting back the tears, the words of the Christmas message suddenly became very real to the Gordons. "Fear not . . . unto you is born a Saviour, Christ the Lord."

On January 17, 1980, the Gordons had another consultation with the specialist. They were told that Scott was in real trouble. Grasping at straws, they asked the doctor, "If a cure was found tomorrow, would it help Scott?" Looking them straight in the eye the doctor answered, his voice filled with compassion, "No, I am afraid not." As they shook hands they thanked the doctor for all his help and concern, and left the hospital. As the elevator took them to the main floor they realized that it was a matter of waiting out each day. They reached their car, covered with a thin layer of fresh snow. Jim turned on the ignition to let it warm up a bit. Without saying a word, he found Donna's hand, squeezing it as each prayed in silence for strength and grace for the days to come.

Before long Scott was back in the hospital, this time in Niagara Falls. Donna was allowed to stay in the room with him, making use of the extra bed available.

On February 18, while I was attending to a few matters in my office, the phone rang. It was my elder again. "Scott is very low. Perhaps you will go and see him." A few minutes later I found myself driving through the city, discovering that the streets were deserted. It dawned upon me that most people would be watching television since this was election night in Canada. As I walked through the empty halls of the hospital towards the

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Scott's Story

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pediatrics ward, the echo of my footsteps almost irritated me. As I entered the doors of the ward, I was greeted ironically by a "happy face" painted on the wall.

Entering the room I found a gathering of relatives around the bed in which Scotty lay. A young woman leaning over Scotty looked up and said to me, "Are you the new minister?" As I nodded my head and introduced myself I wondered what I should say next. "We are glad you came," Donna went on, "Scott is very religious you know. He has such great faith." I nodded again, wondering what I should say. Should I offer a prayer? Perhaps raise some questions? Here I was, with a gravely ill young boy, and I, the minister, didn't know what to say. As nurses walked in and out of the room, I began to feel that my presence was too much in the crowded room. I informed the parents that I would come back later. As Jim walked me back to the exit, he explained Scott's condition to me.

A few minutes later, on the way back to the manse I still wondered what I should have said or done in that hospital room. When I went back after midnight I had a better chance to talk with the parents and we shared some thoughts together. Next morning, I went back again only to find Scott moved to another room, not remembering a thing about the previous night.

A few days later he was sitting up in bed, talking and joking with everyone present. He even had made some 'phone calls and went to have a haircut at the hairdresser's shop in the hospital. Most of the time Donna stayed with him, relieved from time to time by Jim so she could go home and spend some time with Rob.

Scott and I talked about a number of things during my daily visits. He would never hesitate to inform me about the fact that soon he was going to heaven. "My parents worry about this sometimes, but don't you think that all God's children go to heaven?" he would say. Scott was convinced without a doubt.

On March the fifth Scott turned ten years old. At 2.00 a.m. in the morning he woke up his mother asking what day it was. "It's Wednesday," she replied. "Well, that's my birthday," said Scott. "Aren't you going to sing?" As she began to sing "Happy Birthday, dear Scotty," he joined in with "Jesus loves me, this I know. . ." Donna found it most difficult to sing the song all the way through. During the day Scott told everyone who came to see him for his birthday that he was now soon going to go.

Next day, very weak, he told his Dad, "Tell Rob I love him." As the hours went by he just lay there. At 9:17 p.m. at the age of ten years and one day, Scott was called home to be with his Saviour, Christ the Lord. He died exactly ninety-one days following that day of surgery from which he had measured his time remaining. God also had granted him his ten years. He had touched many people, sharing with them his positive faith in the greatest Friend one can ever have, the Good Shepherd, the Son of God.

That last night when I was called to the hospital, Donna put her arm around me as I entered the room and said, "Well Hugh, God has him now." Shortly after, as we sat in one of the lounges, the parents wanted to know if we could arrange the service. Somewhat surprised that they wanted to do this now, they assured me that they had known for some time that this moment was going to come. After sharing some details and offering a prayer, I advised them to go home and get some sleep. We walked out on the parking lot, on which a bit of fine snow had fallen, although the sky was now clear and filled with bright stars. As I looked up, Donna's words came back, "God has him now." No doubt that was true. Scott David Gordon had arrived home.

Epilogue:

The funeral service was held on Saturday, March 8, at 11:00 a.m. at Stamford Presbyterian Church. The sanctuary was packed. I learned later that many people didn't know Scott or his parents but came to show their Christian love and fellowship. Our opening hymn was #508, "All the way my Saviour leads me. . ." As the congregation rose to sing the familiar words, the fellowship of God's people, as they met together for this solemn occasion sharing the truth that indeed we find strength in him, our Divinest Comfort, was very real. We found further strength in the words of the Book of Revelation, 21:1-7 "Now God's home is with mankind, he will live with them, and he will be their God." At the request of the parents we closed with one of the most powerful hymns in the *Book of Praise*, #109, "Jesus Christ is risen today, Hallelujah!" At the graveside the wind picked up the words and carried them away, "Do not stand at my grave and weep, I am not here, I do not sleep."

A Scotty Gordon Banner Fund has been established at Stamford Church, so that in the future we can share the symbols of our common faith, and remember a little boy whose brief life was itself a symbol of human tragedy and Christian triumph.

***Ed. note:** Scott's predictions concerning the time he was to have on earth and the precise date of his death were also noted, and subsequently confirmed, by his physician.*

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The Making and Meaning of Paul's Letters to the Thessalonians and the Philippians

CHARLES H. H. SCOBIE

THE FACT that the books of the New Testament are not listed in the order in which they were written can easily make us forget that the earliest part of the New Testament consists of the letters of Paul.

Unfortunately, we know very little about Paul's first years as a Christian. He himself was very reluctant of discuss his own personal religious life, although of course the Book of Acts gives us no fewer than three accounts of his conversion (Acts 9:1-19, 22:6-16, 26:12-18). During the next fourteen years or so (cf. Gal 2:1) Paul visited Arabia and probably spent most of the time in his native Cilicia, but what he was doing throughout this period is largely a matter of guesswork. The darkness starts to lift when we find the team of Paul and Barnabas working in the church in the great city of Antioch in Syria where a major breakthrough had been accomplished with the preaching of the Christian message not only to Jews but also to Gentiles.

At this point Acts obviously has access to a source which provides a quite detailed account of Paul's missionary travels, starting with a journey to Cyprus and Asia Minor, followed some time later by a longer journey through Asia Minor, then crossing over into Europe and travelling South through Macedonia and Greece. At many locations Paul established Christian churches but then moved on. As we can well imagine, this created problems of "follow up" in the newly established Christian congregations. Paul could not be everywhere at once but even when he was not able to go back in person he had two means of helping his churches. In the first place, Paul could use a younger assistant such as Timothy to visit congregations and to deal with crises which had arisen. Secondly, he could write letters to his churches — and Paul was one of the greatest letter writers of all time. His opponents at Corinth did not think much of him as a preacher but even they had to admit that "his letters are weighty and strong" (II Cor. 10:10).

Paul's letters were intended to be read out to the assembled Christian congregation as I Thess. 5:27 shows. Although all his letters were written to particular churches to deal with quite specific problems, Paul always dealt with each individual case in the light of his understanding of the Christian message as a whole, and it must have been apparent that the letters contained much that could be valuable to other Christians in different situations. Before the end of the first century a collection was in circulation of all Paul's major letters. In fact this collection became the core to which the Gospels were added in the second century, and the other books somewhat later, to make up what came to be called "the New Testament." In this way Paul's letters were preserved so that through them God's Word might speak to subsequent generations, and indeed to us today.

According to Acts 16 and 17, when Paul crossed over into Europe, he established congregations in three of the major cities of Macedonia — Philippi, Thessalonica and

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Paul's letters to the Thessalonians and the Philippians

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Beroea. The briefest account concerns the visit to Beroea and we know nothing further of the fortunes of the church there. But Paul had occasion to write letters to the Christians in the other two cities, to those at *Philippi* (the Philippians) and to those at *Thessalonica* (the Thessalonians).

Christian vs. Jew

Paul's letters to the Thessalonians are probably the earliest writings in the New Testament. Acts 17:1-9 gives a short but vivid account of how Paul, with his associate Silas (or Silvanus) and his assistant Timothy, fared at Thessalonica. He began by preaching in the local synagogue but had little success there and evidently most of the Thessalonian converts were Gentiles. No sooner had the infant congregation been established than it faced severe opposition from the local Jewish population. Paul and his companions evidently went into hiding but his host, Jason, was brought before the magistrates and had to give security for the good conduct of his guests. In the circumstances it was thought advisable for Paul and his friends to leave and so they slipped away by night to Beroea.

I Thessalonians, apart from the brief opening greeting in 1:1 and the closing greetings in 5:23-28, falls clearly into two main parts. In the first (1:2-3:13), Paul looks back at these events with a mixture of joy and sorrow — joy at the establishment of a loyal and faithful Christian congregation, but sorrow at the fact that he had to leave them in a time of crisis. Paul was worried sick at what was happening in Thessalonica. He dearly wanted to go back, but this did not prove possible (I Thess. 2:17, 18). From Beroea he had gone on to Athens and here he could stand it no longer but sent Timothy back to Thessalonica (I Thess. 3:1, 2). We can sense the anxiety and apprehension with which Paul awaited Timothy's return, and of course there is no mistaking the relief and rejoicing with which Paul greeted the news when it eventually did come. "Now that Timothy has come to us from you, and has brought us the good news of your faith and love . . . we have been comforted . . . for now we live, if you stand fast in the Lord" (I Thess. 3:6-8). It is probable that by the time Timothy got back Paul had moved on to Corinth (Acts 18:5), so I Thessalonians would be written from there about A.D. 50.

Paul's purpose in writing was to let the Thessalonians know how he felt and to encourage them in the face of continuing difficulties. In the second half of his letter (I Thess. 4, 5) he takes the opportunity to give some advice, and in particular, to discuss a matter which had been bothering the Thessalonians (presumably Timothy had brought back word on this).

Paul's proclamation of the Christian message must certainly have included the hope and the assurance of a future life for believers. This was expressed in terms of ideas taken over from Judaism: history as we know it will come to an end, God will usher in a completely new order, the dead will be raised (the resurrection), and the faithful will enjoy the life of the new age. For Christians, these events are associated with the "coming" (the Greek word is *parousia*) of the Lord, i.e. the return or Second Coming of Christ. Some in the early Church expected this to happen soon and Paul himself, at this point, envisaged it as happening within his lifetime as I Thess. 4:15 shows ("we who are alive, who are left until the coming of the Lord").

The Thessalonians had evidently misunderstood Paul and expected the end to come very soon indeed. But in the interval since Paul's departure one or two members of the congregation had died. The Thessalonians were worried as to whether this meant that they would miss out on the future life since they would not be alive at Christ's return.

Paul writes a careful and sympathetic reply. First, he assures his readers that they have no need to worry: the Christian hope applies to the dead just as much as to the living. He reminds them of the events expected to happen at the end, of which the resurrection of the dead is an important part. Secondly, drawing on the teaching of Jesus, he emphasizes that the Christian view is not that the end will come *soon*, but that it will come *suddenly* (which is not the same thing); see I Thess. 5:1-11 and compare Matt. 24:43, Luke 12:39,40. The end will come "like a thief in the night." Christians are not to spend their time therefore awaiting the end, and still less calculating the time of the end; rather they are to go about their daily tasks faithfully and lovingly, in a state of constant preparedness so that they may be always ready to give an account of themselves whenever they may be called upon to do so. Finally, it is noteworthy that while Paul gives a brief outline of the end-events he makes no effort to describe the future life. He is not interested in "the furniture of heaven or the temperature of hell," yet his words have brought comfort to countless believers: "so we shall always be with the Lord." If we know that after death we shall be with Christ, we know all that we need to know.

Proper perspective on Second Coming

II Thessalonians in some ways is quite similar to I Thessalonians and even echoes some of its wording, yet it seems less friendly in tone and it contains teaching different from that found in the first letter. Some scholars have doubted whether Paul wrote II Thessalonians but there is little to commend this theory. There are no serious problems in supposing that, not long after he wrote I Thessalonians, Paul got word of problems in the church at Thessalonica. Despite what Paul had written in his first letter some of the Christians there were so excited by the expectation of the imminent end of the world that they had given up working. After all, if the end is to come any day what is the point of continuing to

work? The situation seems to have been aggravated perhaps by someone who had mislead the Thessalonians and certainly by what must have angered and frustrated Paul — a letter sent to Thessalonica purporting to have been written by Paul (see II Thess. 2:2 and note how careful Paul is to authenticate this letter with his own signature in II Thes. 3:17).

It is not surprising then that Paul dashed off another letter, perhaps not too long after the first and probably while he was still in Corinth. While he encourages the readers to hold fast under continuing opposition and persecution, his main purpose obviously is to dampen down the over-excitement of those who expected an imminent Second Coming and to help the Thessalonians to get the Christian hope for the future in a proper perspective.

On the practical level, Paul emphasizes again that Christians must serve God in their daily lives and in their daily work. "If any one will not work, let him not eat" (II Thess. 3:10). Work for the Christian is not a curse: it is the God-given means of providing for our own needs and for the needs of others.

Philippians continue Paul's work

On another level, Paul expands his teaching on the future, once again drawing on ideas taken over from Judaism (II Thess. 2:1-12). The end cannot be imminent because there are certain events which must *precede* the end, in particular an intensification of the struggle between good and evil in the world. There will be a final rebellion against God, led by the Anti-Christ, "the man of lawlessness," although for the time being the forces of evil are being held in check by the restraining hand or "restrainer," by which Paul probably means the Roman Empire. Many people today still believe that the world can get better and better by human effort; the New Testament holds that things will get worse before they get better. Of course we believe in the ultimate triumph of God, but so long as history lasts the struggle between good and evil will continue and even intensify. There is profound truth here, for the twentieth century as well as for the first.

The other Macedonian church to which Paul wrote was *Philippi* where he first preached the Gospel on crossing over to Europe. Acts 16:12-40 tells in some detail of his visit there: of the conversion of the business woman Lydia, of his healing of an exploited slave girl, and of the imprisonment and escape of Paul and Silas including the conversion of the jailor.

When and where Paul wrote this letter we cannot be sure. At the time of writing he was in prison (Phil. 1:7, 13, 14, 17) and traditionally this has been taken to refer to his final imprisonment at Rome (in the early 60s A.D.); but Caesarea, where Paul spent two years in prison in the late 50s, and Ephesus in the mid-50s, are other possibilities championed by some scholars. Fortunately these uncertainties in no way detract from the message of the letter.

Of all the churches founded by Paul, Philippi was the one with which he had the warmest relationship. The Philippians had voluntarily and gladly continued to share in Paul's work after he had left them by sending gifts to him in Thessalonica and then to other locations (4:15, 16). More recently, they had sent help again by Epaphroditus who unfortunately had become seriously ill while with Paul. He has now recovered and probably it is he who carries the letter back to Philippi. Paul commends him for his faithfulness and seems to want to make sure that he is well received on his return (2:25-30, 4:18).

Joy and unity

The dominant note is one of joy. Go through the letter and underline all the uses of "joy" or "rejoice" (can you manage to find 13?) This is no superficial emotion. It is joy "in the Lord," a joy that arises from a common commitment to Jesus Christ and to the work of his Church, and from a true Christian fellowship which has stood the test of time.

This mood is broken sharply at 3:2 which introduces a section in which Paul lashes out at false teachers — "Look out for the dogs." So violent is the change that some scholars have suggested that chapter 3 was originally part of another letter. It is not necessary to suppose this, however: in a personal letter changes of mood are not uncommon and it is even possible that while he was writing fresh news reached Paul of people causing trouble at Philippi. The false teachers were apparently Jewish, though it is difficult to identify their viewpoint precisely.

Paul's other main motive in writing is to appeal for unity. Two women within the church had had a disagreement (4:2); what would Euodia and Syntyche have said if they had known that this is what their names would be remembered for? It is Paul's appeal for reconciliation and unity (1:27) which calls forth the greatest passage in the letter, the "Christ Hymn" of 2:6-11. Possibly Paul is quoting an early Christian hymn for the passage is in the form of poetry and contains a number of words not found elsewhere in Paul. To a practical problem, people "not getting on" with each other within a congregation, Paul brings the profoundest theological statement. Christ had divine status but he was willing to "empty" himself in his incarnation. Humbly he became the servant of others in complete obedience to God even when that obedience led to the cross. Christ's exaltation as "Lord" came only through humble and self-sacrificing service. We won't get very far in the Christian life, as individuals or as congregations, until we share this attitude which was in Christ Jesus. Only when we are willing to empty ourselves in the service of others will we be able to share the fellowship and the joy that characterized Paul's relations with the Philippians.

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HUGH McKELLAR

"LINING OUT"

SPRINKLED over the continent from Key West to Aklavik are 3,500 persons who pursue their shared interest in singing and studying hymns, some for their living but more of them for love, through the Hymn Society of America — in which you, like myself, might well meet more kindred spirits than you expected. Each spring they gather for a "convocation" of speeches, seminars, and song; in June 1980 they descended on the campus of Princeton University in New Jersey, avid to identify and tackle the challenges of a brand-new decade. You might be either contemporary or with-it, whichever you could spell; but, for the first forty-six hours, all things hymnological were about to be made new — or else.

Dr. Fred Kaan set the keynote by leading us through a dozen of his hymns, including several which dismay users of the 1972 *Book of Praise* — although, in a subsequent speech, he revealed a far finer and deeper mind than I had guessed at from his hymns. We sight-read hymns in country-and-western vein, produced by a minister-organist team in upper New York State, and later ploughed through a collection just published by a New York City organist who has composed new tunes for both the Doxology and "Silent Night": will the man next presume to shave Santa Claus? No wonder all the sessions started sharp on time, for all about were lurking charismatics of the variety that, if you stand still or even dawdle, swoop down and hug you. How we did toil at being madly modern!

Thus no one had much anticipation to spare for the final day's late-afternoon session, which promised a demonstration of "lined-out" hymn-singing by Old Regular Baptists from Blackey, Kentucky. "Lining-out" was a practice common throughout the English-speaking world before the era of compulsory schooling: one man who could read would intone a metrical psalm or hymn one line at a time, and pause while the congregation sang back the words, though not the music, which he had just uttered. The listeners pulled their faces into order for listening tolerantly to, as they thought, a reconstruction of a quaint, outmoded style of singing, which could only demonstrate by contrast the superiority of our present ways of making music in church. Having done some research into "lining-out" as it was practised a century and more ago in Scottish-Canadian communities, I feared that their complacency might soon be jarred; but even I did not expect what proceeded to happen.

On to the platform filed a school teacher, a student, a storekeeper, and some housewives — ten very ordinary people, as their deacon-spokesman promptly assured us. "We haven't come here," he continued, "to put on a show. This is the way we sing in our own church every Sunday. We know there are other ways to sing — we all have radios and T.V.'s — but we sing just the way my granddaddy did because he found blessing in it, and so do we, and we hope you can share in that blessing as well." So saying, he opened a hymnbook which was first published before the Civil War, sang a line as if to himself — and launched the other nine practically into orbit.

Neither Maureen Forrester nor Anne Murray need fear that the Baptists of Blackey will soon sing her out of a job: their style involves stamina rather than subtlety. They sustained each syllable for several seconds, with remarkably steady tone; but it was never clear to us which of the notes they sang belonged in the melody, and which they were adding as ornaments, though obviously they knew exactly what they were about. We could not even discern when they were drawing to an end: to our ears, they simply stopped in mid-career. Hence no one was sure how to respond intelligently when the spokesman invited questions; as the silence approached a discourteous length, one person asked whether their version of the hymn-tunes in their repertoire had ever been noted down and published. The deacon didn't know: "We've never asked, because it wouldn't help us any — none of us can read music."

No other pertinent, or even polite, question occurring to anyone, they made their leisurely and winding way through another hymn; by its end, the principal charismatic present had collected his thoughts. "I notice," said he, "that some of your melodic phrases sound like what I heard the Coptic monks sing when I was in Jerusalem the last time. Is there any influence, any connection between their way of singing and yours?" Actually, he had a point: I have heard similar turns of phrases in the Coptic churches of Ethiopia, but I hadn't wit enough to drag a vague resemblance in by the hair by way of advertising how widely I have travelled — and my silence proved golden.

"We don't know what they do in this Jerusalem," replied the spokesman, matter-of-fact as could be "We've never gone there, and we don't intend to. It's what they do in the New Jerusalem that we study, because that's where we want to go."

Onward they went, for still we heard them singing; but I doubt if many of their hearers could tell you what, or how, they sang from then on. The impact of their presence was simply too powerful. It became crystal clear why an official of the Hymn Society, after hearing them sing at a conference near their home some months previously, had insisted on their coming to Princeton, and scheduled them so near the end of our gathering. He knew that their kind of singing was so specialized

– with the Baptists from Blackey

– A lesson in authenticity

that few of us could learn much from it, or would want to copy it. It was the unpretentious witness they bore, as though it were all in their day's work, to what they believed and what they stood for, that left their hearers in a state of shock — even though at least one in three of those hearers has as many letters after his name as there are in it.

Have we forgotten how much power, and what compelling magnetism, rests in simple goodness when it is genuine, and neither self-conscious nor apologetic?

Before the final hymn, "Amazing Grace," the spokesman explained that it was their custom, at some point in their worship, to exchange embraces or handshakes while they sang, for they found that this practice also "brought them blessing." Up lit the charismatics' eyes: they didn't exactly trample anyone in their rush for positions along the centre aisle of the auditorium, for everyone got out of their way. Down from the platform and down the aisle came the Baptists of Blackey, not missing a stitch in their complex singing, and still managing to sound like one big voice. From time to time a lady would indeed halt to put her arm around a woman's shoulders, or a man would gravely extend his hand to a man in a pew; but the formidable decorum they preserved banished all hint of touchy-feely. One eminent charismatic, all poised to bestow a bear-hug on the first Baptist who might come within her range, was visibly distressed when only an outstretched hand was proffered her: she could but take it, shake it — and collapse into the pew, deflated. If, instead of doing all things decently and in order, she wished to make an exhibition of herself, she was clearly welcome to seek other accomplices than the Baptists of Blackey.

Canadian communities conceal counterparts

And what, after all, is so remarkable about what they did? Why do I have to look up the programme to recall clearly most of the other things that happened during the other fifty hours I spent with the Hymn Society in Princeton?

Those ten people live in a community so small that few maps of Kentucky even show it. Yet they came to one of their nation's premier universities and sang before a discriminating audience with a degree of ease and self-possession which could have sprung only from either bottomless brazenness, or complete conviction that what they were doing was right — for them, whatever anyone else might think of it. Their sincerity, and the sense of purpose and unity they conveyed, did not to my knowledge result in their being swamped with requests for either singing lessons, or baptism by immersion. Apparently none of the listeners quite fathomed, or wished to emulate, what they did; yet everyone seemed thankful to have been there when they did it. May this have been exactly the kind of blessing they came hoping to share?

And are no such people to be found except in the Kentucky hills? Hardly; every community shelters persons who go about doing good so unobtrusively as to attract little attention. When they light on a practice which "brings blessing," they stick with it despite what fashion may decree: they might, for instance, say grace as a matter of course over even a McDonald's hamburger. Precisely because their goodness is so steady and so uniform, it tends to escape notice; so what else is new?

Do you remember how Elijah had to be told, after he got through complaining that "I, even I only, am left," that there were in Israel seven thousand men — a substantial fraction of the total population — who had never "bowed the knee to Baal" any more than he had? They had made so little noise about remaining steadfast that he didn't even know they were there, although he had been observing the whole scene as closely as he could.

Do we have in this quiet steadfast goodness of very ordinary people a natural resource comparable, for the moment, to the Bay of Fundy tides? A century ago, people visited Niagara Falls and marvelled at all that water falling over that cliff; but then they went home and lit candles, for they had no idea how to make a little of that falling water illuminate a room. Now we castigate the Fundy waters because they decline to fit the sort of yoke we have managed to impose on Niagara; we know that a tremendous amount of energy must be there, but since we do not know how to measure it, tap into it, or channel it, we suppose that the adjacent land must long go short of energy.

Similarly, we know how to measure, and venerate, Niagaras of goodness like Mother Teresa or the Queen Mother. We know also how to assess the various kinds of apathy and depravity at large in our world, and rightly conclude that the Niagaras of virtue cannot supply the necessary counterbalance. Perhaps our habits in both domains are still those of exploiters: we may not be suffered to see further until we realize that in both areas we have as much as we need, if only we knew what to do with it. . .

And when that day comes, the tides of Fundy will still be going their accustomed duteous way, as will the Baptists of Blackey and their many Canadian counterparts, whose name is legion; some of them, no doubt, will be Presbyterians still.

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Why Bother?

Ed. note: The Record *requested a reply to last month's feature article "The Heresy in Doubling" by the Rev. David Cooper from Dr. Dennis Oliver who serves as Church Growth Co-ordinator for the Presbytery of West Toronto.*

THANKFULLY, Presbyterians do not all march lockstep behind every church programme and slogan. Thank God, we are Reformed enough to analyze what we do according to theological categories and with Spiritual sensitivity. Last month's article, "The Heresy in Doubling," contains an anguished call for more Christian authenticity within our Church. Certainly we need it. And so do all other churches! The title (given by the Editor and agreed to by the author) is somewhat misleading, for the discussion did not focus on doubling in particular, but rather on the appropriateness of promoting growth in this denomination at this time. The author, an experienced minister in our church and presumably well acquainted with us, seems to be saying that it is "heresy" to bring others into our midst because our congregational and denominational life falls so short of proper Christian standards.

Record readers can examine for themselves the detailed list of complaints and disappointments. You may find yourself, as I did, affirming some of the observations and questioning the pertinence of others. None of us will agree fully about such things. Rather than discussing these details, I want to comment on some broader issues raised by the "Heresy" analysis. Last month's article is an important one, because it reflects the honest hesitance that some ministers and members have regarding our church's venturesome growth goals.

Perhaps a more appropriate title would have been "Presbyterian Growth — Why Bother?" Recognizing our failures (present and past) to live up to the full implications of the faith, is it right to bring others into our imperfect ranks? Is renewal ("revival") in our life and faith not the better focus? This, in essence, is the burden of the article.

How should we respond to such honest reservations? Not, please God, with a sectarian boosterism that brags like a degenerating heavyweight, "I'm still the greatest!" And not, I hope, with a psycho-cybernetic insistence to find only flowers and fruit in the garden when the reality is that it needs weeding! It is to be hoped that we are mature enough to realize that we have not achieved *full* maturity (Philippians 3:12), and honest enough to admit our signs (I John 1:10). In fact, one of the strengths of our Presbyterian-style piety is that we do admit our sins against a Holy God and his saints. (What a sham our worship would be without sincere prayers of confession!)

Let us freely admit our faults *and the urgent necessity of correcting them.* I agree with those who emphasize that we will not experience our full potential for growth without a massive renewal. A deeper and more pervasive prayer life, increased discipleship, expanded lay ministry, greater honesty, better worship, more Bible study, expanded Christian education, a renewal commitment to evangelism . . . so much is required if we are to reach our potential as a church. In this, I agree with much in the "Heresy" article, *but with a crucial difference.* I have been convinced in my past year's contact with thousands of Presbyterians representing scores of our congregations that we are at present on the edge, and indeed in the midst, of a spiritual revival. This renewal is marked by a deep seriousness about the faith (exemplified in the "Heresy" article), a new openness to change, and a new desire to reach out to our communities with the Christian concerns of evangelism and service. These are not days to draw in the reins with a traditional Presbyterian "whoa" — but to guide the caravan onward as it seeks a better direction.

The "Heresy" article's caution that we are not yet good enough to grow, seems to imply a dangerous "perfectionist" idealism. Even as we are renewed and cleansed by the Word and the Spirit, we must be conscious of our always falling short before our God. We will never finally "clean up our act" (not until the Second Coming), and the spiritually sensitive among us will always be showing us our sins. In this we are not too different from other disappointing Christians — whether Corinthian or Canadian. A decade's experience of ministry among over eighteen Canadian denominations has convinced this writer that although the grass might look greener in other denominational pastures, the sheep in these alternate fields have hearts and horns surprisingly similar to our own.

But — praise God! — he is renewing every branch of the Church. We are living in an age of ecumenical (trans-denominational and world-wide) renewal. Admittedly, though, we must catch up with some of the saints. Certainly this is what we are doing when we declare a new determination to reach out to a needy world and call them into the fellowship of grace.

We are hardly perfect. But is it wrong to be responding to Christ's great commission to make disciples and enfold the unchurched? Surely this is where we are meant to move. We should be encouraged by the resolutions to continue our pilgrimage with renewed vigour. The "Heresy" article severely questions the integrity and sincerity of a church which in three successive General Assemblies has declared its desire for new initiatives in growth. There is an obvious element of self-seeking and self-preservation when such actions are taken by a declining denomination. But my exposure to our church (admittedly partial) leads me to believe that we are not just responding to our own needs for our own sakes. Rather, I am encouraged to believe that these dry old bones are being revived, and quickening their journey with him who still says, "Follow me and I will make you fishers of men."

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Fact or Fantasy

***Preamble:** What follows was* not *submitted in response to last month's article by the Rev. David Cooper, but speaks to the topic and provides another viewpoint, nonetheless.*

JRD

MUCH WILL be written and, even more, spoken about the prospect of doubling the membership of The Presbyterian Church in Canada during the 1980's. For some within our denomination, it is mere whistling in the dark, a struggle of an apparently vanishing species of Christian to regain credibility, perhaps even the last gasp of a dying church. For others, it is bringing numerical goals into the market place of church life, in which the sovereignty of God alone should determine the fate and future of the Presbyterian witness. After all, if God really wants the church to grow, if God really wishes children to be born into his family, then it will happen automatically, with or without our support or endorsement.

There is still another attitude toward Church Growth, both quantitative and qualitative, which one senses within our denomination. The Church Growth Movement is to this way of thinking a "fad," the "in" thing for evangelicals. It will pass from the scene like the Oxford Movement or the Irvingites, who also had some influence upon the life of the church in the past, only to virtually disappear from the scene. Besides, the whole concept is American in origin, has its roots in California, and really involves nothing more than marketing techniques and methods. Can anything really "good" come out of Pasadena?

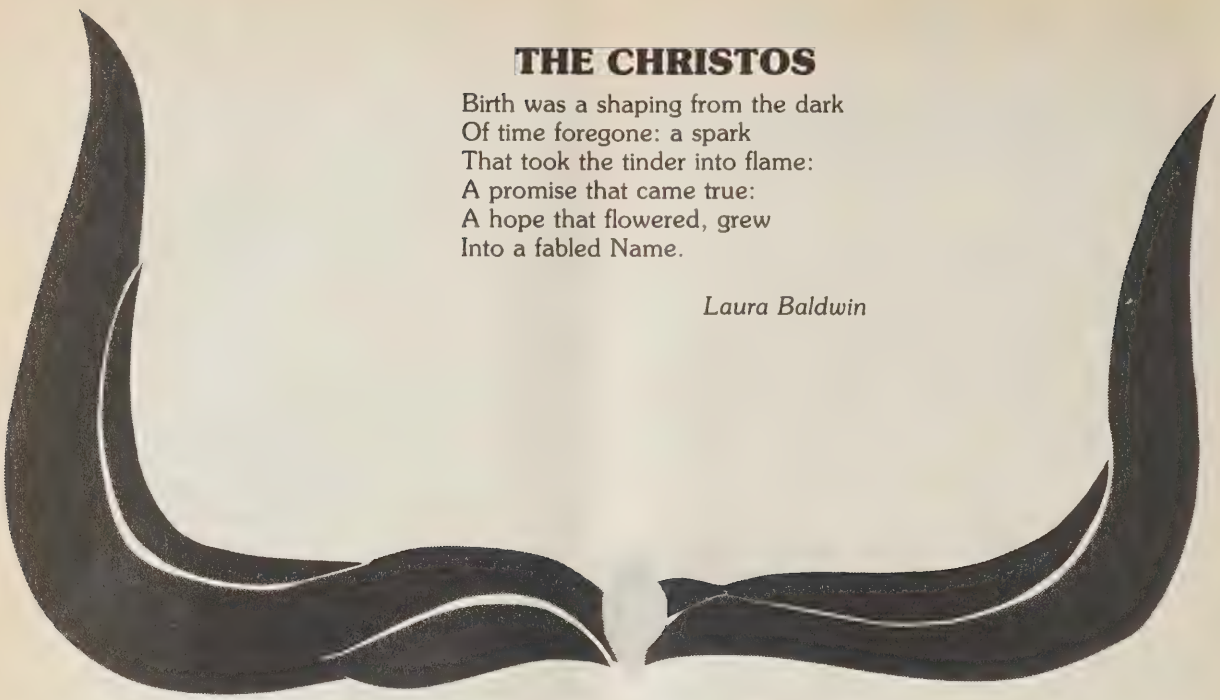
As one carefully and prayerfully reads the New Testament — the Acts of the Apostles, the Gospels, the Epistles, certain facts seem to leap at us. Whenever the church preaches, proclaims and lives the Gospel, children are normally born into the Household of Faith. Whether it be at Jerusalem, Samaria, Antioch or even Rome, the Gospel was found to be ". . . the power of God unto salvation to everyone who believes." This was true regardless of the ethnic, religious, economic or social background of the hearers. This early church had a mission, a purpose, a reason for existence. Called by Jesus Christ to be his followers, the disciples were directed by him — "As you are going into the world, make disciples of all nations." This was the great commission — a command which the early church obeyed as congregations were established in the known world. Even as Jesus Christ had been sent by his heavenly Father, so he in turn had sent his followers into the world to make disciples of others, to teach them his sayings. So they went everywhere, turning the world "upside down" or one should say "right side up." If we are to do the same, then it is absolutely necessary that we seek to imitate the principles these early Christians followed.

First of all there was both an inclusiveness and an exclusiveness to the Gospel which the apostles preached. According to the Gospel witness, Jesus Christ was superior to Moses and Elijah, (Mark 9:7). He was presented as "the only way to God," (John 14:6). There was "no other name under heaven given among men by which mankind might (or must) be saved," (Acts 4:12). To believe in this Jesus of Nazareth brought salvation: forgiveness, his life, and pardon. To reject the Saviour of the world meant damnation. Jesus himself taught that those that were not *for* him were *against* him. The condemnation of society lay in the fact that it had rejected the Light for "men love darkness rather than light because their deeds are evil." None was to be excluded.

Unlike our modern generation which seeks consensus, the synthesizing of truth which seemingly rejects all absolutes, the early church preached to both religious and irreligious, to pagan, to Jew, that true salvation was to be found only in the person and work of Jesus Christ. Through his death and subsequent resurrection was to come the forgiveness of sin, eternal life in this world and the world which was to come. There was no hint of inter-faith dialogue, a symposium on religious beliefs, each supposedly learning from the other. Instead, the Holy Spirit had come upon the church, and in the power of the Spirit, the first century Christians bore witness to Jesus Christ in Jerusalem, Judea, even to the uttermost parts of the earth. There was urgency in their message; they were debtors to all men to make Jesus Christ known.

Somehow, if we as a church really desire to grow (and growth should be our biblical norm) we must return to the basics of Christianity. The Cross, the Resurrection must be proclaimed in order that men and women of today might hear of God's mighty acts. The centrality of Jesus Christ, the message we preach must be restored. Our priorities in life and mission *must* be centred upon making disciples of all nations. There should not be an uncertain sound when we preach and teach the Good News of Jesus Christ. Instead we call to all men to follow Jesus. The terms of discipleship have never been changed — "If any man will come after me let him deny himself, take up his cross and follow me," (Mt. 16:24). This was the invitation which Jesus Christ gave to his day and generation. Dare we ourselves do anything less in ours? I am convinced that it is only when true biblical evangelism takes place, when men and women are called to repentance toward God and faith in Jesus Christ, when our church seeks to continue the healing ministry of Jesus Christ — to seek and to save the lost, that then, and only then, will we be fulfilling the role that God desires his church to have in our society. When this occurs we will find that the Lord will add to the church daily those who are finding his salvation. Who knows what strengths in quality and quantity the Christian community will discover as we as Presbyterians return to New Testament evangelism and outreach? Let the church be the church! To do otherwise is sub-Christian at best, anti-Christ at worst!

MR. KEN WHEATON, the author, is minister at First Church, New Westminster, B.C. □



THE CHRISTOS

Birth was a shaping from the dark
Of time foregone: a spark
That took the tinder into flame:
A promise that came true:
A hope that flowered, grew
Into a fabled Name.

Laura Baldwin

Memories of Christmas

(continued from page 3)

uphill, into the cries of the dock-birds and the hooters of ships out in the white and whirling bay.

Bring out the tall tales now that we told by the fire as we roasted chestnuts and the gaslight bubbled low. Ghosts with their heads under their arms trailed their chains and said "whooo" like owls in the long nights when I dared not look over my shoulder; wild beasts lurked in the cubby-hole under the stairs where the gas-meter ticked. "Once upon a time," Jim said, "there were three boys, just like us, who got lost in the dark in the snow, near Bethesda Chapel, and this is what happened to them . . ." It was the most dreadful happening I had ever heard.

And I remember that we went singing carols once, a night or two before Christmas Eve, when there wasn't the shaving of a moon to light the secret, white-flying streets. At the end of a long road was a drive that led to a large house, and we stumbled up the darkness of the drive that night, each one of us afraid, each one holding a stone in his hand in case, and all of us too brave to say a word. The wind made through the drive-trees noises as of old and unpleasant and maybe web-footed men wheezing in caves. We reached the black bulk of the house.

"What shall we give them?" Dan whispered.

"Hark the Herald'? 'Christmas comes but Once a Year'?"

"No," Jack said: "We'll sing 'Good King Wenceslas.' I'll count three."

One, two, three, and we began to sing, our voices high and seemingly distant in the snow-felted darkness round the house that was occupied by nobody we knew. We stood close together, near the dark door.

Good King Wenceslas looked out
On the Feast of Stephen.

And then a small, dry voice, like the voice of someone who has not spoken for a long time, suddenly joined our singing: a small, dry voice from the other side of the door: a small, dry voice through the keyhole. And when we stopped running we were outside *our* house; the front room was lovely and bright; the gramophone was playing; we saw the red and white balloons hanging from the gas-bracket; uncles and aunts sat by the fire; I thought I smelt our supper being fried in the kitchen. Everything was good again, and Christmas shone through all the familiar town.

"Perhaps it was a ghost," Jim said.

"Perhaps it was trolls," Dan said, who was always reading.

"Let's go in and see if there's any jelly left," Jack said. And we did that.

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know your national staff



Mary Visser

WITH A precision characteristic of her job, Mary remembers beginning to work for *The Record* on January 23, 1978. She came to work at Wynford Drive fresh from Durham College of Applied Arts and Technology where she won a scholarship in the first year of her course in graphic arts.

Like many others on the national staff, there was an element of serendipity (or Providence if you prefer), in her applying for her position at all. She was compiling résumés, beginning her search for employment, the morning *The Record* arrived at her Bowmanville, Ontario home. On sheer speculation, not knowing that we were, indeed, looking for a Production Editor, she wrote.

Her duties comprise the whole process of taking the magazine's contents from manuscript to "camera-ready art boards" from which the printer does his work. She shoots many of the covers, and, in consultation with the Editor, chooses the others. Everything, from the page numbers to the advertisements, is arranged in the magazine by her hand. Many of the illustrations for the articles and poems, choice of type-face and over-all appearance of the finished product are also her responsibility. She must proof-read everything. If you can imagine a forty-four page jig-saw puzzle with pieces that vary monthly but must be assembled and mailed two weeks before the final product is mailed to you, then you have an idea of what it means to be a Production Editor. ***(Ed. note:** Two weeks is* Mary's *deadline, not yours dear readers: yours can be found on the index page, small print at the bottom.)*

Naturally nervous at coming into so responsible a position right after school, Mary has since decided that "the fact that I wasn't fully aware of what was involved was probably a good thing. I thought that I'd be coming into an art department of three or four people, and that I'd be working under a department supervisor. As it turned out, *I* was the department." Because of this, Mary has not suffered the shock of many surprises. She has, however, made many "discoveries."

The fact that she has won two awards from the Canadian Church Press for her covers has been a source of some satisfaction to her, as well as the opportunity to expand her knowledge of photography generally. She has had to learn to deal with the problems of producing a magazine with so few people relative to the size of the undertaking, and with the subsequent pressures. "Sometimes the graphics work that I enjoy doing ends up being done at the last minute, after the magazine has been laid out, ready to go to the printer. What we would do if any of us became ill for any length of time I don't know." The flex hours that are part of the job are both a bane and a boon. "I enjoy the latitude that a flexible schedule involves... the freedom from a rigid 9 to 5 schedule, but I don't enjoy working to midnight and beyond at other times ...but it's all part of the same package."

Mary came to the Presbyterian Church, with her family, from the Christian Reformed Church, in the early 70's. Asked about the transition, she said that there was "no difficulty, but there was relief." She feels that she has been well received by the church, though there are naturally some who seem to be wondering "who that quiet little girl is and what she's doing."

Her personal interests parallel her chosen career: photography, calligraphy, pen and ink graphics. Among photographers she admires the work of Freeman Patterson and Sarah Moon: among artists that of Picasso and Dali and Canadian Ken Danby, as well as some of the masters of her parents' homeland — Holland, (Rembrandt, Van Gogh).

Musically she prefers the work of Bruce Cockburn, Al Stewart and Simon and Garfunkel.

It is her hope that one day *The Record* can return to coated stock, (glossy paper), so that she has a greater opportunity to employ colour and colour photography than she has with the present paper. ***(Ed. note:** I want more pages. We get along anyway.)*

JRD

THE UNITED CHURCH OF CANADA offers a challenging position on the staff team in the Hamilton Conference Regional Office in Carlisle, Ontario. The successful candidate (lay or ordained) will have particular experience, emphasis and commitment to the faith and action of stewardship along with resource skills in communications and media.

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YOU WERE ASKING?

Q. *Our congregation over the past few years, has received two bequests. In each case, knowledge of the bequests has not come to light until the decision by Session is made to undertake a sizeable expenditure. For instance, Session recommended we buy a new organ. We didn't know we had the money! Questions: Should the congregation be told about bequests? Has the Session the authority to decide how the money will be spent? I thought Presbyterian government was supposed to be democratic.*

A. Oh My! I have always thought that the Annual Meeting was the time when all church finances were reported on. The statements are supposed to be audited as well! I can't think of how the treasurer covered the bequest. He must have had the money at home, hidden in a sock or under the mattress. Yes, the congregation should be told about bequests, and the terms as well. A bequest is the sign of a deep trust. We must be worthy of that trust. Where does the authority for spending lie? Usually with the Board of Managers, but at the same time, being true to the terms. If it is a sizeable sum, then I happen to believe that the congregation should decide. A recommendation could come from the Board or the Session and be voted on by the congregation. It depends on your definition of church. Surely church means congregation, not the Board and not the Session. I fought such an issue once and lost. The Board of Managers decided.

Q. *I'm an older person in a young congregation. A Sunday school was started by some of the enthusiastic parents! I was quite surprised to find out, quite by accident, that there is no memory work and no Shorter Catechism in the Sunday School. I thought that the Shorter Catechism was taught in all our Presbyterian Church Schools. What do you think about this?*

A. You are raising an important question. I see it as asking how a child is supposed to know any Presbyterian doctrine? There is another issue. How does a child come to have faith? What is the nature of nurturing?

I believe that our memories should be given a chance, i.e. something to memorize. But we should understand what we are supposed to remember. I believe that learning takes place not only by learning but also by experience. We must devise ways to learn and experience our faith as God's people, young and old. Regarding the use of the Shorter Catechism — this should be determined by Session. It has that responsibility.

Q. *When an Anglican wishes to transfer to the Presbyterian Church, what paper work is necessary? Who is supposed to do it?*

A. I don't recall having seen a Certificate of Transfer from an Anglican Church. I have seen a confirmation certificate, and this has been quite acceptable as long as the transferee informs the parish of his or her decision to transfer.

Who does the work? I respectfully request the transferee to do the paper work.

SEND QUESTIONS TO: Rev. Dr. Bruce Miles, 364 Foxdale Avenue, Winnipeg, Manitoba, R2G 1A4. Include name and address, for information only.

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REVIEWS books

THE SCOTS KIRK IN LONDON
by George C. Cameron.
Published by Mowbray, 1979.
Price: $17.95.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8.

The history of the Scots Kirk in London begins, of necessity, after the Reformation. Before that date, Scots visiting the English capital worshipped with their hosts as fellow Roman Catholics in the parish churches of London. The reformation of the Church of Scotland took a different course from that of the English Church. The passage of time widened rather than narrowed their differences and Scots had to make their own arrangements if they wished to worship according to their national traditions. This book deals with the churches in London which they founded for that purpose.

Dr. George Cameron has produced a book which is thoroughly researched and generally readable. Unfortunately, there are times when one feels rather bogged down by unnecessary theological and historical detail. The history of any church is a history of people, and while the author has done justice to some, there is a wealth of historical and personal anecdote which might have been drawn upon.

Nonetheless he has compiled a fascinating chronicle of the Scots and their churches in London. He begins with John Knox who was a chaplain (Anglican!) to the young Edward VI. Thereafter the record of the Scots and their churches in London remains vague until the arrival of James VI of Scotland to become James I of England. He brought with him a flotilla of opportunist Scots who, as elsewhere, immediately began to make their mark in the financial, religious and commercial life of the capital. The earliest record of a Scots church in London is in 1665, Founders' Hall Scotch Church, which lasted until 1944, latterly as a congregation of the Presbyterian Church of England.

The early eighteenth-century witnessed the founding of many other congregations, some very short-lived. The author delineates the first days of the one which survived to become the present-day Crown Court Church of Scotland, in Covent Garden. The sole other surviving congregation is the perhaps more famous St. Columba's Pont Street. Cameron relates that towards the end of the century the Minister of Crown Court, James Steven, had, as a young Licentiate in Ayrshire, been cruelly and unjustly pilloried by the poet Robert Burns. He had preached a sermon on Malachi 4:2 (not VI 2 as in the book) "Ye shall go forth as calves out of the stall." Burns' subsequent satirical poem pictured the preacher as one of the calves! As in other cases, Burns' judgment was misplaced and Steven ministered very successfully at Crown Court before being called to Kilwinning in Ayrshire in 1803.

Edward Irving in the 1830's filled Regent Square Church to capacity. His enthusiastic ministry led to "speaking in tongues by persons other than Ministers or Licentiates of the Church of Scotland." So for that and on a proven and valid charge of heresy he was deposed. Eight hundred of his members followed him to become the nucleus of the Catholic Apostolic Church, now defunct.

Towards our own day the work of the Church of Scotland in London during the two World Wars is sympathetically told by Dr. Cameron. In the First World War there was a file kept at St. Columba's Pont Street containing the names of over forty thousand Scots servicemen who had passed through London. In the Second World War St. Columba's was destroyed by enemy action, but by the early 1950's a new church had risen from the ashes. This church still ministers to the varying needs of Scots, young and old, in London who need help, who get into trouble or who simply wish to hear the faith of their fathers preached in native accents and to sing God's praises in familiar hymns and tunes.

The four Appendices deal with historical events and documents which have a direct bearing on the subject. Of necessity this book has a very limited appeal in Canada. But to one who as a Scots "summer-job" student exile in London worshipped both in Crown Court and St. Columba's and felt at home, it is an interesting book.

John Barclay Burns

DR. BURNS is minister at Providence Presbyterian Church, Fairfax, Virginia, U.S.A.

CONFESSIONS
by Barbara Amiel.
Published by Macmillan of Canada.
Price: $15.95.
Available from Presbyterian Publications,
52 Wynford Drive, Don Mills,
Ont., M3C 1J8.

"What," I asked my husband, "does one customarily wear to re-education sessions?" There was no answer. "Probably something," I muttered, "that allows one to sweat a lot." The location is not the U.S.S.R. but Toronto, Ontario in the summer of 1978 as Barbara Amiel prepares to meet a representative of the Ontario Human Rights Commission.

The book title is meant not in the popular or lurid sense but in the classical understanding, i.e. "beliefs" or "convictions." The author was born of an intellectual, left-wing family in England. After coming to Canada, she found herself on her own and worked her way through high school and university. She readily adapted to the

(continued on next page)



A. Hunter

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Christmas reminds us of the One who said, "I was hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in."

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To all our friends a Blessed Christmas and a joyous New Year.

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books

(continued from previous page)

heady life of a CBC interviewer, author and magazine columnist.

Her keen intellect and perception, along with the wide range of her experience, led to a questioning of the theories of socialism which she had inherited. Then came her unexpected encounter with the "thought police" for opinions expressed in a Maclean's magazine article, and this book was born. Her confession might be summarized by this quotation: "I have examined and discarded the theory and application of democratic socialism with a morbid despair at both its economic inefficiency and its crushing of the human spirit . . . I have watched Canadian and North American society bloat itself with undigested ideas and trends and fat, mindless schemes till the body politic can barely function."

Convincingly she demonstrates how in Canada, the regulatory mechanisms of democratic socialism and the coercive state are already in place. From history she proves that this system, though it may acquire its mandate through guns or votes, performs with hysterical tyranny or civil sophistication, murder its opponents or merely attempt to re-educate them, it cannot do without coercion. It cannot co-exist with liberty. "Before now," she writes, "no Canadian government has arrogated itself the function of educating its citizens in what is acceptable social commentary and political thought. For more than a century, and long before Human Rights Commissions came into being, people have come to our shores from all over the world to escape such tyranny." She faced an attempt to censure her for holding and defending views on which the entire Western civilization had been built, and while justice in such free societies has been far from perfect, it has been greater than that meted out in any regulated society. On this point she is in accord with the Frenchman Jacques Ellul in his "Betrayal of the West" and the American Francis Schaeffer in his "Whatever Happened to the Human Race."

Her revelations include: the left-wing bias and intolerance of most of the national media in Canada, and particularly the CBC.; a "revisionist" job done on Ontario public school books to bring them in line with certain social and political theories and minority prejudices; an occasion at the University of Toronto when academic freedom was crushed because the results of the research to be presented seemed to support a position contrary to that of special interest groups.

Perhaps because the book is so well written, researched and documented most of the harsh criticism it has provoked has con-

sisted of personal attacks against the author, rather than attempts to respond to her thesis. To her credit she is the first to acknowledge her weaknesses and past mistakes.

The book's epilogue is addressed to Rabbi Gunther C. Plaut, the person assigned by the Commission to "reason" with her, (she herself is a Jew): "You see Rabbi, after all these words I still don't think you understand . . . we both want the same thing . . . in a sense we do . . . but in a deeper sense we don't. The end of your scheme is the planned society, if not economically then morally. The end of my society is a free one which, through what I believe to be the essential commonsense and — yes — practical value of liberty, will be (no: has been) a more decent one than yours. Coercion does not create goodness. It creates at best apathy and at worst the Gulag."

Wallace E. Whyte

MR. WHYTE is minister of Melville Church, West Hill, Ont.

JOHN WESLEY
By Stanley Ayling.
Published by Collins, London, 1979. 350 pages.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., M3C 1J8. Price: $28.95.

That John Wesley played an important part in the life and history of the eighteenth century in the English-speaking world and beyond, few would deny. Indeed, his influence still lingers on down into our own day and age. It was he who, to a large extent, was the originator of the Evangelical Revival which produced the Methodist churches, and he had an important impact on other denominations as well as on the whole social life of Britain and America. A biography such as this one written by Stanley Ayling, a man well-versed in eighteenth century English history, is bound, therefore, to be of considerable interest.

As one reads the book, one is constantly reminded that Wesley was first and foremost an evangelist, anxious to bring the knowledge of the doctrine of justification by faith alone, to as many people as possible by both his preaching and his publications. At the same time, the author seeks to bring out the two other aspects of the Wesleyan theology. First, Wesley held that it was always possible for one who had been justified by faith to fall away and be lost. This led to the second doctrine: the claim that Christians could become perfect in this life and that it was their duty to strive continually to this end, giving up all frivolities, all unsanctified conversation and really all enjoyment of the things of this world. Christians had to be "methodical" if not actually "methodistical" in their lives.

Yet while he talked in these terms, he also displayed little love for other Christians, particularly Calvinists, who did not accept his doctrines. The result was constant controversy with all such, both in the Church of England, (of which he remained a cleric throughout his life), as well as with others such as Scottish Presbyterians and even his former ally and friend, George Whitefield. He constantly attacked the doctrines of election and perseverance of the saints. As a result there seems to have been a continual dropping away from his movement of those who could not agree to his Arminianism. But never daunted, he continued to criticize those with whom he disagreed, maintaining that he was completely correct.

The attitude of total self-certainty becomes very clear in his story. He insisted that he was in absolute control of the Methodist movement with power to accept or remove from the society and from the roster of preachers anyone who did not meet his requirements. His dealing with women in particular show him at his most autocratic, for he would have been no friend of "women's lib" today. Yet he had a very hard time deciding to marry and whom he would wed, until finally he made the plunge very hastily into what was a disastrous union. As one

(continued on next page)

From the warmth of your homes this Christmas, please remember
THE HOMELESS . . .



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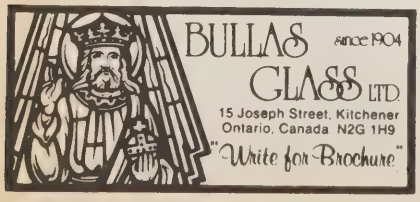
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books

(continued from previous page)

reads this account of his life, one cannot but feel that he lacked grace in dealing with others, because basically he was totally devoid of one of God's greatest gifts, a sense of humour. He took himself very seriously and so was never willing to admit that he might be wrong.

Although the author seeks to give a fair picture of Wesley and his activities, one does not receive the impression that there is any tendency to hero-worship. At times, one even begins to wonder if Ayling really understands, in a vital way, Wesley's doctrine of justification, (in fact his whole theology), or if he simply regards it as a series of intellectual propositions. His writing, however, is interesting and his sense of humour which appears when he deals with the Wesleyan gyrations concerning the difficult problem of choosing a wife, brings a nice sense of comic relief. Altogether this would seem to be one of the best recent accounts and studies of Wesley, a person for whom the reviewer must confess, he has never had a great admiration.

W. Stanford Reid,
University of Guelph

MOTHER TERESA: Her People and Her Work
by Desmond Doig.
Published by Fount, December, 1978.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills Ont., M3C 1J8.
Price: $3.95.

Many have heard of Mother Teresa, the Albanian Nun who has dedicated her life to working with "the poorest of the poor" in Calcutta. Many would agree with the woman quoted at the end of this book who said, "She's something of a saint, isn't she?" It would be tempting for any author to turn such a woman into a "plastic Saint," but Desmond Doig has generally avoided this trap and produced an interesting portrait of Mother Teresa, her Nuns and their work.

The book is not a biography. Anyone seeking such will have to look elsewhere. Indeed she "requested that it be about her people and her work, and not about personalities." (p. 11)

The book begins by attempting a verbal portrait of the areas in which the Missionaries of Charity work. He then attempts to portray the origins of the work by transcribing interviews with some of the Sisters and people who have at one time or another been associated with Mother Teresa's work. By far the most interesting part of the book, though, is the second half in which the author describes incidents in the day to day work of the Missionaries of Charity. The book concludes with quotations from Mother Teresa on such subjects as sin, love and death.

As a word portrait of the work of these women the book is fairly successful. For anyone interested in what the Missionaries of Charity do and what motivates them this book is well worth taking the time to read.

Sandy Fryfogel

AND SLEEP IN THE WOODS: The story of One Man's Spiritual Quest
by Thomas York.
Published by Doubleday, 1978.
Available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.
Price $8.95.

This autobiographical book is most unusual! I was fascinated and frustrated by it. The author tells us so much and yet so little! It is as if he opens the door of his life only a crack and then shuts it quickly so that we do not see too much. What we do see is quite amazing and significant.

We see something of a young man searching for God — going off into the wilds of New Brunswick to study Greek so that he can read the New

Testament in the original! With him is his wife who sticks by him as he tries to escape from his southern United States heritage and involvement in Viet Nam. He moves to Barrie, Ontario area, builds a cabin in the woods, while his wife works, and there experiences the first breakthrough. Immediately he offers himself as a candidate for the ministry and has to struggle with church procedures and cautious ministers. Amazingly enough, he names names and places and dates. His "hippie" lifestyle alienates the establishment but the Rev. Jay of Barrie, a modern Gamaliel, supports his ministry. The people he works with on his first pastoral charge deserve more time than he gives them but there it is, his story!

And his story takes him back to his home town to face his family, his past and his former land. The account of his trial and his struggle to communicate his feelings and convictions is deeply moving and the best part of the book.

This is an exciting book for it introduced me to a good writer, to his experience of God, to a people I know, yet do not know. It made me squirm as I identified with the regulated bureaucracy of the church, (in this case the United Church) as I considered my lack of sacrifice and commitment, as I pondered my too-great involvement with this world's goods.

Thomas York is working on more books, I hear, and I will want to read them for he has a way with words and an honesty about life that are refreshing. One sentence that spoke to me most forcefully was this one:

"The success or failure of my quest didn't matter; what did matter was that I believed in God enough to search for Him."

His search has encouraged me in mine. His search is completely different from mine and perhaps that is one of the most encouraging things about this book. It reminds me that a person as different as I am can be found by God's love.

(Rev.) Zander Dunn

MR. DUNN is minister at Calvin Presbyterian Church, North Bay, Ont.

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(continued from page 5)

translation of the Bible by Trebellius and Junius, where Exodus 3:2 is rendered: *ecce rubus ardente igne, nec tamen consumebatur.* In any case the Latin of the two Reformation scholars was preferred by Mossman to that of the Roman Vulgate.

Perhaps his choice of the emblem was influenced by the fact that in Stewart times the image of the Burning Bush had been used, as for example by Samuel Rutherford and by later writers looking back on such times, as illustrating the miraculous survival of a fire-tested church . . .''

JRD

Barsanuphius

(continued from page 7)

forts was somewhat negative. Newspapers and television were alive with the comments of the man in the street: ''I think we should send those durn theologians back to Russia where they belong'' . . . ''We should send in the army and make them work. That's the only way we can keep this country free.''

After three weeks of the theologians' strike the economy was on the ropes. It was apparent that parliament would have to intervene and legislation was introduced ordering the theologians back to work. There was no opposition in the House of Commons, though one of the provincial Premiers, Premier Bigwood, was apoplectic because he had not been consulted.

The theologians did go back to work, but without enthusiasm. Professor J. Weirdo McVague spoke for them all. ''We will comply with the law, unfair as it is. But we intend to work to rule. We will do only that bare minimum of theologizing which is necessary to provide a modicum of meaning for existence. If the whole world falls apart it's not our fault.'' □

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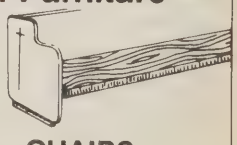
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LETTERS

(continued from page 9)

me wise so that I may know the things you have taught your children, the lessons you have hidden in every leaf and rock. Make me strong, so that not to be superior to my brothers, but to be able to fight my greatest enemy, myself. Make me ever ready to come to you with straight eyes, so that when life fades as the fading sunset, my spirit, it comes to you without shame."

Chief Dan George

Thank you for your articles and insight.

Margaret Hepburn,
Chilliwack, B.C.

Thanks — and more "Contra Johnston"

Thank you for the October issue, focussing on Native people. It was relevant, and much needed. I have a number of comments about it.

As someone who works on an Indian reserve, the interview with Mac McLean and the "sermon" by Zander Dunn rang true in a special way, and were encouraging.

I have one comment about the editing — I suggest you refrain from saying "our" Native people. They are their own people as much as anyone is. If anything, we should be referred to as "their" white people. Who was here first? ***(Ed. note: Point taken!)***

I have a number of comments about the content of George Johnston's article. George Johnston is obviously unhappy with the stand our church has taken on northern development, specifically with the church's call for a moratorium on development until Native land claims are settled.

To support his position he describes some of the social conditions in the North. There is no question that these are deplorable. However, as someone working on an Indian reserve in southern Manitoba, I too see the same kinds of conditions he describes, every day. This situation is not for the lack of industrial development in the South. Indeed, this destitution is often *caused* by industrial development. More of the same will not cure it. I shudder to think of what the social conditions in the North would be had Arctic Gas proceeded unchecked. As Berger points out:

> "Have welfare payments declined as industrial activity has expanded? The evidence strongly suggests that the conventional wisdom is wrong. So far, the expansion of industrial activity in the North has been accompanied by a marked increase in economic assistance and in other types of welfare payments." (Report of the Mackenzie Valley Pipeline Inquiry, Vol. 1, p. 151).

Secondly, the idea of a moratorium is not that a moratorium *per se* is beneficial. A moratorium is to prevent negative impacts on Native culture, so that the Northern Native Nations will have time to get political structures in place which will allow them control over development. This process may be called the implementation of land claims, the recognition of aboriginal rights, or the establishment of self-determination for the Northern Native Nations will have time to get political structures in place which will allow them control over development. This process may be called the implementation of land claims, the recognition of aboriginal rights, or the establishment of self-determination for the Northern Native Nations. As this has not happened yet, the positive results of this, and thus, indirectly, of a moratorium, are still in the future. This does not mean that the positive results of a moratorium are non-existent, as George Johnston implies.

Further to this point, no Native person I have talked to is opposed to development *per se* — what is opposed is development controlled completely by non-Native, non-Northern interests. This type of development is usually called colonialism, and is opposed by Native people. It is control of development which is being demanded, not a complete absence of development.

As for living off the land, George Johnston clearly feels this is not a viable way of life. He is entitled to that opinion, but I feel it is central to justice that the Native people make that judgment themselves. To deny them the choice to live traditionally, because *we* think it is not possible, is paternalism.

Finally, George Johnston promotes, among other things, the Norman Wells Pipeline as a golden opportunity. He does not tell us that this pipeline is opposed by the Dene Nation, the Metis Association of the N.W.T., and the executive of the N.W.T. Territorial Council.

As Heather Johnston said in the same issue, one basic choice with which the Church must wrestle is that "we must decide to whom we will listen." The oil companies, the Federal Government, and George Johnston tell us one thing about the effects of industrial development on Native people in the North. The representatives of the Native people themselves say another. Whom will we believe?

Roger Townshend,
Altona, Man.

A reply to George Johnston

The article by George Johnston ("The North — Now," October, 1980) is both misleading and ultimately, I believe, incompatible with the Christian gospel.

First, the misleading parts.

Johnston suggests that "the results" of a Presbyterian call for a moratorium on northern development until native land claims are settled were "social breakdown," "bachelor communities," "frustration, lack of purpose," "aimless" youth, and a multitude of other social ills. Ridiculous! The moratorium was never adopted by government or industry! Only one pipeline was delayed. No matter how much power the General Assembly might have, it does not

(continued on next page)

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LETTERS

(continued from previous page)

have the ability to change social conditions in the Northwest Territories by simply passing an unheeded resolution!

Johnston also rumours that a $50,000,000 land claim settlement was turned down by the Dene Nation because of "political infighting and power struggles among themselves." Again, this is ridiculous. Since at least the time of the Berger Commission inquiry, the Dene Nation has made it clear to all who would listen that they are not interested in a cash settlement in exchange for their aboriginal rights. The examples of the James Bay and Alaskan settlements — where money and land were paid for the extinguishment of aboriginal rights — have been soundly rejected numerous times.

Finally, Johnston misleads the reader by using statistics, coming up with a figure of $87.50 per capita income for one unnamed community. In his Royal Commission report, Judge Berger rejects the use of income figures such as this one to determine native wealth. Instead, he quotes a participant at the hearings: "the North may well be the only place where a 'poor man's' table is laden with meat!" Some of us should be so poor!

The basic problem with Johnston's article, though, is that undergirding all its arguments is that demon which the Third World has constantly called upon us to exorcise from ourselves — a paternalistic, colonizer mentality.

Johnston asks what the church can do to "give them (native people) a sense of direction, value and dignity;" he regrets that at some point the Dene may not have any use for Father Rene Fumoleau; he suggests three development projects which will, he claims, help native people.

This attitude smells strongly of the same attitude which drove earlier generations of colonizers to impose their own values and economies upon other nations. Native people do not need to be "given" values and dignity; they have them, if only we would stop to look! Why should we complain if the good work of people like Father Fumoleau is not needed any more? Surely one of the goals of the gospel is to allow people to become self-sufficient and free! Also, at least one of the development projects Johnston claims will help salvage the north, the Norman Wells pipeline, was firmly rejected by the Dene National Assembly in August of 1980. In fact, the Assembly vowed to stop the pipeline by whatever legal means possible.

A paternalistic, colonizer attitude overlooks the aspirations and goals voiced by the native population itself and imposes its own. Despite many of the best intentions, this method always fails, for it fails to acknowledge the God-given dignity of all peoples. But this is what Johnston seems to want us to do.

The Christian gospel does not have ready-made answers for northern development. But if it says anything, surely it is that the native people of the north must be listened to and must be allowed to determine their own future. It is not the privilege of the south to predetermine development in the north, no matter how much wealth it may earn us.

The churches so far have wisely decided not to announce their own programmes for northern development. They have simply transmitted what the native peoples have been saying — no development until land claims are settled. Project North, our General Assembly, and the call for a moratorium ask for only one thing, that the northern native people be given a chance to develop their own future.

If we took time to listen to those in the north, we might be surprised. It is not a lunatic fringe calling "back to nature!" as developers would have us believe. The Dene Nation has never rejected all development — they simply want to control it so it will proceed at a pace and in a manner suited to the people of the north.

Given our lamentable attempts to

"help" native people here in the south, isn't the Dene way worth a try?

(Rev.) Doug Goodwin,
Elphinstone, Man.

Tyranny is tyranny

In the "Pungent and Pertinent" column in the September *Record*, Dr. Johnston suggests we will be pressed to protest tyranny "especially of the right." He owes us an explanation of that — why is tyranny of the right more obnoxious and objectionable than that of the left? One can conjure up a number of plausible explanations but rather than putting words in his mouth we should require Dr. Johnston to explain himself before evaluating his assertion.

R.M. Strang,
Surrey, B.C.

***Ed. note:** Dr. Johnston has been informed.*

Where the concern?

This letter may be a letter of agony, hurt, indecision or doubt but I feel that it must be written.

My congregation, I feel, has failed me — or is my belief in God so limited that I cannot rationalize their behaviour in a Christian setting?

I am now, not of my own volition, a single parent left with four teenagers to raise and educate. My husband is non-supportive and has no contact with us nor wishes any and does not wish to resume family living. He is waiting for his 50-50 split as per the Ontario Family Law Reform Act, this as soon as possible.

The following incident occurred at the end of the spring just as I was finishing up my Grade 10 Sunday School class which had excellent "life related" material. The staff and several others were aware of my predicament and during the summer I have been twice emergency hospitalized for stress symptoms relating to the family problems.

I believe our church has approximately 600 members. There has been contact with the minister, more me with him than the reverse, and apart from the dutiful "Get Well" cards from the Ladies Aid — *Nothing*. No calls, phone calls, enquiries as to the children's welfare — or mine for that matter. In desperation, a Dutch lady friend called her minister and he has provided some spiritual guidance along with a Roman Catholic nun-counsellor

(continued on next page)

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LETTERS

(continued from previous page)

from the local hospital. At the time I needed the church, it didn't need me.

At this point in time I feel an outcast in Presbyterian ranks, one who shows feelings, requires guidance and re-assurance. With all the current controversy lately over the Dutch "connection" here's one who is for a merger even if it is just for their concern and compassion. Meanwhile I remain in limbo: One child a Communicant member, one in Grade 10 Sunday School and two who refuse to have anything to do with the church.

Are the social consciences of today's Presbyterians geared to living in the 80's or is the main concern still the bake sales, Christmas bazaars and meeting the budget?

The name and address have been withheld at the Editor's discretion.

Much to enjoy

I really enjoy reading *The Record*, as I go along in my faith and trust in God all things become clearer. I love reading the letters and opinions of the different ministers.

I regret that there are some who are still indifferent to the ordination of women. Well we have a lady minister in our church who came to us a year ago last August. We were without a minister for some time and had many different ministers and speakers. I'm glad she came in time to marry my daughter, the minister's first wedding service as she was just recently ordained. I can honestly say she is a most gracious lady and a minister we all love very much. She has truly been called by God.

But most of all I just loved and cried over Mrs. Susan Conly's "What is that in your hand?" At the age of fifty-six now, I recalled a few memories of homestead days in Manitoba, not quite as far back as 75 years, but would that what I know now I had known then at age of 15 and 16. "Our hands are full, but Lord . . . where are you?" Thanks Mrs. Conly for a life-giving article. It certainly deserved first place in *The Record*. I too would like to see more actual scriptural references and explanation thereof. God bless you all —

Sandy Ross,
Edmonton, Alta.

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The "Prophetic voice of the Church"?

Heather Johnston, as you told us in your editorial note (October, 1980), spoke both as a representative of the Canadian Presbyterians and as President of the Canadian Council of Churches, when she addressed the joint session of General Assemblies in Detroit in June, 1980. Of course, she cannot pretend to speak for all Canadian Presbyterians, let alone all members of the churches which support the Canadian Council. Who can?

When she asks, rhetorically, I assume, why disputes have arisen over the W.C.C.'s programme to combat racism, I could give her the answer which a large number of Presbyterians believe is the correct one, to wit, that contributions to support terrorism should not be made with W.C.C. funds, and, if made, must be disputed. Once this has happened, distrust persists. However, I fear this is not the response Mrs. Johnston is seeking. I suspect, indeed, that she would place me among those "counter-witnesses" by whom "the prophetic voice of the church must not be muted" — to use her exact wording.

If Mrs. Johnston's firmly held views constitute witness, mine can be fairly described as counter-witness and I find the description neither shameful nor self-demeaning. What I do dispute is her assumption that the particular stand she takes represents the "prophetic voice of the church." This, in my opinion, is a claim which Mrs. Johnston has not substantiated or, at least, not in this speech. Perhaps if she repeats it often enough it will, in due course, be accepted as conventional wisdom against which, of course, it is always difficult to contend. The irony of the situation is that the majority of the people in this and other churches with whom I have discussed the controversial W.C.C. grants situation does *not* agree with the W.C.C. position. We must have an awful lot of counter-witnesses around and surely we aren't all bad guys!

In any event, the subject is worth airing, perhaps initially with Mrs. Johnston defining in clear terms the "prophetic" nature of her mission. Failing this, we may be tempted to accuse her not of racism, to be sure, but of elitism, yet another on the long list of deadly "prejudices."

R. Muir,
Beaconsfield, Que.

"New Creatures" or not?

May a laywoman express her response to the General Assembly's recent ruling concerning the ordination of women, and the debate that has developed?

When I heard of the church's decision to require all its ministers to participate in the ordination of women as they would in the ordination of a man, but permitting a ten-years grace period to those who at present still dissent, I said a very reverent "Thank God." It seemed like a real demonstration of the Holy Spirit's grace, that the church should be able both to insist on the validity of the ordination of women, and at the same time refrain from a

"witch hunt" of dissenters.

Now, however, debate seems to be raging over whether the church is justified at all in requiring that her 1966 decision should be accepted and acted upon. The crucial question seems to be, "Does the composition of the ministry in any way affect the essential nature of the Gospel?", because, if it does not, then ministers should be free to follow their individual conscience. As a layperson I cannot speak on the church law aspects of the question, but as a Christian I do have convictions about what does and does not communicate the essential message of the Gospel.

I do believe that the church's position on the ordination of women — like its position on social or racial justice — is inevitably understood to reflect its essential perception of the Gospel. (And that the actions of its ministers speak more loudly than any of our words.) We preach, "From now on we regard no-one from the human point of view . . . if any one is in Christ he is a new creation; the old things passed away, behold the new has come." But what are people to believe if nevertheless we continue to preserve all "the old things," the old human distinctions?

What are people to believe when we tell them that the Good News is that God, in Christ, through the power of the Holy Spirit, came to redeem mankind, which was — all of it, male and female, without any exception — unfit for his Kingdom, and made it fit — all, without exception, who would accept the gift? But then we go on to speak and act as if one class of humanity was somehow made less fit than the others by its very nature. But, what nature? What difference can there be if all are made fit by the same redemption? Or is God's ability to create anew really limited — to men? Can only men be wholly transformed, freed from their old natures? Is the Holy Spirit somehow defeated by us women, so that we are inextricably tied to the past? Are the Gospel promises not fully meant for us?

The answers to those questions, which the actions of our ministers

(continued on next page)

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LETTERS

(continued from previous page)

and people display, cannot fail to affect the way the essential core message of the Gospel is perceived. In that way the resolution of this matter is an essential aspect of the Gospel.

(Ms.) E. Paul,
Hamilton, Ont.

Vindication by victory?

Dr. Smith, and others, appear to believe that the election of Mr. Mugabe as Prime Minister of Zimbabwe vindicates their action in supplying funds to the Patriotic Front *et al* — if you back the winner, you must have been justified in your support — which is not necessarily so. They fail to mention that the gentleman who now holds the title of President of Zimbabwe is a man who re-wrote the Lord's prayer by adding two verses:

1. Lord, forgive us our docility,
2. Lord, give us our share of the gold,

neither of which appears in any editions of the Bible which I have seen. There is also the very open question of the avowed intention of the Cabinet of Zimbabwe to renounce the agreements reached at Lancaster House insofar as they provided protection for the rights of the white minority. Can we now look to the W.C.C. to provide funds for the white minority who are being oppressed by the black regime?

Having achieved their goal in Zimbabwe, the W.C.C. has now donated $250,000.00 to SWAPO (South West Africa Peoples Organization) to assist them in their efforts to take over South West Africa, operating from terrorists bases in Angola. South Africa is making a determined effort to promote self-government for South West Africa, but wishes this to be done by the ballot rather than the bullet — but are receiving very little help in this approach. Farseeing people consider that the very act of promoting self-determination in SWA will have a moderating effect on the apartheid situation in South Africa itself and, if allowed to implement their plans without outside interference, the powder keg of Southern Africa may yet be prevented from exploding. Denial of access to Russia of Southern Africa's mineral resources should be of prime concern to all right thinking people, and any involvement politically or financially which hinders this programme must be recognized as being communistically inspired and/or promoted.

Like Janet Feuchtwanger, whose letter appeared in the September issue of *The Record*, I do not believe that we will see "one man one vote" in South Africa — but I do believe that we will see a continually improving situation for blacks and coloureds — if we allow them to do it without interference — whether by the United Nations or the World Council of Churches.

In closing, may I suggest that supporters of the W.C.C. insist that it return to the function which was outlined in its charter — to provide a forum for co-operation which would lead to a world-wide acceptance of Jesus Christ as Saviour — not as a political entity which seems to have forgotten Christianity in its quest for power in the "Third World" — and coincidentally, supporting Russia's avowed intent to enfold the world in the arms of Communism — the Anti-Christ.

John McLeish,
Niagara-on-the-Lake, Ont.

More on "Lest Innocent Blood Be Shed"

Thanks for the review by Geoff Howson of Philip Hallie's book "Lest Innocent Blood Be Shed" in your October issue. It was a good review and captured, in part, the essence of this book. Unfortunately, the review did not go far enough.

Having spent most of the past summer reading, re-reading, sa-

vouring, chewing, pondering and praying about this book, I would like to add a few comments.

This is one of those rare books that comes along far too seldom. Simple, yet profound, about times past, yet very pertinent to times present, it is a testament of faith that serves both to judge the church today and to point the way for what the church can be and needs to be today if we are to be faithful and grow. In Hallie's excellent prose and probing style, we are presented with the story of an ordinary small village congregation which responds to the needs of people as perceived through the eyes of sensitive Christian faith. That the needs were precipitated by the events of World War II is secondary to the fact that, with the leadership of a committed pastor, the people of God responded to human need in the name and manner of Jesus Christ. The pilgrimage of pastor and people depicted in this true story is one that could be shared by any congregation in The Presbyterian Church in Canada.

The book explains the hope of our calling. It outlines the role of the pastor and the qualities needed to fulfill that role. Hallie examines in detail the theological and experiential basis for Christian caring in a profound way. This is not a textbook on ethics, but it is one of the best expositions of Christian ethics I have ever read. It is historical theology of the finest type. It has the same capacity to inform, inspire and change the church as the life, witness and writings of Bonhoeffer.

Were our own congregations to take this book as the basis for self-understanding and begin to act out the Gospel in their own time and place in a fashion similar to the little congregation of Le Chambon-sur-Lignon, we would move a long way to re-establishing the credibility of the church and its witness in our own day. Surely there are those in our church who can see within this sensitive, beautiful story, a paradigm for the church today.

(Rev.) John B. Duncan,
Associate Secretary,
Board of Congregational Life. □

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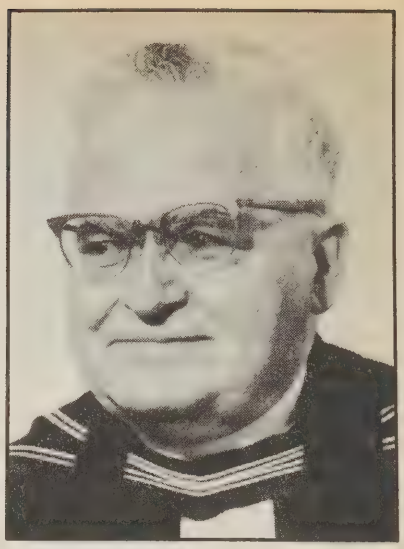
The Synod of the Atlantic Provinces

The Synod of the Atlantic Provinces fairly danced through its agenda following constitution within the Presbyterian Church in Summerside, Prince Edward Island, Tuesday, October 7. The business committee was kept on its toes adding to the docket of each *sederunt* as the several committees presented their reports and recommendations which were quickly approved.

It was the second year wherein the complete reports of each committee were available in printed form prior to the Synod, a detail which enabled the business to be handled with unhurried dispatch. The result was that the docket wound up early Wednesday afternoon, with only orders of the day for the evening *sederunt*, to which the public had been particularly invited, awaiting attention.

One prolonged debate arose when the Presbytery of Miramichi introduced a memorial which it asked to be forwarded to the General Assembly with the concurrence of Synod. The memorial entitled "To reaffirm liberty of conscience," seeks, among other things, to ask the 107th General Assembly "to guard the people of The Presbyterian Church in Canada from any undue or unwarranted pressure from the courts to conform to practices which are not deemed imperatives in Scripture for the practising church," and to revoke "any statements or rulings which put unwarranted and unbiblical pressures on any who for reasons of conscience and theological conviction oppose the action which demand our conformity to the ruling which created the ordination of women to the ruling offices of our church."

Much of the debate centred around this second statement, and as speaker after speaker arose, it became quite evident that very strong convictions were held by those who supported either side. An amendment to have the memorial forwarded *simpliciter* was roundly defeated, and the debate continued on the main motion once more. After some twenty speakers, the discussion became fairly well exhausted and the Moderator called for two minutes of silent reflection before he would put the vote to the Court. The silence was profound. On a standing vote, 40 to 36, the affirmative carried, and the decision was to forward the memorial to the General Assembly with the concurrence of the Synod. After the adjournment of the *sederunt*, many came forward to record their dissent.



Rev. Owen Channon — Photo credit: Shirley L. Spencer

Dr. Dennis Oliver, church-growth co-ordinator for the Presbytery of West Toronto, had been speaker at a pre-Synod retreat on Tuesday morning and afternoon. He also addressed the Wednesday morning *sederunt*. Heard briefly were the Rev. R.K. Anderson, missionary to the Korean Christian Church in Japan, and the Rev. Earle Roberts, secretary for field operations, overseas programme, the Board of World Mission.

At the public meeting which brought the Synod to a close, Mrs. A.J. Murchison, president, reported for the Woman's Missionary Society, and Rev. Dr. Alex F. MacSween, Moderator of the 106th General Assembly, spoke on some of the highlights of mission in Canada.

At the Tuesday evening session,

following celebration of The Sacrament of the Lord's Supper, the Synod elected as its moderator, the minister of St. John's, Windsor, and St. James, Noel Road, in Nova Scotia, the Rev. Owen Channon.

(Rev.) Owen Channon

Atlantic Synod P.Y.P.S.

On Thanksgiving week-end, October 10-13, 1980 the Atlantic Synod P.Y.P.S. held their annual Thanksgiving Conference in Sydney, Nova Scotia.

The Rev. Mel Fawcett, a minister in the Pictou Presbytery, presented challenging addresses on Evangelism. The conference was a great blessing to all those who attended. It was indeed a time for much learning, singing and good fellowship.

Meals and billets were provided by the host church, Bethel. An added attraction was a Prayer Breakfast prepared by the members of the session.

A new executive was elected and installed, as follows: President: Stewart Matheson, Cape Breton; Vice-President: Glenn Davis, Cape Breton; Secretary: Pauline Dawson, P.E.I.; Treasurer: Stephen Wood, New Brunswick; N.A.C. representative: Cindy Warren, New Brunswick; N.A.C. Alternate: Arthur Drysdale, Nova Scotia; Newsletter editor: Nancy Cruickshank, Cape Breton; Newsletter assistant: Lorne MacLeod, Nova Scotia.

Nancy Cruickshank

Committee on Church Growth to Double in The Eighties

The Rev. Terry Ingram of Doon Presbyterian Church, Kitchener, Ontario has been chosen as Chairman of the Committee on Church Growth to Double in The Eighties.

The Committee is in the process of hiring a full-time co-ordinator and expects to complete the search by early 1981.

New General Director of Youth for Christ International

Mr. Jim W. Wilson's twenty-two year career with Youth for Christ International began in his hometown of Hamilton, Ontario in 1959, following his graduation from university in South Carolina with a masters degree.

In 1963 he lead the first Youth for Christ "Teen Team" of six teenage musicians to Asia, travelling through eight different countries, speaking to over 600,000 Asian students. In 1965 he became the area vice-president for Asia, and lived with his family for six years in South Korea. During this period he assisted in the development of a hospital, youth centre, and a church. Twice he was invited by the Korean government to visit military bases and speak to the Korean military personnel based in Vietnam during the war.

In 1971, Mr. Wilson was elected as Executive Director for the International Council of Youth for Christ, and moved to Geneva, Switzerland to establish a new Youth for Christ world headquarters. In 1979 he was appointed vice-president-at-large to represent the world outreach of Youth for Christ in North America, and to assist in the development of Youth for Christ programmes all around the world.

Recently, in August, 1980, he was elected as General Director of Youth for Christ International, making him the chief executive officer of the organization's worldwide outreach to teenagers. He is presently residing in Hamilton, Ontario with his wife and family, but is usually found in some other part of the world giving the kind of helpful assistance that makes him one of the unique Christian leaders of our time.

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CAMEOS

An outside plaque with the words "St. Mark's Presbyterian Church, Bass River — Built 1872" was presented during a memorial service in memory of Mr. and Mrs. George Hanson and daughter, Jean from daughter, Alice and family and son, Bud and family. Mr. Hanson had been an elder of this New Brunswick congregation for many years.

St. Andrew's Church, Indian Head, Saskatchewan observed the 50th anniversary in the present building on Sunday, October 5, 1980, with a special service at which the Rev. Walter Donovan, Clerk of the Synod of Saskatchewan was the guest preacher. Lieutenant-Governor, The Hon. C. Irwin McIntosh, a Presbyterian, was among the many friends from surrounding congregations who were present: he read a passage from Scripture during the service and conveyed greetings at the luncheon which followed. The congregation of St. Andrew's, Indian Head, has worshipped in three buildings in its 98-year history: the first built in 1882; the second built in 1907; and the present one built in 1930.



PICTURED in Miss Shelly McCurdy, presenting a cheque for $26.45 to Mr. J.R. Ross, the treasurer of Greenock Church, St. Andrews, N.B., on behalf of the Church School. The children raised the money for Presbyterian World Service and Development (Inter Church Aid).

The congregation of *St. Columba Church, French Creek, B.C.,* held a sod-turning ceremony on May 5 for their new church building, after a wait of ten years. Construction is well under way and it is anticipated the building will be ready for possession in the near future.



A STAINED-GLASS window symbolizing the pastoral care of the Good Shepherd and the music of the Church was dedicated on Easter Sunday in Knox Church, Acton, Ont., in memory of former members Mr. Alex and Mrs. Lena Mann and presented by their children, Kenneth and Linda. Pictured at the dedication from left to right, are: Rev. John A. Robertson, minister; Mr. Russell C. Goodman, stained-glass artist; Mrs. Linda Paul; and Mr. Kenneth Mann.

Photo credit: The Acton Free Press



THE NEW Barnesville Presbyterian Church in New Brunswick was dedicated by the Presbytery of Saint John on September 28, 1980, with Rev. Dr. Alex MacSween, Moderator of the 106th General Assembly, officiating. The congregation of 45 members took possession of their new church home, debt-free. The three-and-a-half acres of land on which the church stands was donated by a benefactor, and the church was built by volunteer labour. Catechist A.J. Ballard, who ministers to the congregations of Barnesville, Hampton and Sussex, did all the electrical wiring. Pictured at the dedication service from left to right, are: Mr. A.J. Ballard; Rev. Dr. A.F. MacSween; Rev. G.E. Sarcen, Moderator of the Saint John Presbytery.

Photo credit: The Village Studio Ltd.



THE PRESBYTERY of Peace River conducted a service of Dedication, earlier this year, for the new St. James Presbyterian Church in Dawson Creek, B.C. The building was purchased from a Pentecostal congregation. Pictured from left to right are: Mr. Ted Reitsma, chairman of the board; Rev. Dr. William Janssen, moderator, Synod of Alberta and minister of Burch Church, Fort St. John, B.C.; and Rev. Brian Penny, minister of St. James Church.

□

PERSONALS

Mrs. Blanche Simpson, organist at Knox Church, Woodville, Ont., received "thank you" gifts at a dinner organized by the congregation's Women's Group on October 7 to express their appreciation to the church choir. Mr. Alex Imrie and Mr. Darren Pethick made the presentations. Mr. Raymond Pearse ministers to the Woodville congregation.

Rev. Dr. Fred Howick retired from the active ministry at the end of September, and was honoured by his congregation of St. Andrew's Church, Streetsville, Ontario at a special reception following the morning service on 28th September. Dr. Howick and his wife, Madeline, were presented with a gift of money. Friends from former congregations attended the reception. Greetings were received from local United Church and Anglican Church ministers and a letter of greeting was read from the Roman Catholic Bishop of Thunder Bay, the Most Rev. John A. O'Mara, a personal friend of Dr. Howick.



THE 100TH BIRTHDAY of Mr. William C. McGraw on September 9 was celebrated with a difference. To honour the occasion, the Session of Runnymede Church, Toronto, Ontario — where Mr. McGraw has been a member for 67 years and an elder for 45 years — planted a Rowan (Mountain Ash) tree in the grounds where the old Runnymede church once stood, east of the present building. Presentations were made to Mr. McGraw and his family at a reception following the tree ceremony. Pictured (seated) is Mr. William McGraw: (standing) from left to right are Pamela Martin, Mr. and Mrs. William Martin, Mrs. John Aird, and the minister of Runnymede, Dr. John McMurray.

(continued on next page)

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PERSONALS

(continued from previous page)



MRS. MARY GRAHAM, long-time benefactor and church school teacher of St. Andrew's Church, Trenton, Ont., was honoured at a congregational farewell reception prior to her departure for Brantford, Ont. Pictured with Mrs. Graham is church school superintendent, Mr. William K. Templeton.



THE REV. AND MRS. GORDON MATHESON were presented with a silver tea-service by the congregation of Zion Church, Charlottetown, P.E.I., on the occasion of their silver wedding anniversary. The presentation took place during a pot-luck supper to welcome newcomers to the congregation of Zion, where Mr. Matheson is the minister. Mr. Matheson's parents from Tatamagouche, Nova Scotia, were present on this occasion.



THE REV. ALEX CALDER, minister of St. Paul's Church, Peterborough, Ontario, celebrated the 30th anniversary of his ordination on 14th September, 1980. His congregation marked the occasion by presenting him with new clerical robes. Pictured from left to right are: Mr. Jim Anderson, chairman of board of managers, Rev. Alex Calder, and Mr. Russell Huggins, committee chairman.

□

deaths

REOCH, REV. DR. ALLAN, 78, a retired Presbyterian minister and pioneer missionary, died in Scarborough, Ont. on October 1, 1980.

He was born in Nottawa, Simcoe County, Ont. and received his early schooling there and in Collingwood Collegiate. After graduating from the University of Toronto he entered Knox College, from which he graduated in May, 1925. His work as an overseas missionary began in September, 1926 when he joined Dr. Jonathon and Mrs. Goforth in establishing a new mission of The Presbyterian Church in Canada in Manchuria. In conference with the historic Manchuria missions of the Church of Scotland and the Presbyterian Church in Ireland, the communication centre of Szepingkai was selected as the main location. His evangelical leadership led to the formation of many small congregations, a team of leaders, and a Presbytery. About a year before Pearl Harbour and the war in the Pacific, on the urging of the diplomatic authorities, Dr. Reoch and his family returned to Canada: immediately he enlisted as a Chaplain in the Armed Forces, serving both in Canada and Overseas.

After the defeat of the Japanese in August, 1945 Dr. Reoch volunteered for refugee relief work in devastated areas of China. Under appointment of the Church World Service, he served in Shanghai and later in Peking in the great programme of United China Relief.

Dr. Reoch returned to Szepingkai in Manchuria after it was cleared of the Japanese and Russian occupations: his service was brief as the Communist control of the city in 1949 led to the withdrawal of missionaries.

From 1951-1961, Dr. Reoch served as a missionary in Guyana but was forced to return to Canada because of ill health. He accepted an appointment as Hospital Chaplain for the Presbyteries of East and West Toronto, from which he retired in 1974.

Dr. Reoch is survived by his wife, the former Mavis Henman of Nottawa, who was a faithful co-worker in his missionary service, and son, John.

CARLILE, JAMES, charter member and elder of Hillview Church, Islington, Ont., choir member, former Sunday school superintendent and member of the board of managers, May 8.

CARRUTHERS, DR. WALTER BETHUNE, 84, elder and life-long member of St. Andrew's Church, Sarnia, Ont., Oct. 10.

DEMILL, MISS INA, life-member of St. Andrew's Church, Fenelon Falls, Ont., member of W.M.S., Sept. 24.

GIBSON, MRS. LEULLA, 86, member of Knox Church, Gorrie, Ont., member of W.M.S., Sept. 1.

GILMOUR, MRS. LOTTIE, 72, widow of Rev. Hugh K. Gilmour and member of Westminster Church, Ottawa, Ont., Sept. 24.

GRAY, MALCOLM J., member for 54 years, an elder for 27 years, a trustee and chairman of the Christian Education Committee for 20 years of St. Andrew's Church, Port Credit, Ont., received a Citizen of the Year award in 1980, died on October 7.

HITCHCOCK, MRS. HAZEL (MacPherson), long-time member of Mount Pleasant Church, Ont., Sunday school teacher and choir member for 40 years, life member of the W.M.S., Sept. 26.

LEE, GEORGE, 60, elder of First Church, Port Colborne, Ont., Sept. 30.

MacDONALD, JOHN NEIL, 70, elder for 25 years of Bethel Church, Sydney, N.S., Aug. 29.

MALCOLM, M.V., ordained an elder in Port Perry in 1926; installed as an elder of Knox Church, Stratford, Ont., in 1947, former member of the board of managers, trustee since 1964 and chairman of the board of trustees since 1967, Oct. 4.

MOWAT, MRS. ANNA, past president and life member of Scott W.M.S., the 64 Club and faithful member of St. John's Church, Toronto, Ont., Sept. 21.

MURRAY, MR. ROY, elder for 15 years of Innerkip Presbyterian Church, Ont., Oct. 17.

PALMER, H. RALPH, 64, elder at First Church, Kenora, Ont. and latterly of St. Giles Church, Calgary, Alta., Aug. 30.

PARKER, NORMAN, 75, elder of St. Andrew's Church, Hanover, Ont., May 29.

REA, CLARKE, elder for 30 years and member for 65 years of Waldemar Presbyterian Church, Ont., Aug. 8.

ROWLAND, THOMAS EDWARD, 74, member of Glebe Church, Toronto, Ont., father of Rev. Kenneth J. Rowland of St. Andrew's Church, Port Credit, Ont., brother of the late Rev. David Rowland of York Memorial Church, Toronto, March 3.

THOMAS, ERNEST WILLIAM, long-time elder of Knox Church, Guelph, Ont., Sept. 28.

WILLIAMSON, JAMES R., elder and business administrator of St. Andrew's Church, Sarnia, Ont., Oct. 19.

WILSON, ANDY, elder and hon. life member of the board of managers of Rogers Memorial Church, Toronto, Ont., Aug. 21.

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calendar

ORDINATIONS

MacDougall, Rev. Daniel W., Toronto, Bridlewood Church, Ont., Sept. 18.

INDUCTIONS

Cunningham, Rev. George B., Assistant Minister, Orillia Presbyterian Church, Orillia, Ont., Oct. 15.

Evans, Rev. Dr. James W., as General Secretary of the Board of Ministry at St. Mark's Church, Don Mills, Ont., Nov. 5.

Kim, Rev. Dr. Sang-Ho, Sae-Hahn Korean Church, Toronto, Ont., Sept. 28.

MacLeod, Rev. A. Donald, as Associate Minister, Toronto, Knox Church, Ont., Sept. 21.

McCombie, Rev. D. Neil, Port Elgin and Burgoyne charge, Ont., Oct. 30.

RECOGNITIONS

MacDougall, Rev. Daniel W., as Assistant Minister, Sydney, Bethel Church, N.S., Oct. 14.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Belfast, St. John's Church, and Wood Islands, P.E.I., Rev. Gordon Matheson, Box 103, Charlottetown, C1A 7K2.

North Tryon, and South Granville, Knox Church, P.E.I., Rev. Gordon Reid, Clyde River, R.R. #2, Cornwall, P.E.I., C0A 1H0.

Stellarton, First Church, N.S., Rev. J. Bruce Robertson, 139 Almont Ave., New Glasgow, B2H 3G8.

Upper Musquodoboit pastoral charge, N.S., (shared ministry with U.C.C.), Dr. A.E. Morrison, 48 Archibald St., Truro, B2N 4R4.

Synod of Quebec and Eastern Ontario

Chesterville, St. Andrew's Church, and Morewood, Ont., Rev. Howard Smith, Box 207, Winchester, K0C 2K0.

Gloucester Presbyterian Church, Ont., Rev. W.K. Pottinger, 82 Kent St., Ottawa, K1P 5N9.

Maxville, St. Andrew's Church, and St. Elmo, Ont., (one preaching charge), Dr. Wallace MacKinnon, Box 213, Ingleside, K0C 1M0.

Morrisburg, Knox Church, and Dunbar, Ont., Rev. L.J. Cowper, Box 38, Spencerville, K0E 1X0.

Renfrew Presbyterian Church, Ont., Rev. Leo Hughes, 82 Daniel St. N., Arnprior, K7S 2K8.

Smiths Falls, Westminster Church, Ont., Rev. Robert Hill, 183 Moffatt Street, Carleton Place, K7C 3K9.

Synod of Toronto and Kingston

Ajax, St. Timothy's Church, Ont., Rev. Donald H. Powell, 314 Heath St. E., Toronto, M4T 1T5.

Belleville, St. Andrew's Church, Ont., Rev. Jack Archibald, 217 Fairley Ave., Belleville, K8N 4L6.

Bermuda, St. Andrew's Church, Hamilton, Rev. M.L. Garvin, 17 Cross St., Weston, Ont. M9N 2B8.

Centreville, South Monaghan Church, and Millbrook, Grace Church, Ont., Rev. Roy Gellatly, 1370 Holloway Drive, Peterborough, K9J 6G2.

Gananoque, St. Andrew's Church, Ont., Major S.D. Self, Box 55, R.R. #1, Kingston, K7L 4V1.

Havelock, Knox; Norwood, St. Andrew's; Westwood, Francis Andrew's, Ont., Rev. James W. Hutchison, 1285 Arcadia Court, Peterborough, K9H 6P6.

Lindsay, St. Andrew's Church, Ont., Rev. Alex Calder, 120 Murray St., Peterborough, K9H 2S5.

Thornhill, Thornhill Presbyterian Church, Ont., Rev. D.L. Crocker, 1080 Finch Ave. E., Willowdale, Ont. M2J 2X2.

Toronto, Chinese Presbyterian Church, Ont., Rev. P.G. MacInnes, 32 Bayfield Cresc., Toronto, M4K 2V4.

Toronto, Fairbank Church, Ont., Rev. Dr. R.K. Cameron, 8 Wilberton Rd., Toronto, M4V 1Z3.

Toronto, Guildwood Community Church (Scarborough), Ont., Dr. Goodwill MacDougall, Apt. 315, 10 Edgecliffe Golfway, Don Mills, M3C 3A3.

Toronto, Rexdale and Pine Ridge Church, Ont., Rev. J.D. Gordon, 190 Medland St., Toronto, M6P 2N7.

Toronto, Rogers Memorial-Westview Churches, Ont., Rev. Brian Fraser, 690A Mount Pleasant Rd., Toronto, M4S 2N3.

Synod of Hamilton and London

Belmont, Knox Church, and North Yarmouth, St. James Church, Ont., Rev. J.W. Milne, Box 5, Dorchester, N0L 1G0.

Brantford, Central Church, Ont., Rev. Campbell Smyth, 56 St. Andrew St., Paris, N3L 2X3.

Crinan, Argyle and Largie, Duff's, Ont., Rev. C.W. Middleton, R.R. 2, Mount Brydges, N0L 1W0.

Hagersville, St. Andrew's Church, Ont., Rev. Robert J. Bernhardt, 200 Mountain Park Ave., Hamilton, L8V 1A2.

Hamilton, Southgate Church, Ont., Rev. John Hibbs, Suite 609, 21 Ben Lomond Place, Hamilton, L8V 2T1.

Innerkip and Ratho, Ont., Rev. A.C.G. Muir, Box 53, Embro, N0J 1J0.

Jarvis, Knox Church, Walpole, Chalmers Church, Ont., Rev. W.A. MacLeod, Box 484, Caledonia, N0A 1A0.

Listowel, Knox Church, Ont., Rev. Bert Vancook, R.R. #1, Listowel, N0G 3A0.

Meaford, Knox Church, and Thornbury, St. Paul's Church, Ont., Rev. L.J. Ashfield, Chatsworth, Ont., N0H 1G0.

Mitchell, Knox Church, Ont., Rev. V.W. Tozer, Box 247, St. Marys, N0M 2V0.

Petrolia, St. Andrew's Church, and Dawn, Knox Church, Ont., Rev. D.A. Donaghey, 770 Lakeshore Rd., Sarnia, N7V 2T5.

Stratford, St. Andrew's Church, Ont., Rev. Fred Neill, 177 Cobourg St., Stratford, N5A 3E9.

Strathroy, St. Andrew's Church, Ont., Rev. Charles A. Falconer, 363 Dominion St., Strathroy, N7G 3G9.

Wingham, St. Andrew's Church, Ont., Rev. Hugh L. Nugent, Box 208, Ripley, N0G 2R0.

Synod of Manitoba and Northwestern Ontario

Carberry, Knox Church, and Wellwood, Zion Church, Man., Rev. Peter D. Ruddell, 339-12th St., Brandon, R7A 4M3.

Synod of Saskatchewan

North Battleford, St. Andrew's Church Sask., Dr. R.A. Davidson, 436 Spadina Cresc. E., Saskatoon, S7K 3G6.

Regina, First Church, Sask., Rev. Lloyd A. Fourney, 1241 Montgomery Street, Moose Jaw, S6H 2X4.

Regina, St. Stephen's Church, Sask., Rev. Allan Old, 58 Woodward Ave., Regina, S4R 3H1.

Synod of Alberta

Banff, St. Paul's Church, Alta., Rev. J.B. Milne, 10 Varmoor Pl. N.W., Calgary, T3A 0A1.

Synod of British Columbia

Abbotsford, Calvin Church, B.C., Rev. Terry Hibbert, 915 Porter St., Coquitlam, V3J 5B9.

Victoria, Chinese Presbyterian Church, B.C. Rev. Dr. W.O. Nugent, 34973 South Fraser Way, R.R. 4, Abbotsford, V2S 4N4.

DEACONESS VACANCIES

Area Educational Consultant required for work in Mission and Christian education in the Synod/Synodical of Manitoba and Northwestern Ontario. Further information available from W.M.S. (W.D.), 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Presbyterian mission worker, Lake of the Woods Presbytery. Emphasis — Christian education, Native People.

For work with Native People in Regina: Requirements — training in Christian education, biblical studies, and willingness to take specific training for work with Native People. Information for the above positions may be obtained from the Board of World Mission, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

ANNIVERSARIES

145th — St. Andrew's Church, Pickering, Ont., Oct. 19, (Rev. Frank Conkey).

92nd — St. John's Church, Toronto, Ont., Nov. 23, (Rev. P.G. MacInnes).

50th — St. Andrew's Church, Indian Head, Sask., Oct. 5, (Rev. Harold W. Grove). □

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MEDITATION

When God became real

"So they went with all speed and found their way to Mary and Joseph; and the Babe was lying in a manger" (Luke 2:16, NEB).

AN ASPECT of the Christmas story as told a long time ago by the physician *cum* writer, Luke, (of which we too seldom think) was the fact that God really was revealing himself in human form. We have so badly obscured the facts with our Christmas greetings and tinsel-trimmed, coniferous trees that we tend to overlook the things that were important.

How unusual it was for a people whose philosophical training, scanty at best, and over-burdened by Greek and Roman thought with its pantheon of gods, to accept the idea that the *one* God of Christianity was making himself known in human flesh. Almost as difficult, surely, as for people of our generation to believe that there is a god of all the earth who cares a snap of his fingers about what humans do.

Without dwelling upon something which really requires a good deal of thought, we note the fact that in the birth of Jesus, *God became real* to a good many people then and now. There's nothing more real than a human baby. Nothing brings us to our feet more quickly than the cry of a child in the night . . . and nothing brings us more humbly to our knees than a child's questions.

At first it seemed necessary for Christian leaders to sell the public on the idea that this child, born in a real stable near Bethlehem, resting on a bed of straw, with all of our contemporary and idyllic pictures of contented cattle standing around, was actually God. The world had to be persuaded that it definitely *was* the divine and holy taking the shape of humanity. This was verified by working shepherds and travelled astrologers.

It may be that our need has now gone to the other extreme — that persuaded of the uniqueness of Jesus (or grown indifferent to the same), we need to grasp the fact that in this form God really entered our world at a specific point in time — and in the usual human manner. There were times during the ministry of Jesus that it seemed as though he himself was trying to persuade us that he was, in truth, one of us. The Rev. George MacLeod, best known for his work at the community of Iona, has said that we have been most orthodox in our presentation of a Jesus who does not really meet people as other humans do. He says that we have thus been guilty of "de-humanizing him who is our sole salvation."

It has been suggested that our claim for uniqueness in Jesus is one of the stumbling blocks to belief for our computerized generation. We know, and dismiss more lightly than we should, the fact that this is part of the "offence" of the Gospel. John Robinson has pointed out that our world has had trouble in accepting a Being held to be so different from the rest of us — half God. It may be that we who make claim to being Christian believers for years have no intellectual problem here, but we can understand the difficulty of accepting this *credo* at the very beginning of our pilgrimage.

It really was not so for the disciples. Jesus met them as another human by Galilee and invited them to follow. It would appear that "son of Man" was a title Jesus chose most deliberately for himself, and it occurs some four score times in the New Testament. Though it is difficult to prove that this was meant always to emphasize the human side of our Lord's nature, there are some passages where this seems to have been intended. William Barclay devotes a whole chapter of his book, *Jesus as they saw him,* to a consideration of this subject. Many episodes from the life and ministry of Jesus show his humanity. Even after his resurrection, he *broke bread* with friends by Tiberias (John 21:1 ff.).

When shepherds first looked on Mary's Baby, it all seemed perfectly clear. Later Christians came to believe that in this way God became human, and displayed his ability to meet us on our own level. His coming might well have been heralded by angels from the realms of glory; it was to be acknowledged by the sons and daughters of this earth.

PRAYER

God and Father of our Lord Jesus Christ, the Creator God, who has set all the stars in their places, be pleased to accept of us who come before you, still in need. We remember that your own Son, who was tempted as we are, who hungered and thirsted as we, tried to make you real to us on the level on which we live. Even so, we confess the difficulty of believing. Forgive us. Help us to receive him in our hearts and enthrone him in our lives. In humility, we would offer the gifts that greeted his coming. May our very living enhance his praise. We ask it in his Name. Amen.

by D. Glenn Campbell

A FLICKER OF HOPE

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